

BIHĀR PEASANT LIFE,

BEING

A DISCURSIVE CATALOGUE

OF THE

SURROUNDINGS OF THE PEOPLE OF THAT PROVINCE,

WITH MANY ILLUSTRATIONS FROM PHOTOGRAPHS TAKEN
BY THE AUTHOR.

Prepared, under Orders of the Government of Bengal,

BY

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Calcutta:

THE BENGAL SECRETARIAT PRESS.

LONDON: TRÜBNER & CO., 57 & 59, LUDGATE

THE PROVINCE OF BIHAR

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The image shows a historical map of the province of Bihar in India. The map is rendered in a high-contrast, black-and-white dot pattern. At the top left, the title "THE PROVINCE OF BIHAR" is written vertically. Below the title, there is a vertical column of district names: Patna, Gaya, Munger, Bhagalpur, Madhubani, Purnia, Jharkhand, and Muzaffarpur. The map depicts the state's irregular shape with jagged borders. Several major rivers are shown as dark, winding lines: the Ganges River flows from the west and splits into two branches; the Brahmaputra River enters from the north; and the Kosi River flows through the eastern part of the state. The terrain is indicated by different patterns: hatched areas represent hills or mountainous regions, while dotted areas likely represent agricultural land or specific administrative divisions.

TO

Sir Augustus Rivers Thompson,

K.C.S.I., C.I.E.

IN GRATEFUL ACKNOWLEDGMENT

OF THAT COUNTENANCE AND ASSISTANCE WITHOUT WHICH IT WOULD

NEVER HAVE BEEN WRITTEN,

THIS BOOK

IS DEDICATED

BY

THE AUTHOR.

INTRODUCTION.

WHILE this work professes to be a catalogue of the names used by the Bihar peasant for the things surrounding him in his daily life, yet, in order to relieve the dryness which such a mere list would possess, the writer has attempted to give a description, more or less complete, of that life and of its character and incidents. The book is in fact a discursive catalogue, and it is hoped that it may serve as a solid foundation for more elaborate disquisitions on the Bihar *rāiyat* and his surroundings.

Such a work as this is nothing if not accurate, and no ordinary pains have been spared to compass the greatest accuracy possible. Existing treatises on Indian rural life are not always trustworthy; and as it is impossible to tell what is and what is not correct in them, the writer has avoided taking them as the groundwork of his compilation. Every word in this book has been collected from the mouths of the people, and noted on the spot where it was spoken, either by the writer himself or by one of his assistants. When the work began to assume shape, it was carefully compared with every available book of reference, and where discrepancies occurred, they were either reconciled or explained. Finally the proof-sheets have been circulated to all the Bihar districts, and have been again checked on the spot by competent observers, different from the original persons who collected the materials on which the book was founded.*

So far, therefore, as its contents go, this book may claim to be entirely original, and the writer hopes, to a certain degree, accurate. No originality can, however, be claimed for its general system and arrangement. This is closely modelled on Mr. Crooke's "Materials for a Rural and Agricultural Glossary of the North-Western Provinces

* The writer would here tender his thanks to the various district officers of Bihar, who have spared no trouble in having this local checking performed in a satisfactory manner. The amount of new information gained, and of mistakes and misprints corrected through their help, has been very considerable.

and Oudh."* The writer has followed him very closely in the arrangement of his matter, and in many cases has not scrupled to use his very words when they were the most suitable that could be adopted. The vernacular words embodied in this book have in fact been brought together from two sources, viz. the writer's own private researches during the past seven years, checked and supplemented by actual translations of the words given by Mr. Crooke's work made by the writer's assistants once and sometimes twice over in every district of Bihār. It will thus be seen how much the writer is indebted to the latter gentleman. Mr. Crooke's book differed from the present work in being to some extent a compilation from existing dictionaries ; and as these were not all of them as accurate as could be wished, it was impossible that it should not contain some mistakes. But as one who has probably worked through it with more minute attention than most people, the writer gladly bears witness to its general accuracy. This may be considered as really wonderful, when the extremely slovenly scholarship of some of the books on which Mr. Crooke had to depend is taken into account.

In the present work every native word is written twice over—once with accuracy in the native character for those who are able to read it, and once in the English character for those who are not acquainted with the Indian vernaculars. This transliteration does not pretend to be scientifically accurate. Such a transliteration with its diacritical dots and dashes would only puzzle those for whom it is intended, viz. those who are ignorant of the language. All that has been attempted for them is to give them a general idea of the correct pronunciation of the words, without professing to tell them the exact pronunciation, which they hardly require, and which would be difficult to do. For these persons all that is necessary is that they should pronounce the vowels as in Italian, and the consonants as in English, and they will then approach sufficiently near to the way in which the natives themselves pronounce the words.† For those who are acquainted with the

* Allahabad, 1879. Printed at the North-Western Provinces and Oudh Government Press. The writer would take this opportunity of acknowledging his indebtedness to Mr. Crooke for this really admirable work. Without it the present book could never have been written without an expenditure of labour which few district officials like the writer would have been able to bestow.

† The system of transliteration adopted may be briefly described as the Jonesian system, with every possible diacritical mark omitted. In pursuance of this the cerebral letters are given no dots, and, as nearly every final vowel is long, the long mark has been omitted from final vowels.

vernacular languages, no instructions for pronouncing the words in their vernacular dress are necessary.

In quoting Arabic and Persian words in the Nāgri character, the dots, which are sometimes used to indicate an original z, &c., are omitted, for the reason that the words are given as they are pronounced in Bihār, and that all the dots in the world will not make a Bihāri pronounce a z as other than j, or a s̄d as other than s.

In order to understand the meaning of the words which the writer has used to express locality, it is necessary to explain that, under the name Tirhut, he has included the whole tract which lies between the river Gandak on the west and the river Kosi on the east, and which is bounded on the north by the Nepal frontier and on the south by the Ganges. He, therefore, indicates under this term not only the districts of Muzaffarpur and Darbhanga, but also North Bhagalpur and North Munger (Monghyr). This was rendered necessary by the language of these latter tracts being practically the same as that of Darbhanga. By North-West Tirhut he means the Sitāmarhi and Sadr subdivisions of Muzaffarpur ; by South-West Tirhut, the subdivision of Hajipur ; by North-East Tirhut, the Sadr and Madhubani subdivisions of Darbhanga and the Supaul subdivision of North Bhagalpur ; and by South-East Tirhut, the Tajpur subdivision of Darbhanga, North Munger, and the Madaipūra subdivision of North Bhagalpur. By North Bihār he means all Bihār north of the Ganges, and by South Bihār all Bihār south of it. When he speaks of the east or the west, the north-east or the north-west, he means, of course, the east, west, north-east, and north-west respectively of Bihār.

One more word of warning regarding these localities. When the writer says that a word is used in a certain place, he does not mean by implication that it is not used anywhere else. He means simply that the word has been noted by him in such and such a place, and not elsewhere. That it may be used elsewhere is very possible, and any notes on this or kindred topics addressed to the writer, care of the Secretary to the Bengal Government, Revenue and General Departments,* will be gladly welcomed.

Regarding the illustrations, they are all (with one or two small exceptions) lithographed or cut on wood from photographs taken by

* The writer would also suggest, as an excellent field for the discussion of various points noted in this book, a magazine called *Punjāb Notes and Queries*, edited by Captain Temple, Cantonment Magistrate, Amritsar. Although published in and taking its title from the Panjāb, this useful little work deals with the whole of Northern

the writer, who is glad to be able to thank Mr. Schaumburg and the students of the Government School of Art, Caloutta, for the excellent pictures they have produced out of what, he must confess, were too often very indifferent photographs. The difficulties experienced by the writer in taking some of these pictures were great. The most ludicrous reports spread through the city concerning his work. The camera of course was looked upon as a fearful engine of destruction, and sometimes half an hour has been wasted in futile diplomacy to persuade an old lady to allow the lens to be pointed at her. Under these circumstances photographs had almost always to be taken by the instantaneous process, which, however certain it may be in the hands of the professional, frequently disappoints the mere amateur. The last photograph the writer took—that of a native house—was spoilt because the grandmother of the family refused to allow any of the children to appear in the picture, her reason being that the Government was building the bridge across the Gandak and wanted children to bury under its foundations. Just, however, as the plate was exposed, one of the little boys determined to immortalize himself, and leaped in front of the lens to the dismay of the female members of his family. He had his wish in appearing in the picture, but he was so near the lens that he covered half of it with his shoulders. On other occasions the writer was believed to be collecting carts and boats for the Egyptian war, or to be counting the wells in the country, because he knew a famine was approaching, and so on *ad infinitum*. However, the pictures were finally taken, and, such as they are, are certainly accurate representations of the originals.

In conclusion the writer has to draw attention to the thoroughness and accuracy with which his assistants Munshi Dilawar Ali and Munshi Moti Lal have done their portion of the work. The former has, the writer much regrets to say, died since the above was first written. The latter has been his assistant to the last, and the writer begs to record his high sense of his industry and intelligence, and to recommend his services to the favourable notice of Government.

ADDENDA ET CORRIGENDA.

A good many types have broken in the process of printing. Advantage is taken of this list of errata to add information obtained after the sheets went to press.

These *addenda* and *corrigena* are printed on one side of the paper only, and can be cut up and pasted in the appropriate places in the book.

| Page. | Line. | Section. | For | Read. |
|-------|--------------------------------|----------|-----------------------|---------------------------------|
| 3 | 5 | ..... | समधर | ... समाधर. |
| 5 | ..... | 27 | फहोड़ा, फहोरा | ... फहोड़ा, फहोरा. |
| 10 | 16 | ..... | टकीवा | ... टकिवा. |
| 13 | ..... | 63 | फक्षा | ... फक्षा. |
| 17 | 4 | ..... | खाना | ... खना. |
| 21 | 4 | ..... | चाबक | ... चाबूक. |
| 22 | ..... | 113 | बागडोर <i>bāg dor</i> | ... बाग डोर <i>bāg dor</i> . |
| 23 | 7 from bottom. | ..... | चख्खँधाना | ... चख्खँधाना. |
| 24 | 8 | ..... | बेंताही | ... बेंताही. |
| 25 | Last line of foot- note. | ..... | देजे | ... देजे. |
| 26 | ..... | 137 | अपार्टी | ... अपार्टी. |
| 27 | 2 | ..... | गदोदू | ... गदोदू. |
| 34 | 2 | ..... | कुंटिल्पर्दी | ... कुंटिल्पर्दी. |
| 42 | ..... | 230 | पहेली | ... पहेली. |
| 44 | ..... | 238 | सूले, कुतंशुभिक्षा | ... सूले, कुतंशुभिक्षा. |
| 52 | 5 | ..... | हेक्कहा | ... हेक्कहा. |
| 58 | ..... | 317 | ब्रह्मतारा | ... ब्रह्मतारा. |
| 63 | 5 | ..... | upper screw | ... upper roller. |
| 63 | Title of illustration | O'NEALE | | ोनेल / ओनेल |

| Page. | Line. | Section. | For | Read. |
|-------|-------|----------|--------------------|------------------------|
| 78 | 15 | ..... | चकरस्त | ... चकरस्ता. |
| 85 | ..... | 404 | चक्ररा | ... चक्रा. |
| 87 | 17 | ..... | हुरवग | ... हुरवा. |
| " | 29 | ..... | गरीब | ... गरीब. |
| 95 | 1 | ..... | तमाकुवाला | ... तमाकुवाला. |
| " | 2 | ..... | तमाकुल्लाला | ... तमाकुल्लाला. |
| " | Last | .... | dornsa | ... dorassa. |
| 96 | 18 | ..... | nariyal | ... nariyāl. |
| 97 | Last | .... | चकरट | ... चकरटी. |
| 102 | ..... | 510 | धौकन्नी | ... धौकन्नी. |
| 103 | ..... | 516 | चेहना | ... चेहना. |
| 105 | ..... | 538 | चकर सान chakar sān | ... चकरस्तान chakarsū. |
| 108 | ..... | 558 | thatherar | ... thathera. |
| 109 | ..... | 567 | चुंडा, चुंटो | ... चुंडा, चुंटो. |
| 110 | ..... | 570 | गरि | ... गरी. |
| 111 | ..... | 572 | निवल | ... निवल. |
| " | ..... | " | kumhaiñ | ... kumhaiñ. |
| " | ..... | 576 | पिँदो | ... पिँदो. |
| 112 | ..... | 584 | परंथा | ... परंथा. |
| 113 | 14 | ..... | उरे | ... उरे. |
| 114 | ..... | 586 | कागाजी | ... कागाजी. |
| 117 | 1 | ..... | कोकरसूप koleüp | ... कोकरसूप kolsup. |
| 128 | ..... | 660 | बिरहरा birkara | ... बिरहरा birahra. |
| 134 | ..... | 718 | भईआ | ... भईआ. |
| 141 | ..... | 715 | बाबूल | ... बाबूल. |
| 145 | ..... | 732 | जामा jama | ... जामा jāma. |
| 152 | ..... | 759 | हुँहर, हुँहर | ... हुँहर, हुँहर. |
| 153 | 7 | ..... | उदारग्ना | ... उदारग्ना. |
| 154 | ..... | 766 | sari | ... sāri. |

| Line. | Section. | For | Read. |
|----------------|----------|---|----------------------|
| 3 from bottom. | ..... | विष्णुषि | विष्णुषी. |
| ..... | 771 | किंकिनि, इरुद, ईरुद | किंकिनी, इरुद, ईरुद. |
| 2 from bottom. | ..... | उच्च | उच्च. |
| ..... | 784a | Add—‘A homestead is also called जोङा diāra or जोङो diāro in South Bhagalpur.’ | |
| ..... | 786 | After ‘goriatta,’ add—‘or in South Bhagalpur गोरण्टा goranti.’ | |
| 12 | ..... | For ‘तरि’ read ‘तरौ.’ | |
| ..... | 794 | Add—‘Soil mixed with coarse gravel is also कंकारटेटिया kankrotiya, and hard rocky soil पथरटैटी pathranti in South Bhagalpur.’ | |
| ..... | 797 | Before ‘लिकाकर,’ insert ‘कुराव kurav;’ and before ‘and पौध,’ add—‘कनिल kanil in South Bhagalpur.’ | |
| 1 | ..... | After ‘chānch,’ add—‘or पह पराती pak parti.’ | |
| ..... | 801 | After ‘melani,’ add—‘or छिटा chitta,’ and also add—‘Irrigation from wells is कुंडिया चाव kunriyā chāv in South Bhagalpur.’ | |
| ..... | 808 | For ‘होइ-तो heinti’ read ‘है-बाटो heinti.’ | |
| ..... | 812 | For ‘धन कियाहरी dhan kiyāri’ read ‘धन-कियारं dhangiyāri.’ | |
| ..... | 814 | After ‘बोटो bito,’ add—‘or बेरो bero.’ | |
| ..... | ” | After ‘laugāchhi,’ add—‘or नौगाछो naugāchhi.’ | |
| ..... | 815 | Add—‘Land producing brushwood is झाँटी jhānti in South Bhagalpur.’ | |
| ..... | 818 | After ‘phāran,’ add—‘and in South Bhagalpur हर समाउद्ध har samaudh.’ | |
| ..... | 827 | After ‘dakina,’ add—‘and in South Bhagalpur उखार उखार ukhar ukhar.’ | |
| ..... | 828 | For ‘bhaunriya’ read ‘bhaunriga,’ and add—‘in South Bhagalpur मांडो जोंड mando joto or चौमण्ड chauṇḍi.’ For ‘जनाडेहो’ read ‘जनाडेहो,’ and after ‘other names current are,’ add—‘जनरं lamti in South Bhagalpur.’ | |

| Line. | Section. | |
|----------|----------|---|
| ..... | 830 | For 'हेंगाप्रब' read 'हेंगाप्रब.' |
| Last ... | ..... | For 'हरनकी बाला' read 'हरनकी बाला.' |
| ..... | 837 | For 'सौंख की' read 'सौंखकी,' and for 'इँकिया' read 'इँखिया.' |
| 2 | ..... | After 'somata,' add—'or हर समौद्ध har samaudh.' |
| ..... | 843 | Add—'A ploughman who works for advances is शार्दौल saonkh in South Bhagalpur.' |
| ..... | 848 | Add—'Manure is also called तूरा hūra in South Bhagalpur.' |
| ..... | 850 | Add—'Heavily-manured land is also said to be पतारल patārl north of the Ganges.' |
| ..... | 858 | Add—'Barren seeds are called कुब्बी kubbi in South Bhagalpur.' |
| 3 | ..... | For 'बावर' read 'बाबग.' |
| ..... | 859 | After 'barua,' add—'and in South Bhagalpur कुब्बी kubbi.' |
| ..... | 862 | After 'benga,' add—'and in South Bhagalpur बिचरा bichra or बिहन्तर bihantar. |
| | | For 'बीहन्तर' read 'बिहन्तर.' |
| ..... | 864 | Add—'The bamboo on which the seedlings are carried is called घरणी dharangi in South Bhagalpur.' |
| ..... | 866 | Add—'Hoeing is called केलानी kelauni; or कमानी kamauni in South Bhagalpur.' |
| ..... | 867 | After 'kelauni,' add—'or कमानी kamauni.' |
| ..... | 871 | For 'चकरदेहा' read 'चकरदेहार.' |
| ..... | 873 | Add—'Cane-cutting is पतौर पारब pataur pārab in South Bhagalpur.' |
| ..... | 875 | After 'agra,' add—'or अगरा alga.' |
| 1 | ..... | For 'jhārjhārdēl' read 'jhārjhārdēl.' |
| ..... | 887 | Add—'Treading grain is दमाही damāhi in South Bhagalpur.' |

| Page. | Line. | Section. | |
|-------|----------------|----------|--|
| 192 | ..... | 888 | Add—‘The first treading out of the grain is also called खूचा khūchā or खोचा khoa, and the second treading तर्ज़िहार tarjhār in South Bhagalpur.’ |
| ” | 3 from bottom. | ..... | For ‘दोगाहा dogha’ read ‘दोगाहा dogaha.’ |
| 193 | ..... | 891 | After ‘खूचा khūchā,’ add—‘or खोचा khoa or पौर paur.’ |
| 94 | ..... | 894 | Add—‘Loose straw that has been threshed is नीड़ा mirā in South Bhagalpur.’ After ‘newāri,’ add—‘or in South Bhagalpur गब्हारी gabhauri.’ |
| ” | ..... | 895 | Add—‘घोरान ghoran is also used in South Bhagalpur.’ |
| 95 | ..... | 896 | After ‘thathero,’ add—‘When applied to janera (holcus sorghum).’ |
| 96 | ..... | 902 | After ‘kurtāli,’ add—‘when between tenant and subtenant.’ |
| 98 | ..... | 911 | For ‘खुद काश्यत khūd kāshī’ read ‘खुदकाश्यत khudkāshīt.’ |
| 101 | ..... | 915 | Add—‘A man irrigating is in South Bhagalpur लर्वाहा larwāhā.’ |
| 103 | ..... | 918 | After ‘dhurka,’ add—‘or उपादा upta.’ |
| 104 | ..... | 922 | Add—‘The spring is in South Bhagalpur also भूर bhūr or सोचा soa.’ |
| 108 | ..... | 939 | Add—The ‘wooden framework is called जलाला jalala in South Bhagalpur.’ |
| 14 | 6 | ..... | For ‘हुचाल’ read ‘हुचा.’ |
| ” | ..... | 958 | For ‘हुंचा’ read ‘हुंचा.’ |
| 24 | 14 | ..... | For ‘जोरेचा’ read ‘जोरचा.’ |
| 26 | 8 from bottom. | ..... | For ‘भज’ read ‘मेज.’ |
| 28 | 4 | ..... | For ‘रहरेठा’ read ‘रहरेठा.’ |
| ” | 6 | ..... | For ‘हेडी’ read ‘हेडी.’ |
| 30 | ..... | 1001 | For ‘पठाएव’ read ‘पठाएव.’ |
| 47 | 10 | ..... | For ‘1484’ read ‘1458.’ |

| Page. | Line. | Section. | |
|-------|-----------------|----------|--|
| 248 | ..... | 1050 | <i>For 'भीड भीट' read 'भीड भीठ.'</i> |
| 253 | 5 from bottom. | ..... | <i>For 'गलगङ्गा' read 'गोकर्णगङ्गा.'</i> |
| 273 | ..... | ..... | In last column, for 'प्रसानी' read 'प्रसानी.' |
| 274 | 10 from bottom. | ..... | <i>For 'प्रवास' read 'प्रावद.'</i> |
| 280 | 16 from bottom. | ..... | <i>For 'बरसे' read 'बरसे.'</i> |
| " | 4 from bottom. | ..... | <i>For 'आनवास' read 'अनावस.'</i> |
| 281 | 3 | ..... | <i>For 'neede' read 'need.'</i> |
| 290 | ..... | 1110 | <i>For 'जेर' read 'जेर.'</i> |
| 292 | ..... | 1117 | <i>For 'रङ्ककट' read 'करङ्कट.'</i> |
| 299 | ..... | 1147 | <i>For 'उदङ्गर' read 'उदङ्गर.'</i> |
| 300 | ..... | 1151 | <i>After 'kās charāī,' add—'काह चराइ kāh charāī.'</i> |
| 310 | 13 | ..... | <i>For 'मङ्गचाटी' read 'मङ्गचाटी.'</i> |
| " | 15 | ..... | <i>For 'वसेन' read 'सेन.'</i> |
| " | 17 | ..... | <i>For 'चोरा' read 'चारो.'</i> |
| 316 | 10 from bottom. | ..... | <i>For 'टकही takahi' read 'टकःही takhi.'</i> |
| 318 | 12 from bottom. | ..... | <i>For 'कोयाली koyāli' read 'कोपाली kopalī.'</i> |
| 322 | ..... | 1209b | <i>After 'rent-free,' add—'or revenue-free.'</i> |
| 323 | 8 from bottom. | ..... | <i>For '1487' read '1482.'</i> |
| 330 | 2 | ..... | <i>For 'money rents are always assessed,' read 'extra money rents are assessed.'</i> |
| 333 | 8 from bottom. | ..... | <i>For 'इाडनी' read 'इाडनि.'</i> |
| 337 | 7 | ..... | <i>For 'सोइया' read 'सोइया.'</i> |
| 357 | 4 from bottom. | ..... | <i>For 'मेहराङ्ग' read 'मेहराङ्ग.'</i> |
| 359 | ..... | 1285 | <i>For 'घरेलि' read 'घरेली.'</i> |
| 360 | ..... | 1288 | <i>For 'बका' read 'बेका.'</i> |

| Page | Line. | Section. | |
|------|----------------|----------|--|
| 366 | ..... | 1323 | <i>Add at end of section—'and in West Tirhut लठार lathangar.'</i> |
| 369 | ..... | 1338 | <i>Add at end of section—'and in West Tirhut खिरखियानी khirkhiyani.'</i> |
| 372 | ..... | 1349 | <i>Add—'The ceremony of cutting the nails is called in West Tirhut नौह छिह्नो nauh chhilli.'</i> |
| 389 | 4 from bottom. | ..... | <i>For 'दोनी doni' read 'दोनी donni.'</i> |
| 391 | 3 from bottom. | ..... | <i>For 'nagra' read 'nagar.'</i> |
| 412 | ..... | 1481 | <i>For 'धारनिक' read 'धारनिक.'</i> |

APPENDIX.

| | | | |
|----|-------|--------|---|
| 2 | | No. 2 | <i>For 'खसरा' read 'खसरा.'</i> |
| " | | No. 2a | <i>For 'गफ़न्गल्लूद' read 'गल अफ़न्गलूद.'</i> |
| 14 | | 14 | <i>For 'am' read 'ām.'</i> |
| | | 15 | <i>For 'बटा' read 'बटा.'</i> |

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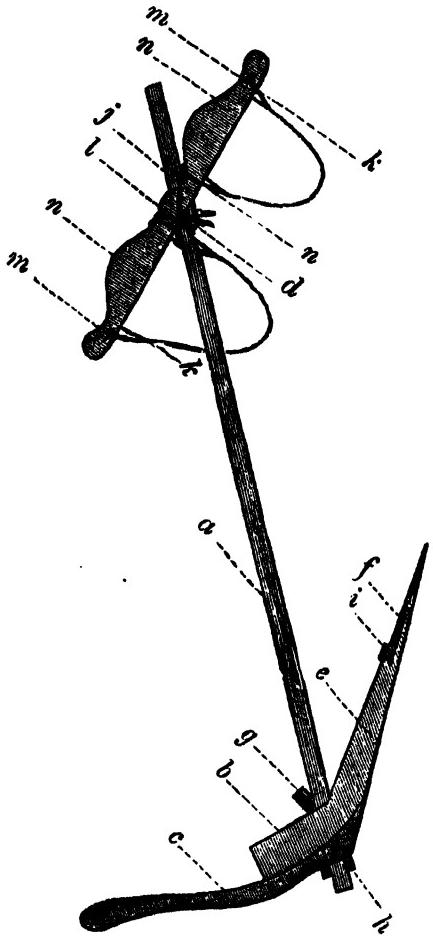
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The Country Plough.

(NOTE.—The front portion of the body is given in section, so as to show the position of the share.)

DIVISION I.

IMPLEMENTS AND APPLIANCES

USED IN

AGRICULTURE AND RURAL MANUFACTURES.

SUBDIVISION I.

IMPLEMENTS USED IN PREPARING LAND FOR CULTIVATION.

CHAPTER I.—THE PLOUGH.

1. The ordinary country plough is generally known as **हर har**. Sometimes the Hindi form of the word, **हल hal**, is used. In Gaya the word **लांगल lāngal** is also used.

2. **खिनौरी khinauri** is used for an old or worn plough. In the South-East and in North-West Tirhut this is **ठेंडी thenthī**, and generally over North-East and South Tirhut **ठेंठा thenthā**. In Shahabad it is **खुटहन्ता khutahra**. A new plough is **नवङ्डा nawtha** or **नौठा nautha** to the west, **नवङ्गर navghar** in Champāran, and **लावङ्डा lawtha** generally over North-East and South Tirhut.

3. In West Bihār and South Bhagalpur **साँगड sāṅga**, and in South Munger **साँगह sāṅgah**, mean the plough and all its appurtenances, as in the sentence **साँगड (or हर साँगड) लेने आव बहियार sāṅga (or har sāṅga) lene āv bahiyār**,—bring the plough, &c., to the field.

4. The various parts of the common plough are as follows :—

5. *The beam (a).*—North of the Ganges this is **हरिस haris**, and so also in Shahabad. In East Tirhut it is also called **हरसी harisī**. In Patna, Gaya, and South Munger it is **साँहि sānhi**. In South Bhagalpur it is **हेष is**. **हरिस haris** is, however, understood more or less everywhere.

6. *The body (b).*—This is everywhere खर har.

7. *The handle or stilt (c).*—In Shahabad and north of the Ganges this is परिहथ parihath; in the eastern portion of the latter tract it is also लगन lagan. लगना lagna is used in South Munger, Patna, and Gaya, and नाँगन्जो nāngno in South Bhagalpur. In South-Western Shahabad परिहत parihat is used. The knob at the end of the body near the handle is in Patna चैंदनवा chandwa, in Gaya चैंदी chandi, north of the Ganges and in Shahabad चूड़ mūth (or in the south-west of the district चंदुली chanduli), and in the south-east मुठिया muthiya. In South Bhagalpur मकरी makri is a piece used for mending it when broken. The first, second, and fourth names are only used if it is a separate piece of wood.

8. *The notches on the beam (d),* by which the share is raised or lowered.—In Sāran खेरा kherha, in Gaya खेड़ी khenrhi, and in Shahabad खेड़ी kherhi. In Patna they are खेषा kheha, in Champāran खाता khāta, and throughout Tirhut खार्ही khārhi. In South-East Tirhut it is also खड़ा kharha, and in South-East Bihār खोड़ा khonra or कार्ह kārh.

9. *The sole (e),* in which the share is fixed.—

In West Bihār it is टोर tor or टोरा tōra. In East Bihār it is नास nās or नासा nāsa.

North of the Ganges the thicker end of the sole is called मांथ māntha or मांथा māntha.

10. *The share (f).*—Everywhere फार phār. In North-East Tirhut also फारा phāra or फाला phāla, and in South-East Tirhut also लोहामा lohāma.

11. *The wedge fixing the beam to the body (g).*—North of the Ganges and in Shahabad and South Munger this is पाट pāt. Variants are पटा patta (Gaya), पाटा pāta (South Tirhut and Patna), and पाटो pāto (South Bhagalpur).

A second wedge is sometimes added, which is known as चेल्की chaili everywhere north of the Ganges and in Gaya and the south-west, and also as चेल्क्की chelkki in South-East Tirhut. In East Tirhut it is also called चेरी cheri. Another name is पाचड़ pāchar (in North-East Tirhut and Shahabad), or पचड़ी pachri everywhere south of the Ganges. In South Bhagalpur it is called उपर पाटो upar pāto.

12. *The peg (h) passing through the shaft at the end, to prevent the body coming off.*—This is बराद़ bardān generally, or बरैन barain

in Champāran and Tirhut; the latter is also used in South Munger. Other forms are बरेन *baren* in North-East Tirhut, बरहन *barhan* in Sāran, बरैनी *baraini* in Patna, and बरन *baran* in Shahabad. Other names are सभ धरिया *sabh dhariya*, सत धरिया *sat dhariya*, in Patna, and सभधर *sabhdhar* in Gaya, because it holds the whole plough together. Also तरैला *taraila* in South Bhagalpur, तरैली *taraili* in South-West Shahabad, and हुमना *humna* in Patna.*

13. *The iron clamp* (*i*) for preventing the share falling off.—करुआर *karuār* or करुआरा *karuāra* everywhere to the west. A variant is करुआरी *karuāri* (Patna, Champāran, and West Tirhut). In South-West Shahabad it is also called खुरा *khūru*. In Patna it is also called जोंका *jonka*, and the same name is current all over Bihar. जोंकी *jonki* and चोभी *chobhi* are also used in South-East Tirhut. In North-East Tirhut a wedge is also used for the same purpose, and is called गासी *gāsi*.

14. *The yoke*.—North of the Ganges always पालो *palo*; so also in Patna, Gaya, and South Munger, with a variant पाला *pala* in South Bhagalpur. In Shahabad and Gaya the word is generally जुथाठ *juāth*, which is also sometimes used in Sāran and the east. Sometimes it is made up of two bars. The upper bar then is considered the yoke proper, and is hence usually called the जुथाठ *juāth*. The lower bar is generally तरःसाला *tarsaila*.

This double-bar arrangement is not commonly found in the plough yoke. It is more usually met with in the yoke for well irrigation (झोड *mot*); so also the two following pins. As a general rule पालो *palo* or जुथाठ *juāth* (according to locality) may be safely used for the single-bar plough-yoke and for the double-bar irrigation yoke, and जूचा *jūa* for the single-bar cart-yoke. See § 938.

15. *The outer pins*, which join the two bars of the yoke, are सैला *saila* or समैल *samail* to the west and कनैल *kanail* to the east. They are also कन्किली *kankilli* in South Bhagalpur.

16. *The inner pins* are समैल *samail* or (Patna and the south-east) समैला *samaila* and (Gaya) समैया *samaiya*.

17. *The leather thongs* (*j*), which attach the yoke to the beam of the plough.—These are from Patna to the east of the South Gangetic tract, and in Champāran, नारन *nāran*, with a variant लर्नी *larni* in

* About हुमना *humna* there is a story of a Jolha (the proverbial fool of Bihar stories) who found a *humna* on the road and cried out in his foolishness पाशी हर के हुमना, खेतीकारब दुनाय *pāshī har ke humna, kheti karab bandy*,—I have found the rear peg of a plough, I'll turn a farmer at once.

North-West and South-East Tirhut, and optionally लारन lāran in South-East Bihar. नाड़ा nādha and नरैली narailī are used in Shahabad, and variants of the former word occur in लड्हा ladha (South-East Tirhut), लेधा laidha or लाड़ा lādha (North-East Tirhut), and घर लधी har ladhi or घर नाड़ा har nādha over South Tirhut generally. नाड़ा nādha is also used in Gaya. घर वा वा har nādha in Sāran is only used when they are of string. When they are of leather, in that district they are called दुधाली dudli. South Bhagalpur has दोँडा donra or लेधा ledha.

18. *The ropes (k)* which go round the bullocks' necks.—These are everywhere except in the extreme west जोती jōti. In the extreme west (Sāran, Champāran, and Western Shahabad) the masculine form, जोता jōta, is the usual one. In North-East Tirhut they are also समेल samel or समैल samail, and in South Bhagalpur फँसा phānsa.

19. *The projecting knob (l)* in the middle of the upper part of the yoke.—Round this the thongs which fasten the yoke to the beam are fixed. This is everywhere महादेवा mahādewa. Variants are महादेषो mahadeo (Patna and Gaya) and महादेवा mahadawa (South Munger). In South Bhagalpur it is मंज्हवार्ड manjhwārā.

20. *The notches (m)* near each end of the yoke.—To these the ropes which go round the bullocks' necks are fixed. These are खाँडी khānri in Patna, with variants खाढ़ी khārhi in South-East Tirhut and खेरी kherhi to the west. South-West Shahabad has खड़ी khaddhi. In Gaya the word used is कनौशी kanausi, and in South Bhagalpur खाता khata, while सिमल simal or नक्ती nakti are optional names in South-East Tirhut.

21. *The leaf of the yoke (n).*—This is पता patta, पटा palla, or (in South Munger) पलाई palai and (in Sāran) पाता pāta.

22. *The trough* in which the share lies when fixed in the body is खोल khol, or in South Bhagalpur खोखी kholi.

23. *The bamboo whip* with which the bullocks are driven is चेता paina, and its *lash* is छिठि chiti in North-East Tirhut. Other names will be found in § 98 and ff.

24. *A drill plough.*—This is generally टार tār, with variants in South-East Tirhut टांडी tāndī and टोर tor in South Munger. The share is टरःसूरी tarsūrī. खिला khilla is the nail which fastens the share to the body. The bamboo pipe is in West Bihar बांसा bānsa, also sometimes बन्सा bansa in Shahabad. In East Bihar this is generally चोंगा chonga, except in South Munger, where it is घर चाँडी har chāndī.

The cup at the top, into which the grain is poured, is in West Bihār भाष्टा *māla* or भष्टापा *maheva*. In East Bihār it is चेला *paila* (sometimes spelt पैला *paila* or पैला *paēla*) or चाली *māli*. In South Munger it is also उखरी *ukhri*, and in Patna अकरी *akri*.

25. *The sharpening of a ploughshare* is called as follows in the various districts:—

Shahabad: धार पिण्डावल *dhār pitāwal*; or in the south west of the district धार फरगावल *dhār phargāwal*.

Patna: धार अस्त्रावल *dhār asrāeb*.

Gaya: असार *asār*.

South Munger and South Bhagalpur: धार पजाव *dhār pajāv* or असार *asār*.

North of the Ganges generally: धार पिण्डावल *dhār pitāwal*.

Also, North-West Tirhut and Sāran: धार पिण्डावल *dhār pitāwal*.

North-East Tirhut: धार बनाघव *dhār banāghv*.

South-East Tirhut: फार करा लाग्व *phār kora lagv*.

26. When a man wishes to *plough deep* he harnesses the yoke higher up the beam in the notches (*d*). This is called in West Bihār औगार *augār*. In North-West Tirhut it is called लगार *lagār*, and in the rest of Tirhut तरख *tarakh*. In South-West Shahabad it is called अवादे *awāde*, in South Munger थारा *thāra*, and in South Bhagalpur थार *thār*. Light ploughing is done in the converse way, and is known everywhere as सेव *sev*, or in North-East Tirhut बिब *seb*.

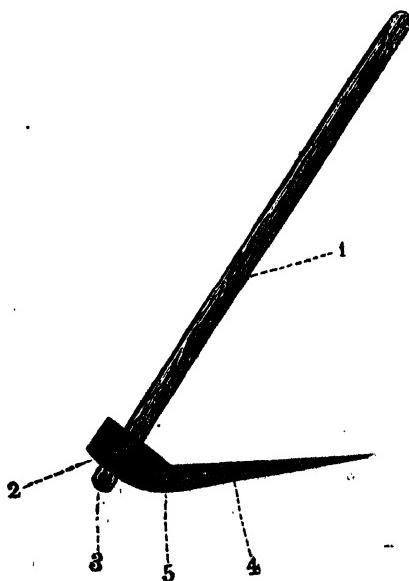
CHAPTER II.—MATTOCKS AND SPADES.

27. A large mattock is in West Bihār and Gaya फौरा *phaura*. Variants are फहोरा *phahora* (Patna and Gaya), फोरा *phahora* (South Munger), फुहोरा *phuōra* (Patna and Gaya), and फहुरा *phahura* or फरुरा *pharūra* in Shahabad. In South-West Shahabad it is फरूसा *pharsea*. In Tirhut it is कुदार *kudār*, and in South Bhagalpur and South Munger कोदार *kodār*. Another name current in Gaya is जाम *jham* or जामा *jhāma*. In the same district आभी *abhi* is a heavy kind of wooden spade tipped with iron for hard soils, and खुर्नी *khurnī* or खुर्न्ही *khudni* is a kind of spade.

28. A mattock with a narrower blade is कुदारी *kudāri*, कोदारी *kodāri*, or कोदारी *kodāri*. South of the Ganges it is also कुदाली *kudali*.

कुदाल kudal and कुदार kuddar are often used to signify also the smaller variety. In South Bhagalpur it is थेंठी कोदार thenthi kodār.

29. The handle is बेट bent, and the upper end of it, which projects beyond the socket, हुरा hūra or हुरे hūr, or (in South-West Tirhut) मुठा mūtha. Other names for this end are पाता pātā or पातानी drāni, and in South Bhagalpur पाता pāta. The ring or socket in the blade, to which the handle is fixed, is पास pās or पासा pāsa (or in South Bhagalpur पासो pāso). In South-West Shahabad it is पामानी pamānri, and in South Munger (optionally) पसाडा pasāda. The curved part of the blade is in Sāran and Patna फारी phari. Elsewhere, north of the Ganges and in South Munger, फर्की pharki. In Patna and South Munger it is also called फल phal, in South Bhagalpur फरो pharo, and in Gaya फारी phāri. In Shahabad it is धार dhār, and in the south-west of the district दम्फ़ damph. The place where the ring and the blade meet is कथी kanthi in Patna and Gaya, नहिन nahīn in Shahabad, सन san or कन्थ kanth in South Bhagalpur, and सुन sun in South Munger. In Sāran the part of the handle which is grasped is मुठ mūth, and the corners काना kāna. A new mattock is नवघर navghar, and a worn one थेंठी thenthi.



1. Bent (handle).

2. Pāsa (socket).

3. Hūra.

4. Phari (blade).

5. Kanthi (neck).

The Mattock (Phaura or Kodar).

THE HARROW.

CHAPTER III.—THE HARROW.

30. This is usually the *flat plank*, with (in the east) a grove along the underside. It is dragged along the ground to break the clods after ploughing, while a man stands on it to give weight. In West Bihār and in South-East Tirhut it is called छेंगा *henga*, and in East Bihār more usually चौकी *chaunki* or चौकी *chauki*. In Patna it is also called सिल्हनवे *silhe*, पटनवे *pattanwe*, or लगावन्दी *lagawri*.

31. When drawn by one pair of oxen—one ox at each end—it is called छेंगी *hengi* in Champāran, दुगोड़ी *dugori* in Tirhut, एक घरा *ek hara* in South Bhagalpur, and दोबरदा *dobarda* elsewhere. When drawn by two pair of oxen—one pair at each end—it is called in North-East Tirhut चौगोड़ा *chaugora*, in the rest of Tirhut चरगोरी *chargori*, दो घरा *do hara* in South Bhagalpur, and elsewhere चौबरदा *chaubarda*.

32. The pegs to which the hauling ropes are fastened are generally छूंटी *khunti*. In Shahabad they are also called संहु *sanrusa*, and in the south-west of the district गुली *gulli*. In Gaya they are बैंका *baunkha*, in Patna and South Munger बहका *bahkha*, and in South Bhagalpur अंकोरा *ankora*.

33. The hauling ropes are, north of the Ganges generally, and in West Shahabad, बरचौरी *barhi*. North of the Ganges they are also छेंगची *hengahi*. In Shahabad chains used for the purpose are सीकर *sinkar*, and in Patna and Gaya चोकर *sikar* when used with four bullocks abreast. These words are also used in North Tirhut. In Patna they are also चौक नारन *chauk nāran* when of rope. In South-East Tirhut they are also called मरिखर *marikhār*, and in South Bhagalpur जगडोरी *jagdori*. In South Munger they are चोकर *sikar* when made of chain, and मरिखर *marikhār* when made of rope, and मझौतर *majhautar* is the rope or leather strap joining the two yokes when four bullocks are used. So also in Patna and Gaya. The last word is मझोतर *mujhotar* in East Tirhut. In East Tirhut, when made of leather they are called मेरन *mairun* or मेरन *merhan*, and when made of rope बरचौरा *barha* or बरचौरी *barhi*. Sometimes long strips of bamboo are made to serve as hauling ropes. They are then called in South Munger कुडची *kudandi*, in South Bhagalpur बस्जोती *bansjoti*, and elsewhere घरौचा *araui*.

34. The channel in the lower part of the plank to break the clods is in South Bhagalpur घाघरी *ghaghri* or घार *ghār*, in South Munger घदन्धा *khadha*, and elsewhere घाघा *khaddha*. The channel is generally the

hollow of the stem of the talipot palm, the harrow being composed of the split half of a log of that tree.

1. *Henga* (harrow).2. *Khūnti* (pegs).3. *Barhi* (ropes).

The Harrow (Henga or Chauki).

35. The *cylindrical roller* is rarely used in the field. It is called everywhere by a corruption of its English name, viz. रोल *rol*. The block itself is called पाला *palla* (Patna), कड़ी *kari* (Gaya), पकडा *ektha* in Shahabad, and लकड़ी *lakri* in South-West Shahabad. Elsewhere it is simply चौकी *chaunki* or चौकी *chauki*.

36. Sometimes the harrow is made of two parallel planks joined together. This is called हेंगा *henga* or चौकी *chauki*, &c., as above.

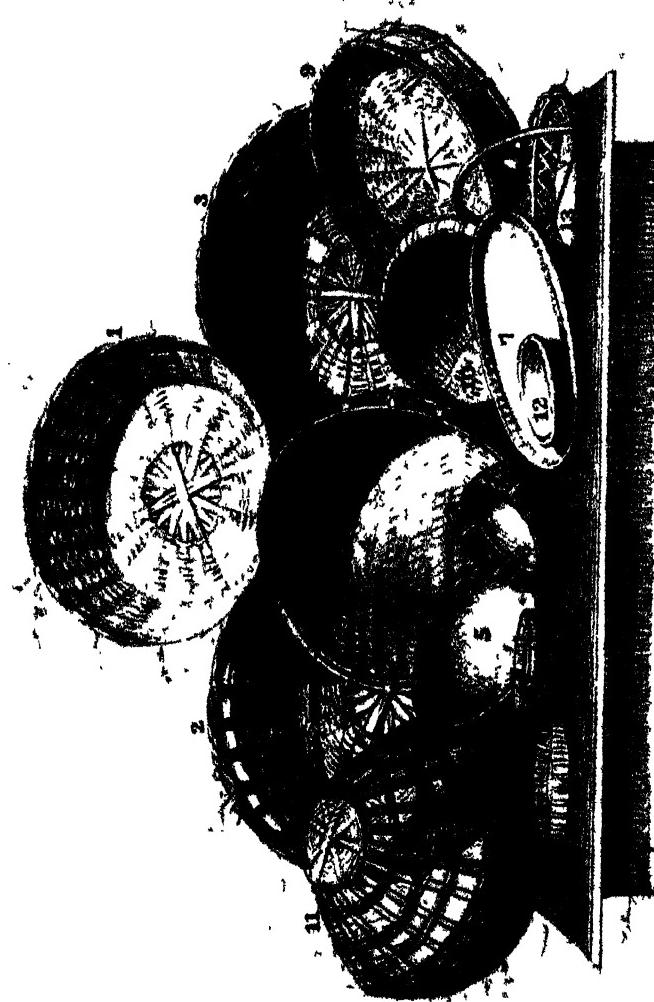
CHAPTER IV.—RAKES USED IN FIELD WORK.

37. Rakes are seldom used. Sometimes a bundle of thorns is dragged over a field to soften the surface when it has been baked hard by the sun after rain or irrigation. This has no special name. In parts of Tirhut the कंठा *kanta* or खखोरनी *khakhorni* is a sort of rake or harrow worked by oxen to loosen the soil and extricate weeds from a crop of young rice. A पच्छरिया *pachphariya* or (in Sāran) गेल्हनी *gelhni* is a kind of plough with five shares used in indigo factories.

CHAPTER V.—PICKAXES, PITCHFORKS, &c.

38. *A pickaxe*.—North of the Ganges this is गैंता *gainta*, south of the Ganges it is गैंता *gainta* or गैंटी *gainti*. In South Bhagalpur it is गैंचा *gaincha*, and in South Munger गाता *gata*.

39. The *dredger*, used in well-sinking, has various names. In Shahabad, Sāran, and South Tirhut it is चलना *chalna*, and in Champāran



A Collection of Baskets.

| | | | |
|---------------|------------------------------------|-------------------|---|
| 1. Uhataka. | made of split bamboo. ditto. | 8. Degri. Dala | made of split bamboo, tali slips and bamboo |
| 2. Dito. | " | 9. Tokri | " |
| 3. Ogris. | " | 10. Tip | " |
| 4. Basak. | " | 11. Sitaboti | " |
| 5. Basuri. | " | 12. Phuldai | " |
| 6. Two ditto. | " | | |
| 7. Degri. | edge sewn with rattan | | |

तरच्छी *tarchhi*. In North-East Tirhut it is चोटी *chhiti*, कहुच्छी *kathuli*, or पथिया *pathiya*. चौड़ी *chhiti* is also used in South-East Tirhut, where also occur कठवत *kathvat* and (also in Shahabad) तगाड़ी *tagari*. Elsewhere south of the Ganges it is गैंता *gainta* or खन्ती *khanti*, and in South Munger चौड़ा *chhita*.

40. The *pointed iron spear* for tapping the well-spring also has various names, viz. खुण्डा *khunta* north of the Ganges generally, गजाड़ा *gajara* in Sāran, and गोभनी *gobhni* in South-West Tirhut. In Gaya it is खोभना *khobhna*, and in Shahabad खोबन *khobhan*, but in the south-west of the latter district it is लर्हा *larha*. In South Munger it is देभन *debhan*, and in South Bhagalpur it is गजाड़ा *gajara* or खन्ती *khanti*.

41. The *hooked stick* for pulling down fruit from trees is generally लग्गा *lagga* or लग्जी *laggi*. The hook of this is अङ्कुषी *ankusi* or (in South Bhagalpur) कानी *kani*. The long pole with a small net at the end to catch the fruit as it falls is खोडा *jhola*, खोंची *khonchi*, or (in Sāran) खोरा *jhora*. Another optional name in South Munger is जलखरी *jalkhari*.

The short stick thrown up into fruit-trees to bring down fruit is झटाहा *jhatha*, and also (in Sāran) लगूसी *lagusi*.

S U B D I V I S I O N II.

IMPLEMENTS USED IN SOWING, WEEDING, AND IRRIGATION.

CHAPTER I.—BASKETS.

42. Baskets are generally woven of bamboo slips or twigs. Unless otherwise stated, this may be assumed of all the following.

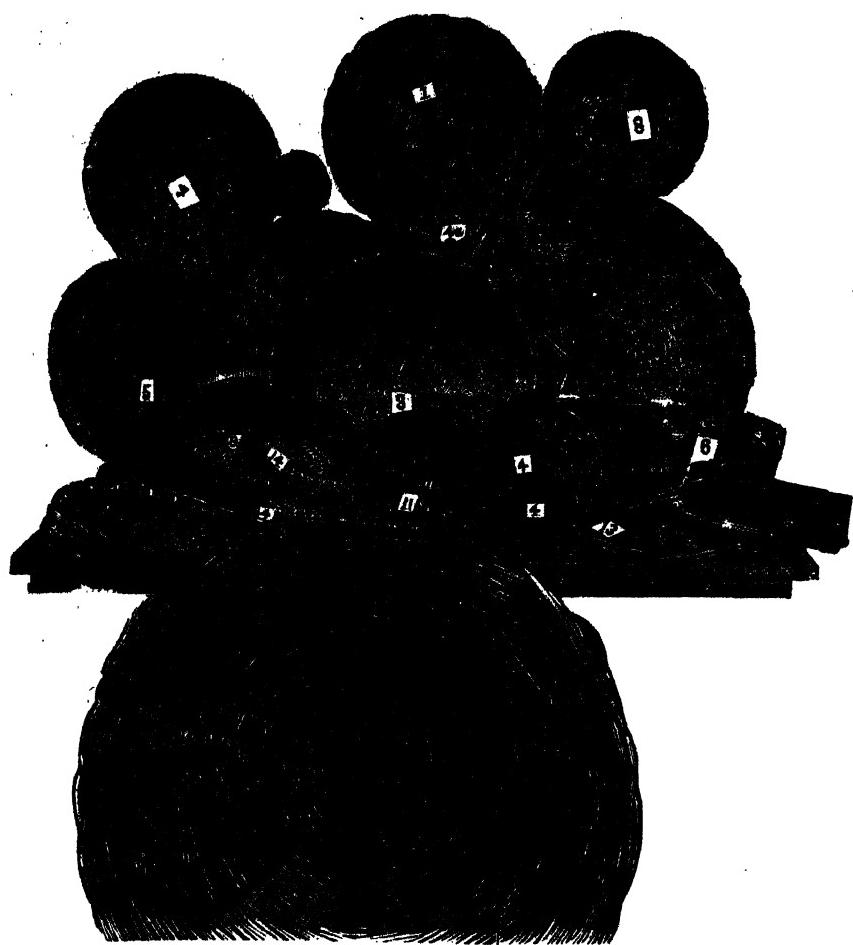
43. Baskets used specially by the sower are called generally चोड़ा *ora*, चोड़ी *ori*, or ओडिया *oriya* (sometimes made partly with the fibre of the leaves of the täl palm); also we meet, to the west, छैंची *chhainti*, and to the east चैटा *chhita* (a large one), चौड़ी *chhiti* (a small one), or दौरी *dauri*. South of the Ganges they are also called in Patna बट्टा *battā*, (also in Shahabad) दौरा *daura*, or दौरी *dauri* (sometimes made of the culm of the *sik* grass, *andropogon muricatum*), in Gaya (also in North-

East Tirhut) पथिया *pathiya* (also used for feeding cattle), and in South Munger खंचिया *khanchiya*. The only difference amongst all these is that in the case of the दौरा *daura* and दौरी *dauri* the bottom is woven of bamboo slips, like a mat.

44. There are likewise several other kinds of baskets, used indiscriminately for this and other domestic and agricultural purposes. Thus, small straw grain-baskets are चंगेली *changeli* or चंगेरी *changeri*, and sometimes डाली *dali* or डलिया *daliya*, especially towards the east. In Patna and South Munger they are called बठ्ठरी *batri*. Another very similar basket (but still smaller) is called very generally मौनी *maunni* or मौनिया *mauniya*, also बट्टा *batta* in Patna, Gaya, and South Munger, and फुलुकी *phuluki* in East Tirhut. A large open basket made of split twigs of bamboo generally woven up with the fibre of the leaves of the ताल palm is called टोकनडा *tokra*, डाका *dhakā*, डाकी *dhaki*, ओडा *ora*, or छेंटा *chainta*. A smaller variety is called गाँजा *gānja*, बोकनडी *tokri*, डकीया *dhakiya*. When the bottom is very finely woven, so as even to hold water, it is called ओराइसा *oraisa*. The धामा *dhāma* is an open basket made of rattan. The खैचा *khaincha* or खाँचा *khāncha* is a large coarse basket made of twigs of *cytisus cajan* (*rahar*) or tamarisk (*jhāū*). South of the Ganges we also find डेली *deli*. A smaller basket of the same kind is known as खाँची *khānchi* (also खाँझी *khānji* in North-East Tirhut), खंचिया *khanchiyu*, खचोली *khacholi*, पथुली *pathuli* (Gaya), नोनीहारी *nonihāri* (Patna), or (South Bhagalpur) दम्हरिया *damhariya*. The डगरा *dagra*, डगरी *dagri*, also called south of the Ganges दौरा *daura*, दौरी *dauri*, or (in South Bhagalpur) डाला *dala*, is a large shallow basket. These are all made of either bamboo twigs or slips, except the दौरा *daura* or दौरी *dauri* (see above). In Shahabad करुि *karui* or डोकी *doki*, and north of the Ganges सिकडती *sikahuti* or सिकौती *sikauti*, is a little basket made of the stalks of the *munj* grass.

45. A broken basket is छितनी *chhitni*, or in Gaya छतना *chhatna*, or in South Bhagalpur छितना *chhitna*.* The झाँपी *jhampi* or झंपिया *jhampiya* is a little basket with a lid. It is also called पौती *pauti* or पौतिया *pautiya* (being then generally made of *munj* grass) and पेटारी *petari* (made of bamboo or rattan). A larger kind is called झाँपा *jhāmpa*. The lid of all these is called पेहानी *pehāni* or झाँप *jhāmp*. ढैचा *thaicha* or चंगोर *changor*, or in Shahabad छैचा *thaincha* or डैचा *thincha*, is a kind of large open basket. फुल-डाली *phuldāli* is a flower-basket.

* A common curse amongst Gaya women is छितनी बढ़नी जागौ *chhitni berhni lāqau*,—may your wealth be swept away.



From a photograph.

A Collection of Baskets and of Other Articles of Basket-work.

1. Oriya.
2. Chhaintas of various sizes.
3. Daura.
- 4 & 4a. Dauris of various sizes.
5. Deli.
6. Khainchā.
7. Tāp.
8. Tokri.
9. Dagri.
10. Dagra.
11. Tarāju (scale-pan).
12. Kolsup. } (Winnowing sieves).
13. Sūp.
14. Chalni (sifting sieves).

MATERIALS.

- Nos. 1 and 8 are made of split bamboo twigs, woven up with the fibre of the leaves of the tāl palm.
4a, of the culm of the *sik* grass (*andropogon muricatum*).
5 & 6, of tamarisk (jhāti).
7, of *rahar* (*cytisus cajan*).
11, of bamboo twigs.
13, of *sirki* (the upper joint of *saccharum procerum*).
The rest are of bamboo slips.

sirhath, and in North-West Tirhut चरन्हरा *kharhara*. In Champārān it is चरन्हरा *kharhara*, and in the rest of Tirhut चर्ता *kharra*. South of the Ganges it is, in Gaya and South Munger, कुचा *kuchha*, in Shahabad कुचा *kuncha*, and in the south-west of the district कुची *kunchi* or सेथन *sethan*. In South Bhagalpur it is जारू *jhatai* or चरन्हरा *kharhara*.

56. The broom used by grain-parchers for turning the grain which is being parched is जारू *jhāru* in Patna and Gaya, बहनी *barhni* in the south and east generally, लर्ना *larna* in North-East Tirhut, छिपनी *chhipni* in South-East Tirhut, चलानी *chalauni* to the west of the North Gangetic tract, and in South-East Bihār भुजनाडी *bhunjnāthi*.

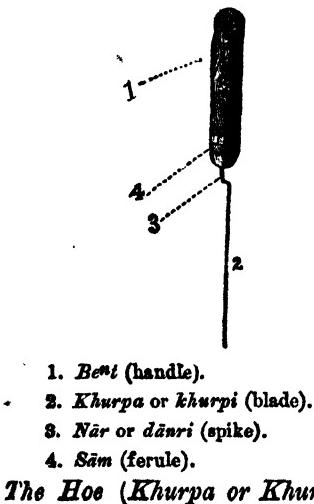
57. The long twig broom used for sweeping up leaves and rubbish is north of the Ganges, to the west, चरन्हरा *kharhara*, and to the east चर्ता *kharra*. South of the Ganges, in South Bhagalpur, it is चरन्हरो *kharhoro*; but in Patna जाँडा *jhānta*, in Gaya जारू *jhāru*, in Shahabad सिरन्हत *sirhat* or जाँची *jhānki*, in the south-west of the same district जहरना *jharna*, and in South Munger जाँडा *jhānia* or जहटीनी *jhataini*.

58. To sweep is in Patna and Gaya बोहारब *bohārab* or बाहब *bāhab*; the former is also used in the south-east. To the west it is बहारल *bahāral*, and in Tirhut बाहब *bāhab*, जारब *jhārab*, or जारि झुरि देब *jhāri jhuri deb*.

CHAPTER III.—IMPLEMENTS USED IN WEEDING, &c.

59. The खुरपा *khurpa* is a sort of hoe used for loosening the earth round young plants or in weeding.

60. Of this the iron blade is खुरपा *khurpa*, or in North-East Tirhut पासङ्ग *pāsang*. The handle is देढ़ *dēḍ* bent. The iron ring-fastening in the blade is साम *sām* or सामी *sāmi*, and also in Shahabad चुरिया *churiya*, and in the south-west of the district मुंद्रनी *mundri*. The spike of the blade which goes into the handle is north of the Ganges नार *nār*, and south of it नार *nār* or दानी *dāni* or (South-West Shahabad) दानी *dānri*. Towards the east we find, north of the Ganges, an optional variant लार *lār*, and in South Bhagalpur लारू *lārū*.



- 1. *Bēt* (handle).
- 2. *Khurpa* or *khurpi* (blade).
- 3. *Nār* or *dānri* (spike).
- 4. *Sām* (ferule).

The Hoe (Khurpa or Khurpi).

61. A smaller instrument for scraping grass or weeding is called,

when the blade is curved, खुर्पी *khurpi*, and (south of the Ganges) when it is straight पसनी *pasni*. An optional name for the curved variety in Gaya is बङ्कुआ *bankua*.

CHAPTER IV.—IMPLEMENT USED IN CONNECTION WITH IRRIGATION.

62. The beds formed in a field for irrigation are called कियारी *kiyāri*. In South Bhagalpur they are called खेतारी *kedri*. In South Munger गाँधारी *ganrāri* are smaller sized beds for the same purpose.

63. These are made with an implement with a handle and board fixed at the bottom, like a rake without teeth. This is worked by a single man, much as a rake is used. In the North-Western Provinces it is usually pulled with a rope, but not so usually in Bihar. It is called generally to the south of the Ganges फरुही *pharuhī*, and in East Tirhoot फरुहा *pharuhā*. North of the Ganges, to the west, it is called फडरी *phahuri*. In South Bhagalpur it is called फडुआ *pharua*, and in South Munger फडन्ही *pharhi*. In Gaya it is called फडनी *penrni*.

64. A wooden shovel used in distributing the water in a field is called हथा *hatha* or हत्ता *hattha*. South of the Ganges it is also called अभा *abha*, in South Bhagalpur छिटा *chhitta*, and in South Munger कठौआ *kathaua*.

65. Other appliances used in connection with irrigation from wells, tanks, or streams will be found in the chapter on irrigation.

SUBDIVISION III.

APPLIANCES USED IN FIELD WATCHING.

CHAPTER I.—THE SLING.

66. This is generally डेल्मास *dhelmas* or डेल्वांड *dhelwāns*. In Patna, Gaya, and (optionally) Shahabad it is also called डेन्कवांड *dhenkwāns*. Another name current in Shahabad is डेकुआस *dhekuās*.

In South-East Tirhut it is also called ढेलौरी *dhelauri*. In South Munger and South Bhagalpur it is दिन्होर *dinror*. गुरदेल *gurdel* to the east, गुलेती *guleti* is a pellet-bow.

CHAPTER II.—THE SCARECROW.

67. This is generally धूँह *dhuh*, धूरा *dhūha*, or धुआ *dhua*. In Patna it is पुतना *putla*, and in Gaya ढही *dhahi*.

68. A scarecrow pulled by a string and hung on a tree is north of the Ganges ढब्डब्बा *dhabdhabwa*, ठक्रा *thakra* to the west, ढक्कडकि *dhakdhakiya* in South-West Tirhut, आकासी *akāsi* in South-East Tirhut and elsewhere तारक छजा *tārak chhaja* or धुआ *dhua*. South of the Ganges it is in South-West Shahabad ढम्हौआ *damhaua*, elsewhere in the district ढम्हो *damko*. In Patna it is ढम्हौला *damkau* and in Gaya ढल्कौआ *dhalkaua*. In South Bhagalpur and South Munger it is ढरङ्का or ढइङ्का *harka*.

69. Cultivators also usually put an old black earthen pot in field to keep off the evil eye, which is called in Tirhut टोटना *totka* or in North-East Tirhut तौला *taula*. South of the Ganges we find also टोटना *totka*, with variants टोटना *totma* (Gaya) and टोटना *totwān* (South Bhagalpur). In Shahabad it is called टोना *tona* वजार *gojar*, and in South Munger वजार *najer* एजर *najer* *gujar*. Another general name is करिखाही *hānri* करिखाही *karkhāhi hanriya*, from करिखा *karikha* or करखा *karkha*, ‘soot.’ Local variants of this last word are करखी *karkhi* (Shahabad), कारिख *kārikh* (Gaya), and करखो *karkho* (South Bhagalpur). Generally this pot is marked with lime (चूना *chūna*). Thus, a man of Bihar would say चूनिया में करिखा लगा के चुना के ढीक दे के खेत में है जावल जाला *hanri, men karikha laga ke chunna ke tik de ke khet men dhai āwal jālā*,—he has come back after setting up in the field the pot on which he has laid soot and marks of lime.

CHAPTER III.—THE WATCHMAN'S PLATFORM.

70. This is known as मचान *machān*, with an optional variant माँच *mānch* in the west.

71. The shed over the platform has various names, viz. north of the Ganges जोँपली *jhompri* and जोँपन्ही *khompri* generally, छपरी *chhapri* (North-West Tirhut), चाची *chhāhi* (North-East Tirhut), and लगौरी *lagauri* (South-East Tirhut). South of the Ganges we have छपरा *chhapra* to the west and मरुका *maruka* and छपरी *chhapri* to the east.

72. अडै *maraī* and also (in East Tirhut) अर्रा *marra*, गोहिया *gohiya* (South-West Tirhut) and पलानी *palāni*, is a shed on the ground without any platform.

S U B D I V I S I O N I V .

IMPLEMENTS USED IN HARVESTING.

CHAPTER I.—THE SICKLE OR REAPING-HOOK.

These are either toothed or with a sharp cutting edge.

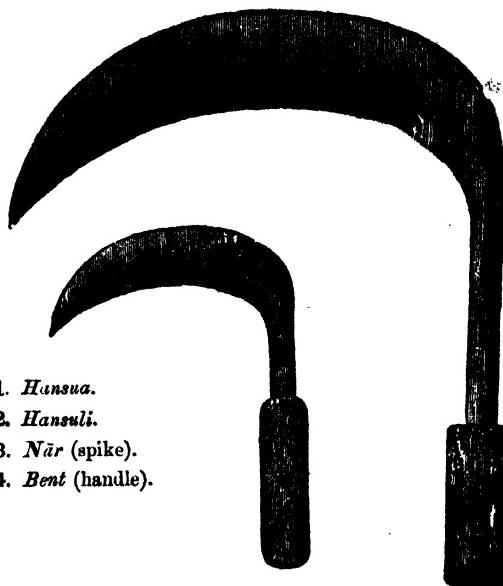
73. (a) *With a sharp cutting edge.*—These are everywhere छुच्छा *hansua*. A kind with a heavier blade is called पछरिया *paghariya* or पछरुआ *pagharua*, or बधरा *badhra*, बधरी *badhri*, बधरिया *badhariya*, or बधारू *badhāru*. It is also called in East Tirhut संगिया *sangiya*, in South Bhagalpur डाबा *dāba*, and in Gaya चिलोही *chilohi*.

(b) *With teeth.*—These are called दंतुला *dantula*, from दांत *dānt*, ‘a tooth.’ They are also called कैंचिया *kainchiya*, of which कचिया *kachiya* is a variant in South-East Bihar.

74. छुच्छी *hansuli* is a small sickle without teeth, principally used by girls for cutting spinach (*साग sāg*), and by toddy-sellers (*पासी pāsi*) for cutting palm-trees. The पहुल *pahul* is a fixed upright sickle, which is kept in position by the foot resting on the wooden base in which it is fixed, and is used for cutting spinach and other vegetables. In Patna and Gaya, कटा *katta* is an instrument used by Doms for cutting bamboos, and क्योंचा *kyoncha* is an instrument for barking wood.

75. The above names are also used for the curved part of the blade. The straight part of the blade is called नार *nār* or (to the east)

શાર lär. Other names are દાન્ધી dānri (South-West Shahabad), પરિયા nariya (Gaya), and નાબ nab (Patna). The handle is ઝડ bent.



The ordinary Sickle (hansua), and that of the Toddy-seller (hansuli).

CHAPTER II.—RAKES USED ON THE THRESHING-FLOOR.

76. This is અખેના akhaina. It is a kind of hooked stick used for pushing the sheaves under the bullocks' feet while the grain is being trodden out. This word is only used south of the Ganges. Local variants are ખેના khena and અખેના akhena (Patna, Gaya, and South Munger), અખૈન akhain in South-West Shahabad, and ઉખાનો ukhaino in South Bhagalpur. When it has five prongs, it is called પચંચા pachkha north of the Ganges, in South Munger, and in Shahabad, and પાંચા pāncha also in the last district. This is also called in South Munger પાંચખ pānchakh.

CHAPTER III.—GRANARIES.

77. These are of four kinds—

1st.—*A structure of straw or brushwood in the open air.*—These are બખાર bakhār, બખારી bakhāri, or કોઢી kothi. Local names are બેદી berhi north of the Ganges generally, ટેક thek in South Bhagalpur, and બદારી badāri (also in South Bhagalpur) or મુનહર munhar

in South-East Tirhut. In Tirhut a गोदी *goli* is a round कोठी *kothi*; जबरा *jabra* in Gaya is a small granary.

2nd.—*Underground pits for storing grain*.—These are everywhere खाद *khad*, and also (south of the Ganges) खाता *khatta* or खाता *khāta*. Local names are चौर *chaur* in South-East Tirhut, माट *māt* in Gaya, and खाध *khādh* or खाता *khattā* in South Bhagalpur.

3rd.—*Granaries inside the house*.—In Sāran ढेहरी *dehri* is a small circular closet for holding grain, and is generally made of wattle and mud. The कोठी *kothi*, कोठिला *kothila*, or कोठिलो *kothili* is everywhere generally made of sun-baked mud, and is larger.

4th.—*A space surrounded by mats for holding grain* is डेक *thek*. A granary made of straw only is in South Bhagalpur खांचरी *khonchri*, and in South Munger बाँध *bāndh*.

78. The *support* of the granary is गोड़ा *gora* generally. Local optional names are बेसना *besna* (South-East Tirhut), बैसक *baisak* (East Tirhut and South Munger), खुरा *khura* (Patna), and ओडा *ota* (Shahabad).

79. The *cover* of a कोठी *kothi* is everywhere except in South-East Bihar पेहन *pehn* or पेहना *pehna*. In Sāran and Gaya it also means the plug or stopper (see § 81). Local names are झपना *jhapna* (South Tirhut and South Munger), ढपना *dhapna* (East Tirhut and South Bhagalpur), and चाक *chak* (Patna, Gaya, and South Munger). The opening covered by it is मुंखकर *munkkar* in Sāran. In the same district the cover of a बखरी *bakhari* is खोंप *khomp*.

80. The *bottom* is called everywhere पेंद *pend*, पेंदा *penda*, पेंदी *pendi*, or पेनी *peni*. The South Bhagalpur form is, however, पेंदो *pendo*.

81. The *hole* through which the grain is removed is generally आन *ān* or आना *ānā*, local names being आणग *āen* or मोख्खा *mohkhā* in East Tirhut and Patna, and मुँह *munh* north of the Ganges. The plug for filling the hole is दबकन *dabkan*, or in the south-east मुंदन *mündan*. In Sāran and Gaya it is also पेहन *pehn* (see § 79), and in South Bhagalpur थेपी *thepi*.

82. A heap of grain is धेरी *dheri* or राष्ट्र *rāst*. In Gaya it is also चिकी *silli*. In South Munger a smaller heap is called कुद्दी *kuddi*.

83. Various earthen vessels are used for holding grain. These are north of the Ganges generally कुन्रा *kunra*, माट *māt*, घैला *ghaila*, or हंडिया *hanriya*. मटुका *matuka*, छोर *chhonrh*, चेरू *cherū* are also used, but principally to the west. South of the Ganges we have चरुआ *charua*,

खुम khum, खोरा khora, and मटकी matki in Patna, Gaya, and South Munger (the last two also in Tirhut); छोंड chhonr in Shahabad, and कुन्झी kūnṛī in South Bhagalpur.

84. The covers of these are the same as those mentioned above; the local names are ढक्कना dhakna (Shahabad), जहक्कना jhakna (East Tirhut and Gaya), and मुण्डन mundan (East Tirhut and South Bhagalpur).

85. An earthen cupboard similar in shape to the कोठिली kothili, but used for keeping cooking-pots and curd-dishes, &c., is called जब्रा jabra.

S U B D I V I S I O N V.

IMPLEMENT S AND APPLIANCES USED IN CONNECTION WITH CATTLE.

CHAPTER I.—THE FODDER-CUTTER AND TROUGH.

86. This is गँडास ganrās, गँडांस garāns, गँडासा ganrāsa, or गँडासी ganrāsi. Local variants are गँडान्दी ganrsi in North-West Tirhut and गँडांसा garānsa in South Tirhut. The word गँडासी ganrāsi is the usual one. It has a short heavy handle. Other similar implements are दाव dāw, टंगाई tangāri (Tirhut), and (in Patna, Gaya, and South Munger) काकुट kākut or कांकुट kānkut. The गँडास ganrās and गँडासा ganrāsa are properly heavy implements at the end of a long handle, four or five feet long. They are weapons rather than fodder-cutters.

87. The heavy wooden part immediately over the blade of the fodder-cutter is called जाली jāli, जलिया jaliya, or मुंग्री mungrī. Sometimes, especially to the east, it is simply called बेंड bent.

88. The blade is गँडासी ganrāsi, &c., as above. The handle is north of the Ganges मूठ mūth or मूढी mūthi, and south of it बेंड bent.

89. The knob at the end of the handle has various names, viz. एड़ा era north of the Ganges generally, हूर hūr in North-East Tirhut, थेक्वा thekwa in South-West Tirhut and in Shahabad, and आरुक ārhuk in South-West Shahabad. Elsewhere no special name has been noted, unless we include मूठ mūth and मुठिया muthiya in South-East Bihār.

90. The spiked part of the blade, which goes into the handle, is खुरा khura or खुरी khuri to the west generally. Also, north of the Ganges, to the west, गोरा gora, and in North-East Tirhut चोभी chobhi.

A very general name is जार nār (East Tirhut, Patna, Shahabad, and South Munger), जारी nāri (Gaya), or लार lār to the east generally.



Fodder-cutter (*ganrāsi*) and block (*theha*).

91. The *block* on which the *fodder* is cut.—This is north of the Ganges and in Shahabad डेढ़ा theha. Another name is परिकठ parikath (Shahabad and North-East Tirhut), or परिथठ pariath (South-East Tirhut and Gaya), परकठो parkattho or परैठठ paraitha (South Bhagalpur), and परन्धठा parhata (South Munger). Other local names are कुड़कठना kutkatna (Shahabad) and निसुहा nisuha (South-West Shahabad).

92. The *feeding-trough*—When made of earthenware this is नाद nād or नांद nānd generally, a local variant being लाद lād or लैद lāed towards the east.

93. In Champaran and North-East Tirhut पथिया pathiya is a basket used for the same purpose; elsewhere it is ओराई oraisa. In the same tract a wooden trough for feeding cattle is called जाव nāw, a general name for the same being कठना kathra. In Shahabad चरण charan or चरणी charni, in Gaya गौरी gauri, and in South Munger गोंडी gonri, mean a long feeding-trough of sun-dried mud.

CHAPTER II.—THE MUZZLE AND BLINKERS.

94. The *net cattle-muzzle*, which is put on them when treading corn and at other times, is जाब jāb; local variants being जाबा jāba (Gaya) and जाबी jābi (East Tirhut, Patna, and South Bhagalpur). North of the Ganges (to the west) जाबी jābi means a smaller muzzle, put on calves to prevent them eating earth. Instead of जाब jāb, जाखी jākhī is used in South Munger. मोह्री mohri in Shahabad is a rope attached to the head-rope of an animal to prevent it opening its mouth too wide.

95. The *conical wooden frame* put on a calf to prevent it sucking its mother is दील dil, with for local variants डीला dila (Shahabad)

and the east) and छोलो *chilo* in South Bhagalpur. In South Bhagalpur another name is कँडेलो *kantelo*.

96. In Patna ढाटा *dhāṭha* is a piece of wood tied round a bullock's mouth to prevent it eating. Elsewhere strings are used, and are called in Tirhut बेरुआ *berua* (west), कजार *kajaṛ* or लगामी *lagāmi* (south-east), टेमा *tema*, (north-east), and जूना *jūna* (east generally).

97. Blinkers for cattle are in Sāran and Champāsan अपनपन *anpat*, and in Tirhut and the south-east खोलान्दा *kholsa*. To the east generally they are also खोल *khol* or खोला *khola*. In Shahabad they are ओपनी *chhopni* or नोकता *nokta*, in Patna अंधियारी *andhiyāri*, and in Gaya अंधेली *andhelī*. In Patna टोकनी *tokni* or खोला *khola* are the blinkers used in oil-presses or sugar-mills. The cloth tied over the blinkers is अंखमुदनी *ankhmundni*.

CHAPTER III.—THE WHIP AND GOAD.

98. The *whip* used in driving *bullocks* is पेना *pena* or पैना *paina*. The latter is sometimes spelt पैना *paēna*.

99. Its *lash* is generally चालक *chābhuk*, with a variant चखकी *chabhuki* in the north-west. In North-East Tirhut it is छिठि *chhiti*. सांटा *sānta* is found in South Bhagalpur, and local variants of this are चाटा *sāṭā* in Sāran and South Tirhut and चटका *satkā* in Shahabad. छर्की *chharki* is used in Patna and Gaya, and झिट्टी *jhitti* in South Munger.

100. The *thong* at the end of the lash is जबू *jhabbū* in North-West Bihār, फिर *fir* (the knot) in North-East Bihār, फुन्ना *phunna* in Gaya, फिक *phik* or फुदना *phudna* in South Bhagalpur, and फुंदना *phundna* in Shahabad.

101. The *spike* at the end of the stick is आरौ *arai*, of which आरौचा *aruuā* is a local variation in Patna and South Munger and चार *ār* or आरुआ *arua* in South Bhagalpur.

102. An *elephant-goad* is अंकुष *ankus* or आँकुष *ānkus*. A *spear* for driving elephants is भाला *bhalā*, बरचा *barchhā*, बरची *barchhi*, or (in Shahabad and East Tirhut) बलम *ballam*. Another name is गजबाक *gajbāk* or (Patna and Gaya) गजबाग *gajbāg*. The *wooden club* studded with iron spikes, with which an elephant is beaten over the tail, is simply मुगदर *mugdar*. The चकुरी *akuri* is a *wooden goad* for young elephants, and when made of bamboo it is called (in South-West Tirhut) कनार *kanār*.

103. डांग *dāng* (East Tirhut and Patna), डेंग *deng* (Gaya), and चोंडा *sontā*, are short sticks which may be used for driving cattle,

चाहुन *chhakun*, चकुनी *chhakuni*, or (South-West Shahabad) छिटःकन *chhitkan* and (Gaya) पिटौर *pitaur*, are twig whips used for the same purpose.

104. A horse-whip is जोरा or कोडा *kord* or चाबक *chabuk*, and a spur कांटा *kanta*.

CHAPTER IV.—HOBBLES FOR CATTLE.

105. These are चान *chhdn* or चाँद *chhānd*.^{*} Other local words are पैह *pairh* or पैहा *pairhā* or (in East Tirhut) पैकर *pairkar* or पैकर *painkar* and (in South Bhagalpur) गोडानी *gorāni*.

106. A piece of wood tied to the neck of a vicious or runaway animal is ठेकर *thehar* or (to the west) ठकर *thakar*. In South-West Tirhut it is ठोकर *thokar*, and in North-West Tirhut ठोक्ना *thokra*. In Patna it is ठेकरा *thekrā*, and in South Munger ठेकुर *thekur*. North of the Ganges we often find मुंग्रा *mungra* or मुंगरी *mungri*, and other local names are डग्रान *dagran* (Gaya) and गरहर *garhar* or गरहरांडे *garharo* in South Bhagalpur.

107. A cattle chain is सिकर *sikkar*, सीकर *sikar*, सिक्करा *sikra* or सिक्करी *sikri*. Sometimes these are spelt with a dotted r: thus सिकड़ *sikkar*, &c.

CHAPTER V.—ROPES.

108. *A. Those used for cattle.*—The rope for tethering cattle is everywhere पग्ना *pagha*, and also in South Bhagalpur जोर *jor* or गेंठा *gentha*. In Sāran and Gaya it is also तग्न्हो *taghi*. The knots or loops by which they are tied are जोर *jor* or ठेका *theka*.

109. In Gaya and the south-east सेली *seli* is a hair string tied from the neck to the feet of a calf when milking a cow. In Gaya it is also called सेल *sel*.

110. A tethering-rope, by which cattle are tied to a peg, is चान *chhān* generally, or (locally) गुरा *gurha* (North-West Tirhut, Gaya, and Shahabad), गोडाव *gorānu* (South-West Shahabad), गोडार *gorār* (Patna and Gaya), गोडावन *gorāwan* (Gaya and South Munger), देरहाराजोर *derhaurājor* (Gaya and North-West Tirhut), मलौ *malau* (South-East Tirhut), जोर *jor* (Champāran and North-East Tirhut), and जोरो *joro* or गोडानी *gorāni* (South Bhagalpur). Most of these

* As in the proverb गद्धा गोलाह चरग, छान लगासे गोबेनि *gadha gelāh sarag, chhān lagle gelainhi*,—the donkey went to heaven and took his hobble with him; i.e., vices follow one to a future life.

refer rather to the kind of knot or loop with which they are tied than to the rope itself.

111. A double tether for wild cattle, held by two men round the animal's neck, is north of the Ganges दोबग्गी *dobaggi*, or in South-East Tirhut दोगहा *dogahā*, in North-East Tirhut दोबग्ली *dobagli*, in North Bhagalpur दोबग्ली *dobagi*, and in Saran दुबग्ली *dubagli*. South of the Ganges घरन्की *gharki* is used in Gaya and Munger in the sense of this method of attaching ropes. It is also used for the mode in which a log is attached to an animal's neck.

112. नाथ *nāth* is a head-rope for cattle, passing through the animal's nose.

113. अगड़ (or अगार) *agḍar* or अगाड़ी (or अगारी) *agāri* is a head-rope for horses, a local name being गल्खोर *galkhor* in Gaya and Shahabad. पिछाड़ी (or पिछारी) *pichhāri* is the heel-rope, which is also called (north of the Ganges) पच्छाड़ *pachhār*. बागदोर *bāgdor* or बगदोर *bagdor* is a rope for tying horses. ताँत *tānt* or मोजम्मा *mojamma* is the thin leather rope tied round the horse's hocks. The halter tied round a horse's neck is गरौन्धन *garāundhan* or गरौन्दाव *gardānu*, or (in Shahabad) गर औन्धा *gar aundha*, and (in North-East Tirhut) गरन्दम *gardam*.

114. To the west and north पैकर *paikar*, पैंकर *painkar*, or पैँकरा *painkra* is a heel-chain for a camel, while to the south-east it is used for elephants. It is also used by travelling merchants for cattle. नकैल *nakail*, नकेल *nakel*, or in Saran नकःलोल *naklol*, is the nose-rope of a camel.

115. *B. Ordinary ropes.*—An ordinary rope is रसी *rassi*, रसरी *rasri*, डोर *dor*, डोरी *dori*, or जेम्चर *jemicar*. जोर *jor* is also used, and (in Tirhut, Patna, and Gaya) जौरी *jauri*.* रसा *rassa* is a cable. A ship's cable is लहासी *lahāsi*, or in Saran लहास *lahās*; and a tow-rope, गून *gūn* or (in Gaya and the south-west) गोन *gon*. गैंता *gainta* in Gaya is a rope for carrying beams. A coil of rope in the same district and in Champāran is घुर्चौला *ghurchila*. For the ropes used by a पासी *pāsi* or toddy-seller, see § 375. The string used in drawing water from a well with a brass vessel (लोटा *lota*, &c.) is called जोरी *dori*; while the general name with other vessels is उबाहन *ubhan*, उबाहनी *ubahni*, or (in South Bhagalpur) उभाइन *ubhain*, and in North-East Tirhut उघेन *ughen*. The knot round the neck of the vessel is north of the Ganges and in Shahabad घरवन *arwan*, and in Patna, South Munger, and South-East

* As in the proverb जौरी जरि शेष, ऐंठन ठामे *jauri jari gel, ainthan thāme*,—the rope may be burnt, but the strands remain (even though reduced to ashes); i.e., a rich man come down in the world retains his pride.

Tirhut तीना *rauna*. Other local names are पकड़की *phanki* (North-East Tirhut), फँदनी *phandni* (Gaya), फाँस *phdns* (East Tirhut and South Bhagalpur), and फँसरगाली *phansargāli* in Gaya and South Munger. A small piece of rope attached to the vessel and then tied on to the regular well-rope is generally पकड़दोर *panchhor*. A local name is छोरी *chhori* (Champāran and South-East Tirhut). Its knot is मुन्धी *mundhi* in Tirhut and the north-west, and मुद्दी *muddhi* in Shahabad. A thick well-rope is रसा *rassa* or बरन्हा *barha*.

116. The rope which is used in working the irrigation lever (लाठा *lāṭha*, &c.) is बरन्हा *barha*, with an optional variant बरण *barah* in South Munger. Other names are उबहनि *ubahani*. The short rope joining it and the bucket by a slip-knot is पकड़दोर *panchhor* or छोरी *chhori* everywhere, with the following local names:— दोर *chhor* (South-West Shahabad), जोता *jota* (Saran, Patna, and Gaya and the south-east), जोती *joti* (Shahabad and South Munger), नाढा *nāḍha* (optionally in Gaya), बधान *nadhān* (optionally in Saran), and बग़ा *bagha* (South Bhagalpur).

117. The strings used in working the irrigation swing baskets (चाँड़ *chāñr*, &c.) are known as डोर *dor* or डोरी *dori*. In Saran they are जोती *joti*.

118. The ropes used for dragging a harrow are north of the Ganges generally हेंगड़ी *hengahi* or बरन्ही *barhi*, &c., as described in § 33.

119. To the west मोजर *mojar* or मोजरी *mojri* is a rope put round the roots of young trees to hold up the earth as they are being transplanted, other names (in South-West Tirhut) being गेरुआ *gerua* or (also in Champaran) बन्हना *banhna*. In West Shahabad and Gaya it is गुर्ही *gurhi*, and in South Bhagalpur जर्बन्धना *jarbandhna*.

120. The generic term for a grass rope is लुडा *junna* or जूना *jūna*, and in Patna and Gaya also जौरी *jauri*, and in Champāran पथर *pathar*. It is used for tying up bundles and for cleaning vessels. Another name in Tirhut is सरपत *sarpat*. गतान *gatān*, or in Shahabad गात *gāt*, is a straw rope for tying up bundles. Ropes for tying up bundles of sugar-cane are जोती *joti*, उखंडना *ukhāndhna*, गतौरा *gataura* (South-West Shahabad), and पँगार *pangār* (North-East Tirhut) or पगड़ा *pagra* (made of sugar-cane leaves in South Bhagalpur). गुरन्ही *gurhi* in Shahabad and north of the Ganges, to the east generally कचरा *kachra*, and in East Tirhut ओदार *odār*, is a loosely-twisted hemp rope (but गुरन्ही *gurhi* may be either straw or hemp) for tying up bundles of crops.

121. A rope made of the stems of the *cytisus cajan* (*rahar*) and similar plants for tying up bundles is called बैती *benti* in Patna, Gaya, and South Munger, and बैनड़ी *bentri* in South Bhagalpur. In Gaya it is also called बंधेरी *bandheri*. लुनेरी *juneri* (Gaya) is a similar rope made of *kus* grass. Ropes made of thatching-grass are called north of the Ganges ज्हालास *jhalas* or ज्हालसी *jhalsi*. Bundles of *munj* grass twisted up for cleansing vessels are लुन्रा *lunra* or नुन्रा *nunra*. A thick hemp rope is बरहा *barha*, बरही *barhi*, or (in Gaya and South Munger) बरता *barta* or बरती *barti*.

122. For most of the above the word जूना *jund* or (when the rope is made of straw) गतान *gatān* may be used, or a periphrasis may be used, e.g. कुसक रसनी *kusak rasni* for लुनेरी *juneri*.

123. सूत *sut*, सूता *suta*, or तागा *tāga*, is ordinary thread for sewing and weaving. सुत-री *sutri* or (rarely and only in the extreme west) सुत-स्तो *sutti* is twine. This in South Bhagalpur is called सुथन्ती *suthri*. Twisted string is south of the Ganges थरन्ता *tharra*. North of the Ganges and in South Munger बांठल रसी *bāntal rassi*, ऐंथल रसी *ainthal rassi*, or (to the west) बरल रसी *baral rassi*, is used.

124. To the west चोप *chop* is string made of the bark of the *butea frondosa* (परास *paras*) or of the palm-tree. In Gaya it is called चोप *chomp*.

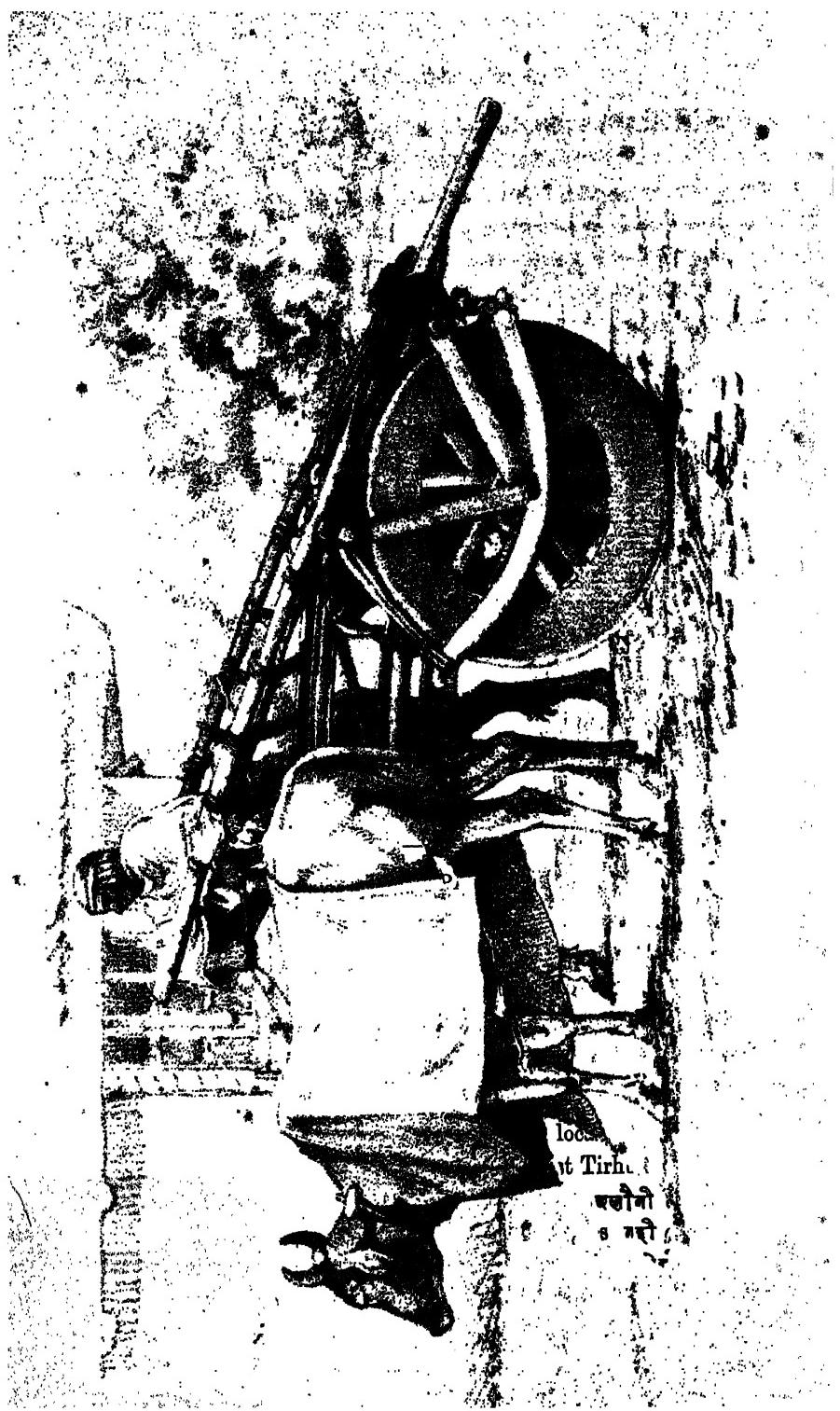
CHAPTER VI.—PADS FOR CATTLE.

125. These are known generally as गद्दी *gaddi* or पलान *palān*. In Patna, Gaya, and Shahabad बख़रा *bakhra* is a leather sheet which goes over this. A खरहिया *kharahiya*, or in Saran खरेया *kharaiya*, is a pad stuffed with खर *khar*, and under it is placed the कन्हेली *kanheli*. पेटार *petār* is in South-West Shahabad a belt for tying them, and पछोली *pachholi* a rope fastened to the animal's tail for the same purpose.

126. The pad for an ass is लेवा *lewa*, local names being फिठिया *pithiya* (Tirhut) and सुरक्का *surka* (also in East Tirhut) or तरच्छी *tarchhi* (Shahabad). In North-East Tirhut and Gaya छहाँडी *chhalauni* is the cover of the pad. That of a bullock is (besides गद्दी *gaddi* and पलान *palān*) north of the Ganges and in South Munger कन्हेली *kanheli*, and south of it, to the west, छहाँबख़रा *chhallābakhra*, and to the east छहा *chhulla*.

127. An elephant's pad is गद्दा *gaddi*, and in Shahabad also गद्दा *gudda*. Underneath is placed a softer one called गदेला *gadela*.

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CHAPTER VII.—GRAIN-BAGS AND PANIERS FOR LOADED CATTLE.

128. These are आळा *ākha*, आँखा *ānkhā*, or तङ्गी *tangi*;* south of the Ganges they are also गेठिया *gethiya* or पट्टा *patta*. In Shahabad, however, they are जोरा *jora* or गोन *gon*.* A large grain-bag carried on a bullock's back is in Saran लदौरी *ladauri*, or (also in North-West Tirhut) लगौरी *lagauri*. In Gaya this latter word means the cord by which the bag is fastened on the animal's back.

129. खुरंजी *khurji* is a gunny (*तात* *tat*) bag borne by asses and used by potters for bringing clay from earthpits (मटिखान *matikhān*), and by others for carrying bricks, &c.

130. A rice-sack is घोरा *bora* or तङ्गी *tangi*.

131. In South Bhagalpur a bag borne by the bullock, in which the drivers put their luggage, is कटारी *katāri*, and in South Munger it is हन्रवाय *hanrwāy*. In Saran it is खाच *khāc*.

CHAPTER VIII.—CANVAS, LEATHER, OR TARPAULIN COVERS.

132. These are तिरपाल *tirpāl* or (when made of छाल *chhāl*, leather) छाला *challā*.

133. झूल *jhūl* or झोली *jholi* is a body-cloth put over bullocks in cold weather. In Gaya it is also झोला *jhola*, and in Saran झोहना *orhna*. झूल *jhūl* also means an embroidered cloth spread over an elephant's pad.

CHAPTER IX.—VESSELS FROM WHICH ANIMALS ARE FED.

134. The bag from which cattle are fed is झोली *jholi*, or in Champaran झोला *jhola*. A horse's grain-bag is तोब्रा *tobra*. In Patna कपाई *kapāī* is a ~~bag~~ bag for cattle.

135. Feed~~s~~ are described in §§ 92, 93.

CHAPTER X.—DAIRY UTENSILS.

136. *The milkpail.*—This has various names, according to locality. North of the Ganges generally they are झब्बी *jhabbi* or डुर्दू¹

* As in the proverb बैल न छूदे, छूदे तङ्गी *bail na kūde, kūde tangi*,—a bullock does not leap, but his load does, of which the Shahabad version is बैल न छूदे, छूदे गोन, तङ्गी तमासा देक्के कोन *bail na kūde, kūde gon, i tāmāsa dekhe kon*.

कॅंडिया dudahi kantiya ; but they are also भाँड़ा bhānra in Champāran, खुरन्डा ghurla in the North-West generally, and चपौ chapā in North-East Tirhut. South of the Ganges we have तहरी tāhri or पूरा pūra in South-West Shahabad, and कॅंडिया kantiya in the rest of the district and East Bihar; चाँपी chāmpi, टेहरी tehri, or पतला patla in Patna and Gaya ; दुहनी duhni, चुक्की chukki, कटिया katiya, मेटिया metiya, कठाली kathli, or कठरी kathai in South Bhagalpur ; and चुक्की chukri or चुक्का chukka in East Tirhut and South Munger.

137. ढाबा dāba, उद्धरी dabhi (also in Champāran), पाठा pātha, रास rās, or रासि rāsi, are large milkpails used in North Tirhut, and थपनडी thapri is a smaller one. काँड़ी kānri or कठरी kathai, also in North-East Tirhut काठा kattha, are in Tirhut wooden milkpails. In South Munger राष rās is used instead of रास rās.

138. *Vessels used in making and keeping clarified butter* (घू ghyū, &c.) and curds (दही dahi, &c.).—This also has various names, viz. north of the Ganges इदियारी छाँड़ी dahiyāhī hānri or बहान्डी karāhi. A local name is करना karna (Champāran and Tirhut) or कौरना kaurna in North-East Tirhut. South of the Ganges we meet भाँड़ा bhānra generally, with a variant भाँड़ bhānra in South Bhagalpur and दहेंडी dahanri to the west. In Patna and Gaya we have चम्पा champa, महारा mahāra, and नदिया nadiya. The last is also used north of the Ganges and in South Munger. In South Bhagalpur other names are कंतरी kantri and छाँच्छ chhānchh.

139. There are sometimes special names for special sizes. Thus while छाँड़ी hanri or छिंदिया hanriya is everywhere used for the larger size, the next smaller size is in Tirhut कोरा kohā or करना karuna. कोरा kohā is also used in South Munger, and पतिला patila or पतुकी patuki is used with the same meaning in Sāran. The next smaller size is कोही kohi or कहतरी kahatari. A still smaller size is छाँच्छी chhānchhi, मटकुरी matkuri (of earth always) or मटन्डुही matkuhi (North-West Tirhut), and the smallest size of all is छिंदिया chhānchhiya or नदिया nadiya.

140. The vessel for holding clarified butter is घिवही भाँड़ा ghiwahi bhānra, कॅंडिया kantiya, कोरे kohi, रास rās (large), चुक्का chukka (small), &c. Other names in North-East Tirhut are घिवक खड़न्डा ghiwak karha (large) or घिवक खड़न्ही ghiwak karhi (small). In Patna, Gaya, and South Munger चम्पा champa or चाँपी chāmpi are used, and रसोली rasoli (large) and फेरवा pherua (small) are met in South Bhagalpur.

141. The leather vessel in which it is exported is कुप्पा kuppa or कुप्पी kuppi. The latter is smaller than the former, and is also used for

holding oil. In North-East Tirhut it is also called चमन्डी *chamri* or चौक़ठी *chaukthi*. नदोर *nadoi* is used in Gaya, and गेल्हा *gelha* is a similar smaller vessel.

142. *The churn*.—To churn is महल *mahal* to the west and महब *mahab* to the south and east. The act of churning is महार *mahār* or मधार *mathār*; local variants being मही *mahi* in Champāran and South Bhagalpur, and मधर *mathai* or महन *mahan* there and in Gaya and South Munger.

143. A churn is north of the Ganges, to the west, मतमहनी *matmahni*. In Tirhut and Gaya it is कुंडा *kunra* or (south-east and also in Gaya and Champāra) कुण्डा *kunda*, and (north-east) खोर *khor*. South of the Ganges it is कमारी *kumāri* in South-West Shahabad, तौला *taula* in the rest of the district (also in East Tirhut), घोरमारा *ghormāha* north of the Ganges and in Patna and Gaya, and महाँडा *mahanra* in South Munger.

144. The stirrer or stick moved in the churn is रही *rahi* generally, and also महनी *mahnī* to the west and in Tirhut. The latter has local variants, viz. मथनी *mathni* (Tirhut and the West), महान *mahan* (West), and महोनी *mahonni* (Gaya). Local names are गजनी *gajhi* (South-East Tirhut), छोड़ी *chhorhi* (South-West Shahabad and East Tirhut), and घोराडी *ghorādi* (Patna, Gaya, and South Munger).

145. The rope with which it is twisted is generally रसी-रो *rasri* or ढोरी *dori*; but more specific names are नेट *net* (generally), with local variants नेवत *nevāt* or नेवता *nevata* (east) and नेतो *neto* (South Bhagalpur). In Patna it is खिंचनी *khinchni*, and in South Munger दम *dam*. Another name in South Bhagalpur is जोती *joti*.

146. *Various vessels*.—In South Bhagalpur काँई *kain* is a small vessel containing a quarter of a *ser* of milk. A पाथा *pātha* contains one *ser*, and a चुका *chuka* four *ser*. In Sāran a चुका *chukka* contains a quarter of a *ser*.

SUBDIVISION VI.

APPLIANCES USED IN THE CONVEYANCE OF GOODS OR PASSENGERS.

CHAPTER I.—THE COUNTRY CART.

147. The ordinary cart is called everywhere गारी *gari*, but in Sāran it is more usually गढ़ी *gari*. The घटन्त *chhakra* or

गाड़ा *gāra* is the large complete full-sized cart, with long bamboo poles projecting from each side in front. In North-East Tirhut it is sometimes called चहूर गाड़ी *chaghūs gāri*. The सगड़ *saggar* or सागड़ *sāgar* is a lighter and rougher kind of cart for carrying country produce. In Gaya and Shahabad it is also called लर्हिया *larihiya*.

148. For carrying passengers the रथ *rath* or रन्थ *ranth* is a light four-wheeled cart used by rich people. A similar two-wheeled cart is called सामुगी गाड़ी *sāmugi gāri* or (in Gaya) सौंगी गाड़ी *saungi gāri*. It is also called मंजोली *manjholi* in Tirhut and Gaya and बहल *bahal* generally, with variants बहेली *baheli* (Patna and Gaya) and घरन्दी *bahli* (Gaya). The एक्का *ekka* is a two-wheeled light trap, generally drawn by a pony. In Saran it is also called घोड़ घरल *ghor bahal*. The किराँची *kirānchi* is a covered cart something like an omnibus on two wheels.

149. A cart drawn by a single pair of bullocks is दोबरदा *dobarda* or दोक़डा *dokra*. One drawn by two pairs is चौबरदा *chaubarda* (but this hardly ever occurs). In a team of three bullocks the wheelers are called धूरी *dhuri* or धुरिया *dhuriya* to the west and जोड़ी *jori* to the east, and the leader बीनू *binr* or बिन्रिया *binriya* to the west and झित्ती *jhitti* (also in Saran) or नाटा *nāta* to the east.

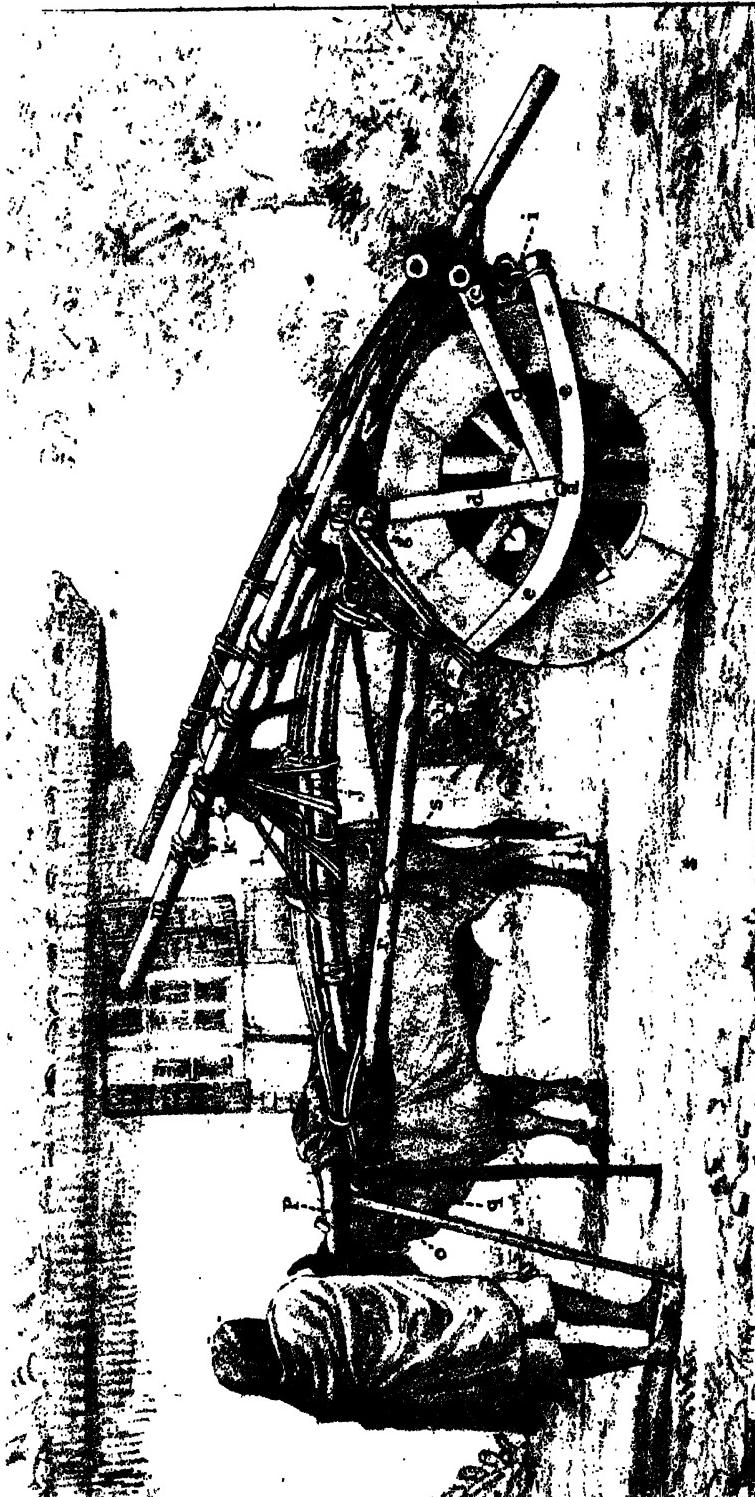
CHAPTER II.—THE LARGE COMPLETE COUNTRY CART.

150. This is चक्रवा *chakra*, गाड़ा *gāra*, or चहूर गाड़ी *chaghūs gāri* (see Chapter I). Its parts are as follows:—

151. *The wheel.*—This is everywhere पहिया *pahiya*. To the west, and also in Gaya and South-East Tirhut, it is also called चक्का *chakka*.

152. The *felloe* is called मङ्गर *mangar*, except in Gaya, where it is जमोट *jamot*. It is made of six segments of *sisu* wood, called each पुठी *putthi*.

153. The *nave* is called नाह *nah*. In Gaya it is also चक्का *nah*, and in Saran नाडा *naha*. Through this the spokes run completely through and through, each spoke terminating at each end in the felloe, each thus forming in reality two spokes. There are six of these double spokes altogether, making three pairs of two parallel spokes each (see illustration). These three pairs are of varying thickness. The first pair driven in is thicker and stronger than the second pair,



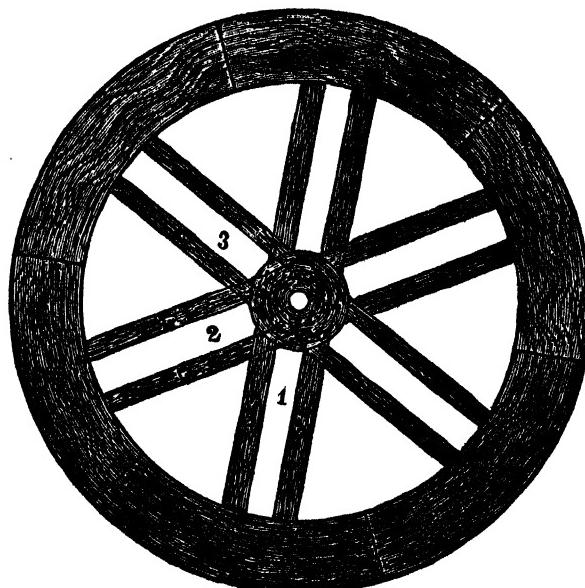
| | | | |
|---------------------------------|-------------------|-------------------|--------------------|
| a = projecting end of the axle. | e = the painjani. | i = the kulangra. | q = the ultra. |
| b = end of tekani. | f = the pants. | j = the biliaya. | r = the lappa. |
| c = end of ak. | g = the karis. | k = the segon. | s = the jhatka. |
| d = the tulawas | h = the amerhi. | l = the khuntri. | p = the munthopra. |

By Bipin Behary Das, Student Govt. School of Art Calcutta. A full-sized Bullock-cart (Chhakri). side view

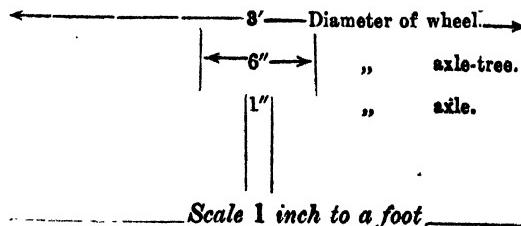
and the second pair than the third pair. In crossing each other in the nave, the second pair runs through the first pair, and the third pair through the second and first. These pairs have names, viz.—

154. *The spokes.*—1.—The first pair is called आरा *āra*. This is the thickest and strongest pair of spokes in the wheel.
- 2.—The second thickest and second strongest pair of spokes is called निमारा *nimāra*, other names being बेलि or बैली *beli* (Tirhut and South Bhagalpur), नीम धुरी *nīm dhūri* or नेबारा *nebāra* (South-East Tirhut), and लेवारा *lewāra* (Shahabad).
- 3.—The weakest and thinnest pair of spokes in a wheel is called गज *gaj*.

To the west and in Gaya, both the second and third pairs are called गज *gaj*. The spokes are collectively called दंडिया *danriya*, and to the west also आरागज *ārāgaj*.



1. *Āra.*
2. *Nimāra.*
3. *Gaj.*





FULL SIZED BULLOCK CART (CHHAKRA) - BACK VIEW.

165. The outside washer of hemp (**सन् san**) is चेनी *cheni*, चंदी *chendi*, or (in Sāran) चेन्ही *chenhi*. That inside the wheel is खानन *khanan*, with variants खनन *khanan* (Sāran), खन-हन *khanhan* (South-East Tirhut), खांगन *khāngan* (South-West Shahabad), and खाँदन *khāndan* (South Munger, Patna, and Gaya).

166. *The axle.*—Each wheel has an axle of its own, each supported entirely by struts descending on each side of the wheel from the side of the cart to which the wheel belongs. The axle is धूरा *dhūra* or धूरी *dhūri*. Sometimes a distinction is made, धूरा *dhūra* being used when the axle is of wood and धूरी *dhūri* when it is of iron; but this is by no means universal.

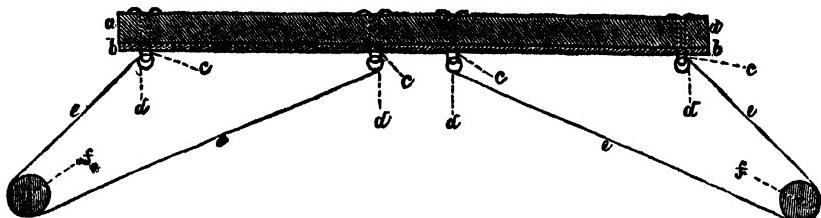
167. *The outside supports of the axle.*—The supports outside the wheel are two pieces of wood meeting outside the wheel in front of the nave, where, at the point of crossing, they receive the axle. The upper end of one fits into one end of the front crossbar of the frame of the body of the cart (टेकानी *tekāni*, &c.), and that of the other into one end of the rear crossbar of the frame of the body of the cart (आक *āk*, &c.) (see illustration). These supports are called तुलावा *tulāwa*. They are fastened to the body of the cart by chains or ropes, called बान *bān* or बन्द *band*.

168. The curved branch of sisu wood which passes under the point of the axle, where it projects from the तुलावा *tulāwa*, and thus further supports the axle, is called पैंजनी *painjani*, with variants पैंचनी *panjani* (Shahabad optionally) and चैंगनी *pengni* (North-East Tirhut). In Gaya it is called दाब *dāb*. It is pulled tightly up against the axle by three ties, two in front and one behind.

169. The front ties fastened to the fore end of the पैंजनी *painjani* are called जन्त *jant*. The other end of each of these ropes is fastened to a hook, called कारी *kari*. One of these hooks is fastened to the टेकानी *tekāni*, and the other to the bottom of the cart, farther on in front, to one of the कहरी-हड़ी *karhari* (*vide post*). The जन्त *jant* are tightened by a stick called अमेरी *amerī*, or in Sāran सखिया *sakhiya*, which passes between them and twists them together to the requisite degree of tightness.

170. The rear tie of the पैंजनी *painjani* is called कुलंगन्डा *kulangra*, or in Sāran तुलंगन्डा *tulangra*. It generally consists of one iron chain. Two rings (खर्खरिया *kharkhariya*) hang in two staples (कोर्हा *konrha*) to the underside (पराक *parāk*) of the rear bar (आक *āk*) of the cart. One of these rings hangs near the centre of the आक *āk*, and the other

at the end near the wheel. The chain is fastened to one, then passes round the end of the पैन्जनी *painjani*, and the other end is fastened to the other ring. In this way the पैन्जनी *painjani* is held in its place. The accompanying sketch will make this clear.



a—a = the *āk*.

d = the *kharkhariya*.

b—b = the *parāk*.

• = the *kulangra*.

c = the *konrha*.

f = the rear end of the *painjani*.

171. The *body of the cart* may roughly be described as a long triangle strongly built, lying on one surface, and arched so that its convex side is uppermost. Viewed from the side it resembles a shallow arch, and from above a triangle. Across the back a strong square or oblong frame is laid. This serves as the foundation for the carrying portion of the cart. The annexed illustration is a plan of a cart taken from above.

172. The आक *āk* or आग *āg* is the *main beam in the rear* of the cart. It is made of *sisu*. In Shahabad this is called आँख *ānkh*. Another and lighter piece of wood going underneath the आक *āk* to strengthen it, and also made of *sisu*, is called पच्छाक *parāk*. A slip of bamboo tied on behind the आक *āk* and forming the tail of the cart is known as पच्छलकड़ा *pachhlakra*, with local variants, viz. पैचलकड़ा *panchlakra* in West Tirhut, पिच्छलकड़ा *pichhalkura* in Patna and Gaya, and विच्छलकड़ा *pichhlakra* or कड़ा *kara* in Shahabad. In South Bhagalpur it is अंकोरा *ankora* or पच्छेरा *pachherna*.

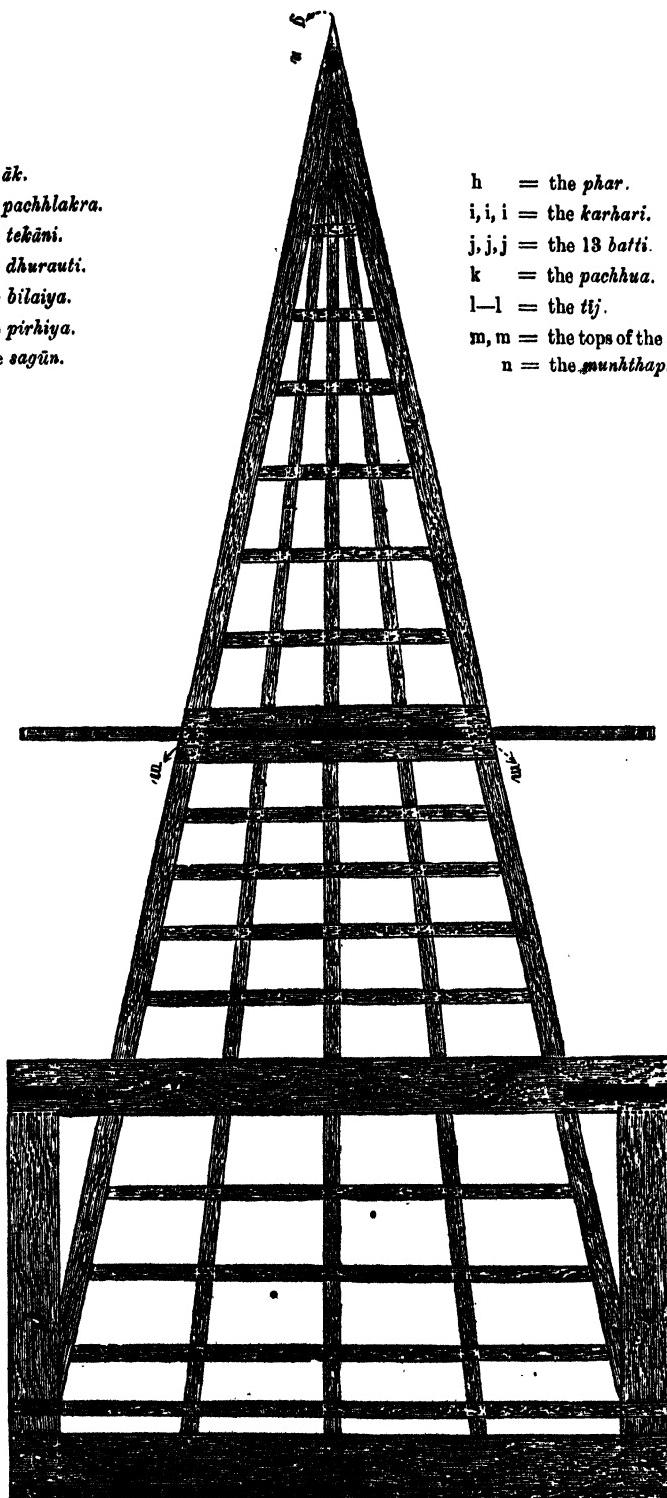
173. The *front bar* of the square portion of the cart is known as टेकानी *tekāni*. In South Munger it is तेकानी *tekāni* with a dental *t*.

174. The *sides* of the square part of the body, going over the wheels and joined at one end to the आक *āk* and at the other end fitting on to the top of the टेकानी *tekāni*, are called धुरौटी *dhurauti*.

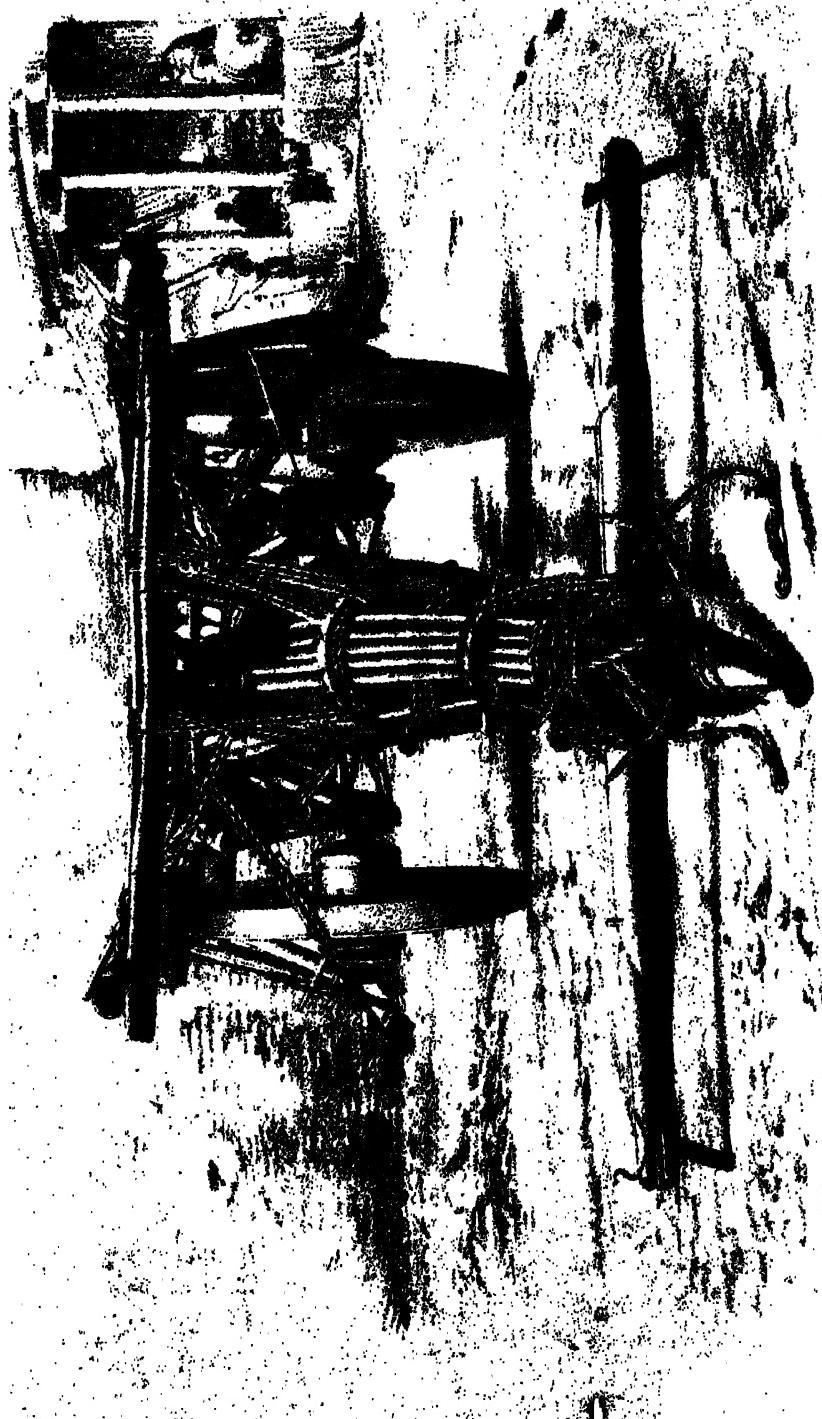
175. The piece of wood fitting over the end of each of the धुरौटी *dhurauti*, where it joins the टेकानी *tekāni*, and holding the former in its place, is called बिलाया *bilaiya*.

a—a = the *āk*.
b—b = the *pachhlakra*.
c = the *tekāni*.
d, d = the *dhurauti*.
e, e = the *bilaiya*.
f = the *pirhiya*.
g = the *sagūn*.

h = the *phar*.
i, i, i = the *karhari*.
j, j, j = the 13 *batti*.
k = the *pachhua*.
l—l = the *tij*.
m, m = the tops of the two *khuntri*.
n = the *mukthapra*.



FULL-SIZED BHILLOCK CART (CHHAKRA)—FRONT VIEW



176. The short stout *cross-bar* of *sieu* wood crossing the triangular body of the cart between the टेकानी *tekāni* and the apex of the triangle, front of the driver's seat, is called पिरिया *pirhiya*.

177. The *point* which is the front of the cart, and which forms the apex of the triangle, is called सगून *sagūn*, or in Patna and Gaya सगुनी *guni*. The lower portion of this is called in Sāran थोप *thop*.

178. The two long *sides* of the cart, forming the sides of the triangle, starting one from each end of the आक *āk* and meeting in the सगून *sagūn*, are known as फर or फऱ *phar*, a local variant being फैर *phair* (North-East Tirhut). They are also called ताँगा *tāṅga* south of the Ganges and हर्सा *harsa* in Sāran and Champaran. They are sometimes strengthened with a band of iron, called पत्तर *pattar*, बन *ban*, or बन्द *band*.

179. The whole *bottom* of the cart is called छज्जा *chhajja*. It is composed of the फर *phar*, the आक *āk*, the टेकानी *tekāni*, and the पिरिया *pirhiya*, and has in addition three long strips running the length of the cart, called कड़हड़ी *karhari*, and thirteen cross-pieces called बत्ती *batti*, or in Sāran बत्ता *batta*, and in Gaya also चाली *chāli*. The कड़हड़ी *karhari* are also called फरी *phari* in Patna and the south-west and घरोट *gharot* in Shahabad. North of the Ganges they are also called मञ्जा *manjha*, माँझा *māñjha*, or भरानी *bharāni*. They are fastened in their places by pegs, called फर्किला *pharkilla*, कठ्ठिली *kathkilli*, or किली *killi*, घर *pachchar* (&c.), or काँटी *kāntī*. Of the thirteen बत्ती *batti* or cross-pieces, there are three between the आक *āk* and the टेकानी *tekāni*, four between the टेकानी *tekāni* and the पिरिया *pirhiya*, and six between the पिरिया *pirhiya* and the सगून *sagūn*.

180. This completes the description of the main frame of the cart.

We now come to the various contrivances for retaining goods in the cart. These are the following, but they are not all used in the cart:—

181. At the rear of the cart, just in front of the आक *āk*, is tied a thick bough of wood. This is called the पछ्हा *pachhā*. It prevents goods falling out behind.

182. Over the पिरिया *pirhiya*, and of equal length to the टेकानी *tekāni*, runs a bamboo called the तीज *tiij*, supported by two stout pillars about a foot high, each standing on one end of the पिरिया *pirhiya*. These pillars are called the खुन्त्री *k huntri* or खुन्त्रा *khuntra*, local variant

being खुंटहरी khuntahri (Saran and South Tirhut) and खुन्तेहरी khuntehri or खूटिहरी khuntihri in Shahabad. In Gaya similar posts are called माँची mānchi.

183. Two very long bamboos now form *sides*, each resting on one end of the आक āk, on a बिलिया bitaiya, and on one end of the तीज tij. Each projects behind the आक āk and a long way in front of the तीज tij, and is called बला balla. Other names are बाँस bāns, बंसबली bansballi, बंसौरा bansaura (Shahabad), or चंद्रया chandwa (Patna).

184. Sometimes bamboos run from end to end. These are called चौप chup when they commence at the टेकानी tkāni and run close under and fastened to the फर phar, up to the सगून sagūn. They serve to strengthen the फर phar. When they run the whole length of the cart, from the आक āk to the सगून sagūn, and form as it were the string of the bow formed by the body of the cart, running close to and parallel with the झटका jhatka (*vide post*), they are called लप्पा lappa or (in Tirhut) लप्पू lappu. They are fastened to the body of the cart by ties, known as दाँगली dāngli in Sāran, दौँगन्डी daungri in East Tirhut, बाधी bādhī in Shahabad, जौँड़ jaunrha in Gaya, and सोँड sonth in South Bhagalpur. Elsewhere they are simply रस्सा rassā, &c.

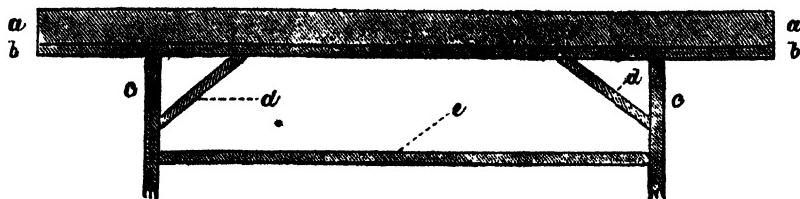
185. Sometimes the बला balla is raised behind by a pillar (खुन्ती khuntri) at each end of the आक āk, and the space between it and the body of the cart filled up with a *rope siding*. This rope siding is then called छन्वाशा hantwāśa, or in Patna फुर्का phurka, and in Sāran एरा era.

186. The flat board forming the *driver's seat* is called मोहरा mohra, or in South Bhagalpur मोर्हा morha and in Shahabad मुहन्हा munhra.

187. *The parts underneath the cart supporting the inner end of the axle-tree.*—There are two supports inside each wheel, like the तुलावा tulāwā outside. They cross each other opposite the inner end of the axle which passes through the intersection. As each wheel has a separate short axle, there are therefore two independent pairs of these, one inside each wheel.

188. The rear one of each of these pairs is called गुरिया guriya or गोरिया goriya, or (in Patna) खजाना khajāna. Like the rear तुलावा tulāwā, its upper end is fastened into the आक āk. It is strengthened in its place in the आक āk by a strut, called मेरहराब mehrāb, and the two गुरिया guriya are further strengthened by a cross-piece called छंद्री

danheri, joining the two, which thus prevents them approaching each other. The annexed illustration will make this clear.



a—*a* = the *āk*. d, *d* = the two *mehrāb*.

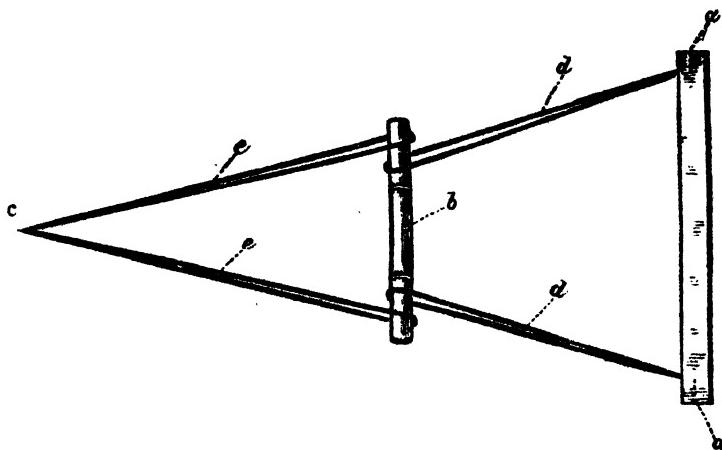
b—*b* = the *parāk*. e = the *danheri*.

c, *c* = the two *goriya*.

189. The front supports of these pairs are each called थोप्प *thopp* or *thop*. The upper ends of these are fixed in the टेकानी *tekāni*.

190. *The apparatus for keeping the body of the cart curved.*—It consists of a set of strings called जटका *jhatka*, which passes right under the cart from end to end, one end being fastened to the आक and the other to the सगून *sagūn*. This is kept tight, so that it keeps the whole cart bent exactly like a bow.

The following illustration shows the arrangement :—



a—*a* = the *āk*.

b = the *danta*.

c = the *sagūn*.

d = strings fastened to the *āk*, passing round the *danta* and back to the *āk*.

e = strings fastened to the *sagūn*, passing round the *danta* and back to the *sagūn*.

191. The चता *danta*, or in south Bhagulpur अमेरी *ameri*, in the above figure is a stout piece of bamboo. It will be evident from the figure that it affords increased leverage, and offers a ready means for tightening the झटका *jhatka* when necessary. Sometimes bamboos run parallel to the झटका *jhatka* from the सगून *sagūn* to each end of the आक *āk* as further strengtheners. These are called लप्पा *lappa* or (in Tirhut) लप्पु *lappū*.

192. The छतिया *chhatiya* is a slip of wood fastened across and under the body of the cart from थोभ *thobh* to थोभ *thobh*, which serves to hang baskets, &c., from.

193. The point which is the front of the cart, and which forms the apex of the triangle, is, as already stated, the सगून *sagūn* or सगुनी *sagun*. It is here that the yoke is fastened. Underneath it, to prevent the point resting on the ground, is fixed a stout peg, called उट्रा *utra*. On the top of the सगून *sagūn*, to afford a boss for fastening the yoke to, is fixed the मुख्तोपङ्का *munhthopra*, मुख्तपङ्का *munhthapra*, or (south of the Ganges) मोथापङ्का *mothāpra*. In Champaran it is called मोहनडा *mohra*.

194. The *yoke* is जूचा *jūa*, and also in Shahabad जूचड़ *jūar*, as distinct from पालो *palo* or जूचाड़ *juāth*, a plough yoke (see § 14). The pegs passing through the ends of the yoke, outside the bullocks' necks, to prevent them shirking their work, are made either of wood or iron. The name समेल *samail* is generally applied to them when of wood, and सेमल *semal*, समल *sammal*, or सिमल *simmal* when of iron; but this distinction is not always observed. To the east they are called कनैल *kanail*. The inner pegs towards the middle of the yoke, on the inside of each bullock's neck, are called (in East Tirhut) चिरेया *chiraiya*. They may be of either iron or wood.

195. *Props*.—When the bullocks are unyoked, the front of the cart is supported at the सगून *sagūn*, to prevent it falling forward, by the सिपावा *sipāwa* or (in North-East Tirhut) सिरपावा *sirpāya* and (in Sāran) सिपनवा *sipwa*. The top of this is called in Gaya माँजा *mānjā*. The prop to prevent the cart falling back is एड़ा *era*, उलरवा *ulurua*, सिधनवाट *sidhni*, or (in Patna) लरवा *larua*.

196. The *ropes* which go round the bullocks' necks are जोता *jota*, जोती *joti*, or गलजोती *galjoti*. When three bullocks are yoked, the rope which goes over the leader's neck is to the west बिन्रिया *binriya* or बिरिया *biriya*, and in Sāran and the east जिट्टी *jhitti*. The rope (रस्सी *rassi*, &c.) by which the yoke is kept in its place is called बिच्छु *bichhua*, or in North-East Tirhut झोंक *jhonk*.

197. The *mat* put in the bottom of the cart to prevent grain from falling out is चालै chalāi generally, but it is हरियार hariyār in Patna and भंडारी bhandāri in South Bhagalpur. The last is also used optionally in Gaya and East Tirhut. In Sāran a canvas mat used in the same way is called ढाला dhāla.

198. The *iron chain* for tying up the bullocks at night is generally सीकर sikar or जन्जीर janjir. Local names are पाही pāhi or दान्रर dānrar in Champāran and Tirhut, बेल bel in Gaya, and पैकल paikal, (also in Gaya) पैकर paikar, or पैङ्कड़ painkar in Shahabad. The portion round the bullock's neck is called गरदनी gardani.

199. The above is the description, except where otherwise stated, of a very complete छक्कन्डा chhakra, which is itself the most complete kind of cart. Few carts are as complete as this; but they differ merely in being less complete, and in no other way.

200. As regards size, the cart of which the above is a description had the following measurements, a cubit being taken as equivalent to $1\frac{1}{2}$ feet:—

| | Cubits. |
|---|---------------------------------|
| Length from आक āk to टेकानी tekāni | ... $1\frac{1}{2}$ |
| „ टेकानी tekāni to पिंडिया pirhiya | ... $1\frac{1}{2}$ |
| „ पिंडिया pirhiya to सगून sagūn | ... 3 |
| | — |
| Total length | ... 6 cubits, = 9 feet. |

The आक āk, टेकानी tekāni, and सोज tij, were each three cubits long.

The बला ballā were each six cubits long, and the खुन्ती khuntri one foot. The wheel was two cubits across.

The greatest height of the arch was at the पिंडिया pirhiya, where it was one cubit.

The height of the सगून sagūn from the ground when supported by the सिपावा sipāwa was $2\frac{1}{2}$ cubits, and that of the आक āk, at the same time, $1\frac{1}{2}$ cubits.

CHAPTER III.—THE LIGHT COUNTRY CART.

201. This is सगून saggar, सागर sāgar, or लर्हिया larhiya (see § 147). In Sāran it is called गारा gāra.

This cart is rougher, lighter, and cheaper than the छक्कन्डा chhakra.

202. The *wheel* is the same as in the छक्कन्डा chhakra.

203. *The axle.*—There is only one axle (*मंद्रा mandra*), which goes right across under the cart, and on which both wheels run. It runs through a block of wood which runs across from wheel to wheel, and out of each end of which the ends of the axle project. This block is called *मंद्रा mandra*. The projecting ends of the axle receive the wheels, which are held in their places by outside *linch-pins* (*भुर्किली dhurkilli*, &c. (see § 164). Sometimes the wheels of the *सगङ्गा saggar* are protected by a board outside, one end being fastened to the आक *āk* and the other to the टेकानी *tekani* (see §§ 172, 173). Through this the end of the axle projects, and is made secure by the lynch-pin. This board is called पैंजनी *painjani*, पंजनी *panjani* (Shahabad optionally), or (North-East Tirhut) पैंगनी *pengni*, and must be distinguished from the different wheel support bearing the same name in the छक्कन्दा *chhakra*.

204. The body of the *सगङ्गा saggar* is not arched, as in the छक्कन्दा *chhakra*. It is simply a flat triangle of wood, principally bamboo. The two long sides of the body, commencing at each end of the आक *āk* and ending together at the सगून *sugūn*, are called, as in the छक्कन्दा *chhakra*, फ़र *phar*, &c. As the *सगङ्गा saggar* has no तुलावा *tuliwa*, थोभ *thobh*, or गुडिया *guriya*, the body rests directly on the axle, being supported by two blocks of wood, called तेलुला *telula*, तेलिया *teliya*, or in Saran तेलुला *tentula*, each of which rests on one end of the मंद्रा *mandra*, and on which, on the other hand, the corresponding फ़र *phar* rests. Along the फ़र *phar*, and underneath it, is tied a bamboo to strengthen it. This is called बाँगर *bāngar*.

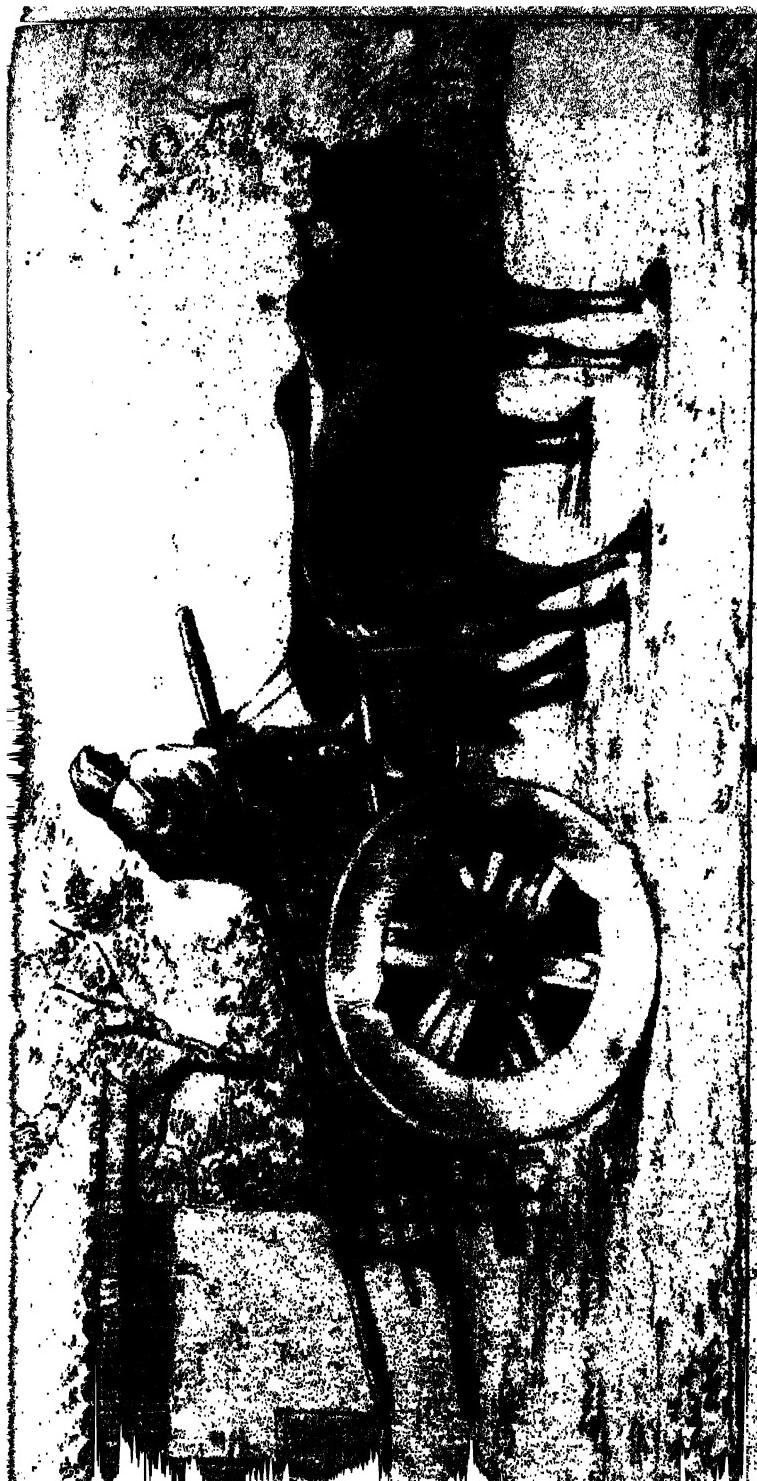
205. In other respects a *सगङ्गा saggar* differs little from a छक्कन्दा *chhakra*, except that it is built lighter and almost entirely of bamboo. As the body is not arched, the former has of course no जहतका *jhatka*, &c.

CHAPTER IV.—THE BULLOCK CARRIAGE.

206. When it has four wheels, it is called रथ *rath* or रथ *rānth*. This is rare in Bihar.

207. When it has two wheels, it is called बहल *bahal*, with variants बहेली *baheli* (Patna) and बहन्ही *bahli* (Shahabad and Gaya).

208. This cart is almost exactly the same in principle as the छक्कन्दा *chhakra*, except that it is generally built lighter. On the square portion at the back is reared a kind of canopied seat, called चौकन्गी *sāmugi* or चौंगी *sāyngi*; hence the cart is also called a चौकन्गी गाड़ी *sāmugi gāṛī*.



The New Zealand Cow (Singer)



209. Its parts are as follows :—

The wheel.—As in a cart (see § 151 and ff.).

The leather washer is called चक्कन्ती or चक्कन्दी *chakli*, गदा *gadda*, or पिठई *bithai*.

210. *The axle.*—As in a cart (see § 166).

211. *The supports of the wheels and axles.*—These are the same as in a चक्कन्दा *chhakra* (see § 167 and ff., § 187 and ff.).

212. *The body of the vehicle.*—The lower part is like a चक्कन्दा *chhakra*. Over it is placed the following, the whole of which is called चाँचली *sāmugi* or चौंगी *sāngi*.

213. The frame of the seat is पट्टी *patti*, local variants being पटा *patta* (East Tirhut and Patna), पटिया *patiya* (East Tirhut and the west), and बौदंडी *baudandi* (Gaya). Its supports are खुन्ता *khunta* or खुख्ता *khuntha*. On these are ornamental brass knobs, called फुलिया *phuliya*. The posts supporting the awning are ढंडा *danda* or ढंटा *danta* (East Tirhut and the west). The top of the awning is थत्तरी *thatri* or (in Shahabad and Gaya) ठड़न्तरी *thadntari*, and the stuffed cover to keep off the sun is गदा *gadda* or गडेला *gadela*. In South Munger it is गदी *gaddi*. The net forming the bottom of the seat is चाँचली *sāmugi* or चौंगी *sāngi*, and the leather guard of the body inside the wheels is धमाका *dhamaka*.

214. The two long sides are called फर *phar*, &c., or तांगा *tānga*, as in the चक्कन्दा *chhakra*. Between them are placed narrow planks, called मान्धा *māngha*.

215. The supports of the body behind are धरुआ *dharua* or धनुआ *dhanrua*, and similar smaller ones inside are बावली *bawli*.

216. The दंतुआ *dantua*, or in Saran धाला *dhala*, is the back seat for carrying luggage, and it is also called अरानी *arāni* in South-East Tirhut and Champaran. डोरी *dori* are the strings forming the side of the awning, and परन्दा *parda* is the side awning, which may be raised or let down as required. In Saran it is also called ओहार *ohār*.

217. The rails on each side of the driver's seat are बाली *balī*.

218. In other respects the bullock carriage is the same as the चक्कन्दा *chhakra* (see Chapter II).

CHAPTER V.—THE PONY CARRIAGE.

219. This is nearly the same as the bullock cart, on a smaller scale, except in the following particulars :—

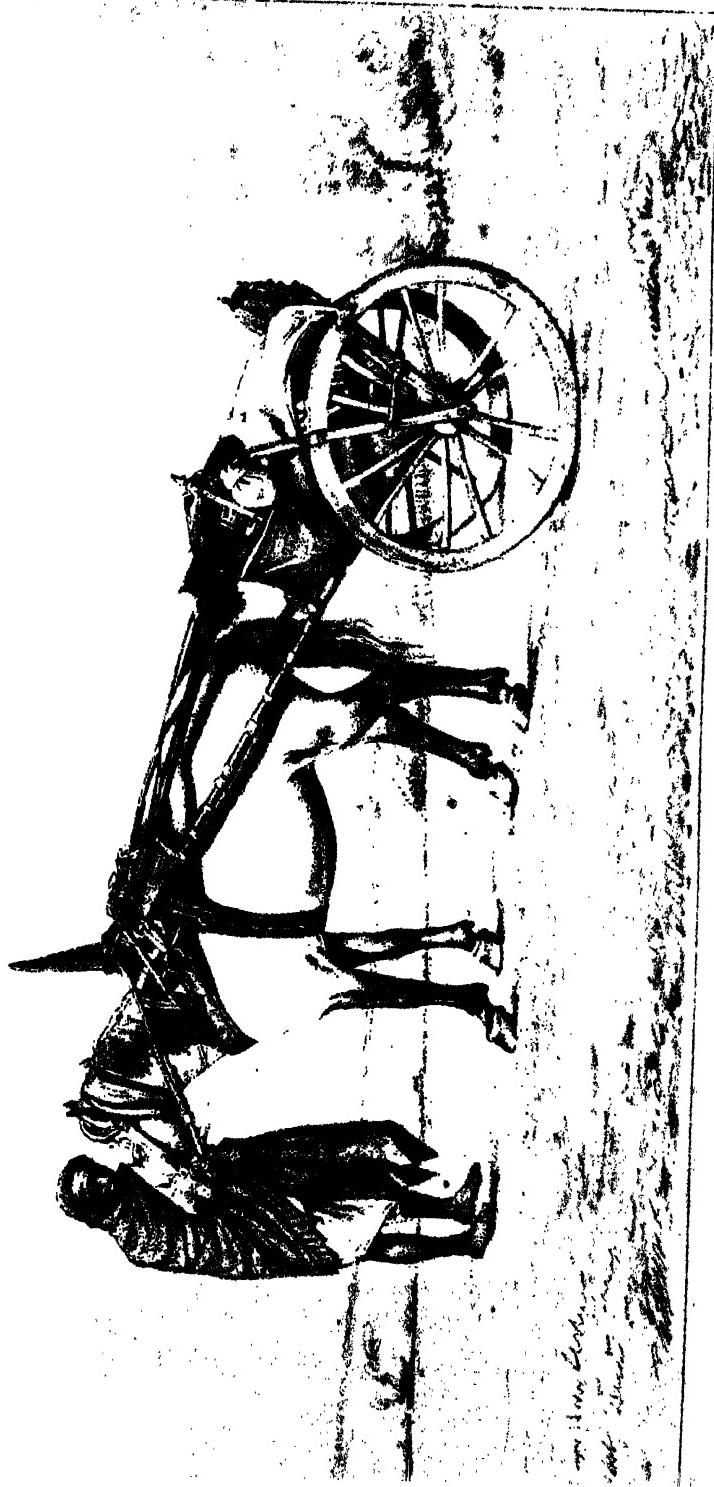
220. The *wheel* is the same as in the bullock carriage (see § 151 and ff.).

221. The *axle* is धूरा *dhūra* or धूरी *dhūri*, which is strengthened inside by a short metal tube, साम्मा *sāmma*, सामा *sāma*, or सामी *sāmi*. In North-East Tirhut the latter is also called चाम *sām*. There is one of these inside each wheel, and they act as a kind of washer. There is only one axle (*धूरी dhūri*), on which both wheels run. Outside each wheel are a pair of तुलावा *tulāwa*, but inside there are no थोब *thobh* or गुरिया *guriya*, as in the bullock cart (see § 187 and ff.). Round the ends of the टेकानी *tekāni*, the आक *āk*, and the axle, forming a triangle outside the wheel, is tightly tied a rope called the जन्त *jant*, and just above the lowest angle of this triangle (*i.e.*, just above the point of axle), is tied to it a short stick serving as a footstep, called सलाई *salāi* or सलैया *salaiya*.

222. The तुलावा *tulāwa* are fastened to the आक *āk* and the टेकानी *tekāni* (see §§ 167, 172, and 173) by iron hooks, called अङ्कुरी *ankuri* or (Champaran, South Tirhut, and South Munger) अङ्कुरा *ankura*. South of the Ganges they are also called in Shahabad and South Bhagalpur तुलार *tulār*. आक *āk* is the tire of the wheel. The leather splashboard over the wheel is तखता *takhta* or तखती *takhti*. In South-West Shahabad it is called पट्टरा *patra*.

223. The props of the *body* are दंडा *danda* (west), उंडा *danta* (east and Champaran), or खुंटा *khunta*. The top of the awning is छत्री *chhatrī*, and the roof of it is छत *chhat* or (in Gaya) तङ्क *tarak*; गदेला *godela* or (in South-East Tirhut and South Munger) गढी *gaddi* is a cushion at the top to keep off the sun. The awning at the sides is पर्दा *parda*, or in Sāran घटा घोप *ghata top*, which is fastened by iron rings, कड़ी *kari* or (in Gaya) खोली *kholi*. The ropes which support the awning poles are छथवाँसा *hathwānsa*, and the rope trellis between the two rear awning poles चौक *chauk*. This last serves as a back to lean against.

224. The खुंटा *khunta* or खुँड़रा *khuntra* are posts which support the body in front on the axle. ढर्डा *dharua*, ढाँच्हा *dhārua*, or (in South Bhagalpur) ढाँखुँचाँ *dhāluān*, are the posts which support the body on the axle behind the खुंटा *khunta*. बावली *bawli* or बौजी



PONY CARRIAGE (EKKA), WITHOUT CANOPY.

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Printed by Abdool Rahim Govt. School of Art Calcutta.



AN EKKA WITH CANOPY.

bauli are similar posts behind the खुंटी khunta, but in front of the धरूआ dharua. They are quite inside the body of the cart. To the west of the North Gangetic tract they are also called गँज gaj. The पोंच्हिया ponchhiya or (to the west) पिछुआ pichhua are the pointed ends of the lower shafts behind. In South Bhagalpur they are called दग्ली dagli. तान tān are the four iron bars which support the body on the axle. Two of them are called खुन्तातान khuntātān or (in South-West Shahabad) गजबाग gajbag. माँझा mānjha are similar wooden supports. The सामुगी sāmugi or सांगी saungi is the twine net under the seat, and the straps which keep it up are the सांगी के नारी saungi ke nāri. The गोडिया goriya are side topes which fasten the splash-board to the axle, and the धमाका dhamačka is the leather siding inside the wheels. The four curved bamboo shafts are ताँगा tāṅga or (in Patna) टाँगा tāṅga. The छानी के नारी chhāni ke nāri is a strap inside, fastening the body to the axle in front of the सांगी के नारी saungi ke nāri. The लदाव ladāv are cross-pieces of bamboo from shaft to shaft, forming the body of the cart. In North-East Tirhut they are called फठी phathi, and in South Bhagalpur बत्ता battā. The net at the bottom is जाला jāla, and the झटका jhatka is a strong rope behind and below, fastening the cross-pieces of the body.

225. The driver's seat is करतली kartali. The pieces of bamboo which run underneath from shaft to shaft, on which the driver rests his feet, are लत्खोरा lutkhora generally north of the Ganges, or दरेनी dareni in Saran and दानरेरा danrera in South-East Tirhut. In Shahabad they are लतेडा latera, in Patna and Gaya दान्रिया danriya, and तरेरा turera in South Bhagalpur. The गोडिया goriya or (in South-East Tirhut) घोडिया ghoriya are pieces of wood which join the upper and lower shafts. पह्नी pankhi are pieces of leather joining the upper and lower shafts near the yoke. These shafts are also fastened by a leather rope called, north of the Ganges, मुठन्डा muthra, and to the south of it मोठन्डा के नाड़ी mothra ke nāri, or in Shahabad मुण्ड़ा के नारी munhra ke nāri. In Patna and Gaya it is called छहरा chhara. The मोथपन्डा mothapra is a brass cap fitting on to the ends of the two shafts.

226. Harness.—The pointed part of the saddle is खोगीर khogir, or in Shahabad and East Bhagalpur खगूर khagūr. The pad is गढ़ी gadi or गड़ी gaddi. The wooden block is कठरा kathra or (in South-West Shahabad) कठन्डा kathla. The rings through which the reins pass are कड़ा kara or रास कड़ी rās kari. The leather surcingle going over the saddle, round the horse's shoulders and across his chest, is पुष्टांग pushṭang or पुष्टाङ्ग

pustang. Another name is जोत *jot*. The leather belly-band is ताल *tang*. रास *rās* means the reins; तावा *tawa* or (in South Bhagalpur) तवक *tawak*, the leather cover of the saddle; नांगला *nägla*, नगला *nagla*, or तस्मा *tasma*, the straps which fasten the shafts to the saddle; and कैची *kainchi*, the wooden side supports of the saddle. Other names for this last are कैचिया *kainchiya* (Champaran and Tirhut), गोडिया *goriya* (South Tirhut, Patna, and Gaya), टिक्थी *tikthi* के सकन्धी *lakri* in South-West Shahabad, and टेढ़न्ही *totkhi* in South Bhagalpur. दुमची *dumchi* or दुमकजा *dumkaja** is the crupper. The bridle is पूंजीपटा *punjji patta*, and the iron bit लगाम *lagām*. The martingale is जेरबन्ड *jerband*, the cloth over the eyes which serves as blinkers अंधारी *andhāri*, the neck-ornament कंठा *kantha*, and the brass moon on the horse's forehead चाँद *chānd*.

227. गंजिया *ganjiga* or तोबन्डा *tobra* is the bag hung on either side for holding the passenger's shoes, &c.

228. The above is a description of an एका *ekka* when the canopy is attached. When this is taken down, a back railing is added, कटचन्ना *katahra*, instead of the rear posts, and instead of the two front posts two shorter ones are set up, one on each side of the driver's seat, called निमदंडा *nimdanda*.

CHAPTER VI.—THE COUNTRY BOAT.

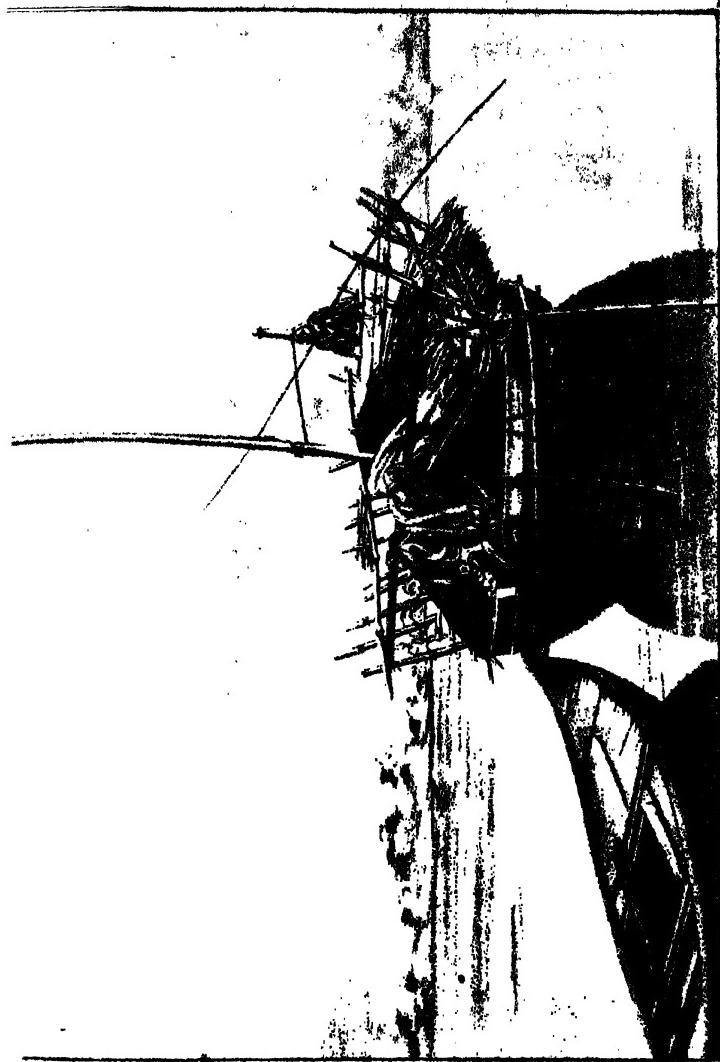
229. Boats are of various kinds. The following may be noted:—

The general term for a boat is नाव *nāv*, and to the west also नैया *naiya*.

230. The larger *kinds* of boats are उलांक *ulāṅk* (which has a long narrow bow overhanging the water in front), मेहनी *mehni* (which has a broad bluff bow), पटेली *pateli* or पटेली *patali*, also called in Sāran कतन्ना *katra* (on which the boards forming the sides overlap and are not joined edge to edge), कच्छा *kachchha* (which is shaped like a square shallow box, without proper bow or stern, and is steered with two rudders. It takes great burdens, and will go in very shallow water), and the सरङ्गा *saranga*, or in Shahabad सलिना *salina*, and in Tirhut सरिन्ना *sarinna* (which has a round bottom for shallow water).

231. Smaller varieties are जोहट *dohat* or in Shahabad जोपट *doēt* (which has a flattish bottom for shallow water, and has its bow and

* The fate of the *ekka* pony is well shown in the proverb दाना न खास दुख
सांक दुमकजा *dānā na ghās, dūnu sānjh dumkaja*,—no grain or grass, and the
crupper on night and morning.



PALWAR.

Lith. by B. C. Ghoshal Govt. School of Art Calcutta.

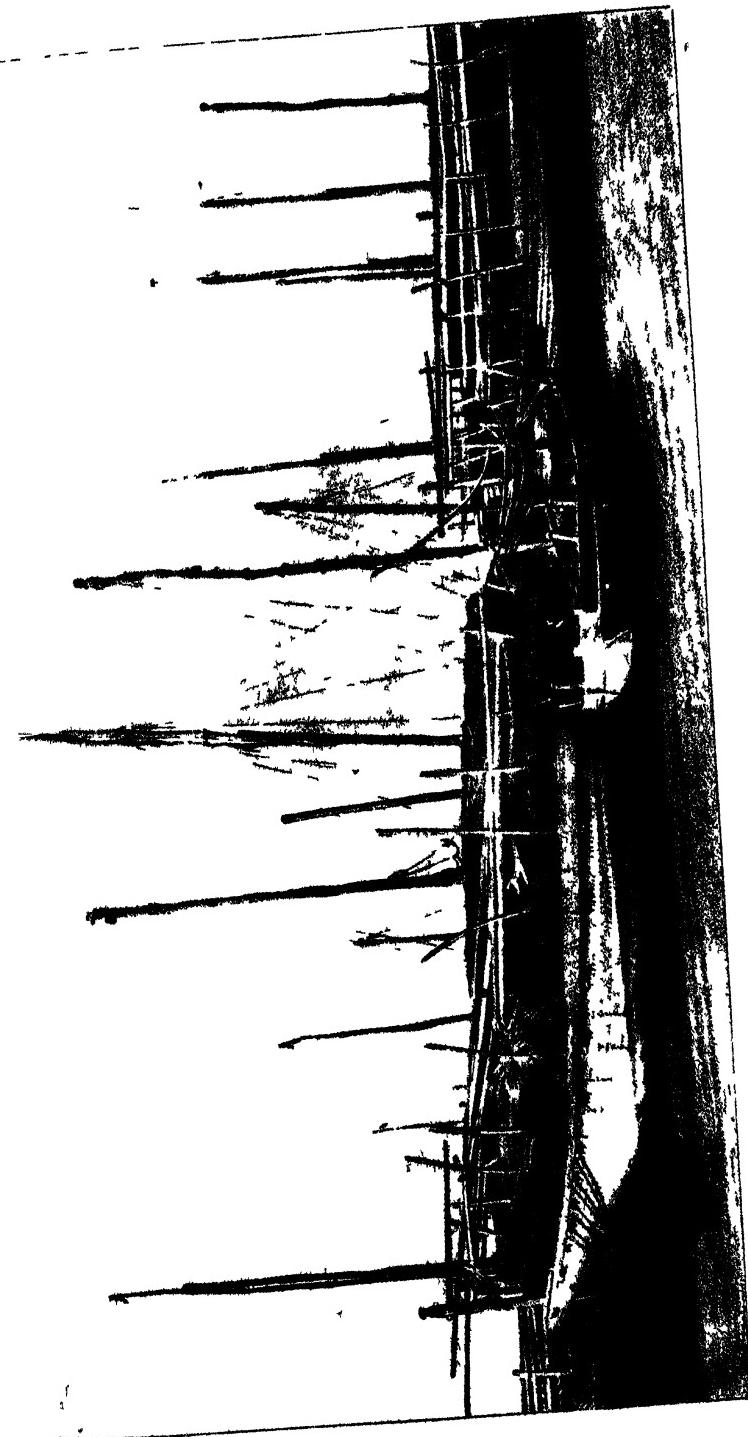
Printed by A. Rohim Govt. School of Art Calcutta.

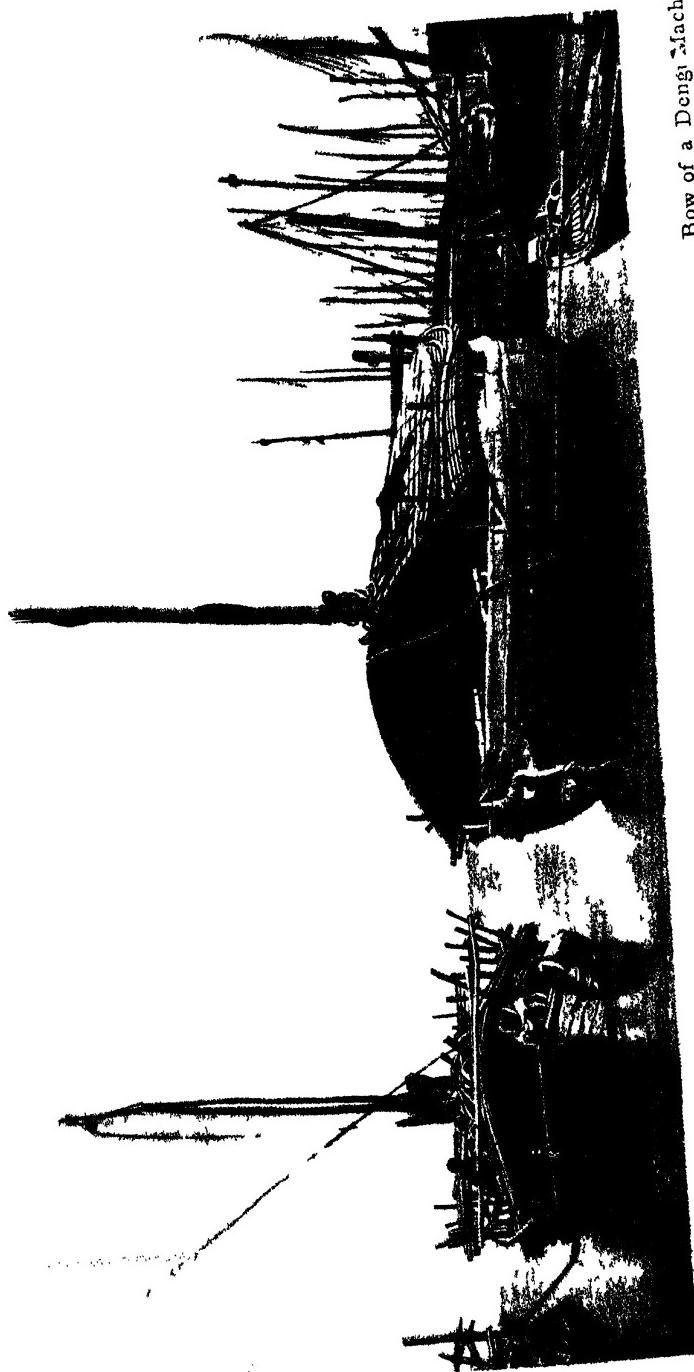
SARANGA.

J. Schaubur & Lith.

A GROUP OF MELHNIS

Printed by Abdool Rahim Govt. School of Art Calcutta.





Stern of a
Melhni.

Dohat.

Pansūhi

BOATS USED IN BIHAR.

Bow of a Dohat.



PĀTĀLLI.

PĀTĀLLI.

PĀTĀLLI.

ULĀNK

Central Jyoti Akademi, Govt. School of Art, Calcutta.

ern portions cut out of solid wood), and पान्सुही *pansūhi* (which has round bottom, but goes in shallow water).

232. The smallest kinds are पालवार *palvār* or skiff and एक्था *ektha* dug-out. The latter is also called बङ्गन्ता *bangra*. Also the ओलनीया *olnaiya*, with both ends rising like a gondola well out of the water, and which cannot sink. Another similar boat is called the छेंगी मछुआ *ngi machhua*, or dingy. घरनाई *gharnai* (South Bihar) is a temporary fit made of water-jars (घडा *ghara*) and bamboos tied together.

233. The parts of a boat are as follows:—The thwarts are गूढा *gurha* and the ribs बाटा *bāta* or (in Champāran) ठड़बाटा *tharbāta*, ठरिया *tharhiya* in Champāran and North-West Tirhut), गोचा *gochha* (in Saran and South-West Tirhut), गुच्छा *guchchha* (in North-East Tirhut), and काल्च *kalch* (in South-East Tirhut). Smaller transverse ribs are बाँक *bānk*. The outer planking is हार *hār* or (in South Munger) बाकल *bākal*, (in Champāran and West Tirhut) बगल *bagal*, and (in North-East Tirhut) बक्क पाटी *kāchhak pāti*. In Gaya it is जलमन्हार *jalamhār*. In Shahabad the planks which run from end to end in the length of the boat are अहार *ahār*, and देवाल *dewal* is also used to mean the “wall” or side banks. The flooring inside the boat is पाडन *pātan* or पठन्वठन *patwatan*, or in Saran पटौरी *patauri*. A long plank running over this is in Shahabad अप्ति *apti*. The grating above the bottom of the boat is चाली *chāli* or (in South-West Tirhut) उरहडा *urhrha*, and (in North-East Tirhut) पठाई *pataī*. In a पठौली *pataili* the planks at the bottom which run from end to end are लेवा *lewa*, and in other kinds of boats मरिया *mariya* or (in North-East Tirhut) मरेया *mareya*, and in Saran मोरिया *moriya*. The platform on which the rower sits is पटौरी *patauri* or बिटन *bitan*. When on the roof of a large boat, it is बौड *bit* or पठाई *pataī*, or in Shahabad खलमचानी *khalmachāni* or मचान *machān*. The deck planks in the middle are पाठन्ना *pātna*. चचार *chachār* is brushwood put in the bottom to stand on. कड़वा *karwa* or कँड़वा *anrua* are the posts which support the thwarts. जोंका *jonka* are ironings to which the roof of the boat is fastened by ropes. In North-East Tirhut and South Munger they are called कड़ी *kari*.

234. When a boat is calked with the bark of the परास *parās* tree (*butea frondosa*) the calking is called रस्वत *raswat*, and when with hemp it is गहनी *gahni*. अटार *atār* (in Champāran and North-West Tirhut) is string used for calking.

235. The keel, which is the first plank laid in making a boat, is ऐक्षा *sikka*. In Champāran it is सहन *sahan*, and पतान *patain* or ढांडा *danda* in South-East Tirhut. It runs the whole length of the boat, and hence

सिक्का *sikka* is also used to mean the two ends of the boat. The length of the boat is दवर *dawar*, and the stern post गल्ही *galhi*. The prow is मालंग *malang*, माँगि *māngi*,* or मांग *māng*.

236. The rudder is पत्तिवार *patiwar* or (in North Tirhut) पत्तियार *patiyār*. In Gaya it is पट्टवार *patwār*. This is properly the lower piece. The rudder post is गोल *gol*, (in Shahabad, North-East Tirhut and, optionally, South Munger) खम्हा *khamha*, or in Gaya गौला *gaula*, and it is fastened to the thwart by a rope called नथिया *nathiya*. The tiller is डेला *saila* or (in South Munger and North-East Tirhut) दंडा *danda*, and the socket in which it works बन्नरा *banra* or (in North-West Tirhut) थेल *thel*, and (in North-East Tirhut) थेहरी *thehri*. One rope, by which the rudder is fastened to the boat, is गङ्ककसा *ganvkassa*, and another, by which it is held up, is अंकवरिया *ankwariya*. The steersman is माँझी *mānjhi*.

237. सेवना *sevna* or (in South-East Tirhut) सोता *sota* is the wooden vessel used for baling out water. An oar is डाँड़ *dānr*, a paddle करुआर *karuār*, केरुआर *keruār*, or in Sāran करुआरी *karuāri*, and the blade of it पाता *pāta*. A punting pole is लाग्जी *laggi* or लाग्गा *lagga*.

238. The mast is गुरन्धा *gurkha* or मस्तूल *mastūl*, or in Shahabad गुनरन्धा *gunarkha*, and the yard is मोर्नी *morni*. The mast is raised on a post to which it is spliced. This is दर्सुधा *darsūdha* or जसोधा *jasodha* in South Munger and Tirhut, जरन्दुधा *jarsudha* in Champāran, and जवन्धा *jawsadha* there and in North-West Tirhut. The socket in the bottom, in which the post is stepped, is दर्सुधा के मलिया *darsūdha ke maliya* or मल्वा *malwa*. The सत्वनियाँ *satwaniyān* is the thwart to which the post is tied. It is called in South-East Tirhut खूत *sūt*. The pulleys are घिरनी *ghirni*, and the sail is पाल *pāl*, and in Shahabad खूते *sūrtē* or सुत्वनियाँ *surtwaniyān*.

239. The tow-rope is गुन *gūn* or (in Gaya and the south-west) गोन *gon*, which is tied to pieces of bamboo called बेरुआ *berua* or खुंटा *khūnta*, or in Shahabad बरुआ *barua*, which the boatmen press against their shoulders when hauling a boat up stream. The man who tows is गुनवार *gunwāh*. लहासी *lahāsi* is a cable, and लङ्गर *langar* or गिराबी *girābi* the anchor. A large iron anchor is लोहलङ्गर *lohlāngar* or गिरामी *girāmi*.

240. To draw water (of a boat) is पानि तोड़ *pāni torab* to the east and पानि तुरल *pāni tūral* to the west, e.g. ऐ कच्छा बउत बम पानि तुरल

* The most comfortable seat is in the bow. Hence the proverb जनिका खेवा नहिँ है चणिका माँगि सवार *janikā khewa nahn, se agila māngi sawār*,—the fellow who hasn't money to pay his fare takes the bow seat.



पा i kachchha bahut kam pāni turat bā,—this *kachchha* draws very little water. To be aground is तीकड़ *tikab*.

CHAPTER VII.—THE LITTER.

241. The litter is छटोली *khatoli*, ढोली *doli*, or (in North-East Tirhut) छोटली *khotli*. ढोली *doli* is also used for the ornamented litter used at marriages, which is also called in South Bhagalpur चन्दोल *chandol* or तर्तारवान् *tartarwān*. The last word is said by natives to be a corruption of the Persian تخت takht rawān, or moving throne. In the west it is also called नाल्की *nalki* or बियाहुती पाल्की *biyahuti palki*.

242. The bamboo pole is बांस *bāns*, and from it the litter is suspended.

243. The litter itself is छटोली *khatoli*, and is a kind of small bed (चरूपाय *charupāy*) with a bottom made of rough twine (सुतारी *sutri*). The sides and ends of the bed are पाटी *patti*. In South Bhagalpur the sides are called पट्टी *patti* and the ends सिर्वा *sirwa*. At each end two pieces of split bamboo run up from each corner, meeting about 3 feet above the bed, and thus forming a triangle. These bamboos are called सिपावा *sipāwa*, or in South Munger सिपाहा *sipāha*, and in Sāran सिपवा *sipwa*, and they are fastened to the corners of the bed, and, at the apex of the triangle, to the pole by a string called बरकर *barkas*. This string is also twisted round the सिपावा *sipāwa* to strengthen them. A bamboo stick passes through the pole just behind the rear सिपावा *sipāwa*, and, descending perpendicularly, is braced to them by strings. This is called टेन्रुआ *tenrua* or टेरुआ *terua*. It prevents the pole slipping round. The illustration shows a litter as carried by four persons, but this kind is more usually borne by two.

244. The feet of the bed are called पौचा *paua*, and the strings for tightening the bottom of the bed are ओरचन *orchan*, and also in Shahabad ओरदावन *ordāwan*.

245. Fastened to the pole over the bed, and in a plane parallel to it, is an oblong framework of bamboo slips for supporting the canopy. This is called छठरी *thatri*, and in South Bhagalpur also छतनी *chhatni* or छतरी *chhatri*; and the string braces descending from its four corners to the four corners of the bed, to keep this awning steady, are called तान *tān*.

246. The illustration shows a litter without the curtains. When a woman travels in it, the whole is enclosed in a set of curtains like a bell-mouthed bag, called ओरार *ohār* or पर्दा *parda*.

247. A superior kind of litter, used by richer women, is चेता
meñna, मैचाना meñnā, महप्पा mahappha, दानी dānri, or दंडिया danri.
It has a domed roof, called ठठनरी thatri, supported on eight pillars (four
at each side), called दण्डा danta. The side-boards of the body are called
दीवाल diwāl, or in Shahabad दिल्हाल dīlhāl, and the doorway दुहरी
duhāri, or in South Munger दुचारी duāri. The rest is like the छोड़ी
dōrdi.

248. The बरहन्दरी bardari, or in Shahabad बरहन्दरी barahdari, also
called in Saran खरखरिया kharkhariya, is the corresponding litter used
by wealthy men. It is the native form of the Europeanized palankeen.
In this the side-pieces at the bottom are called पाड़ी pāti or पटिया pati,
the net bottom बिनावट bināwat, the legs पौषा paua, the side-boats
पठनरी patri, the four pillars at each side सिपाउा sipaua, the doorway
दुचारी duhāri, and the roof छत chhat. The shelf inside at the feet
of the litter is दराज darāj.

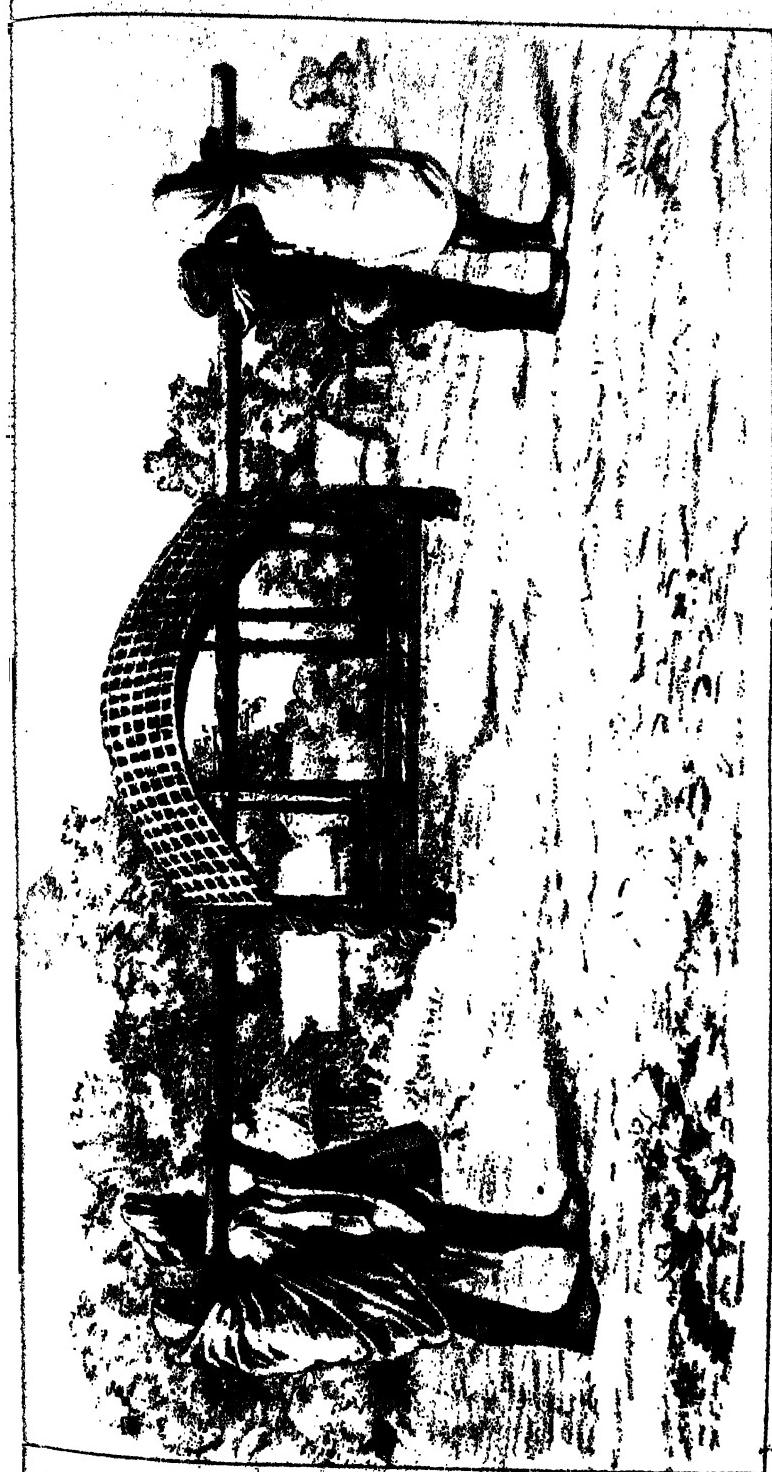
249. The poles are called बाँस bāns, and the curved end of
front pole थोप thop. The four iron struts at each end are called सामि
and they meet in a ring (चुकिया chukiya or in South Bhagalpur खुबिया
sami), which goes round the pole. The inner end of the pole rests in
a socket in the end of the litter, which is also called चुकिया chukiya,
also in South Munger सामी sāmi or खुबिया khubiya. The rope network
filling up the space between the two lower struts at each end is called
कसावट kasāwat, or in South Bhagalpur कसन kasan.

SUBDIVISION VII.

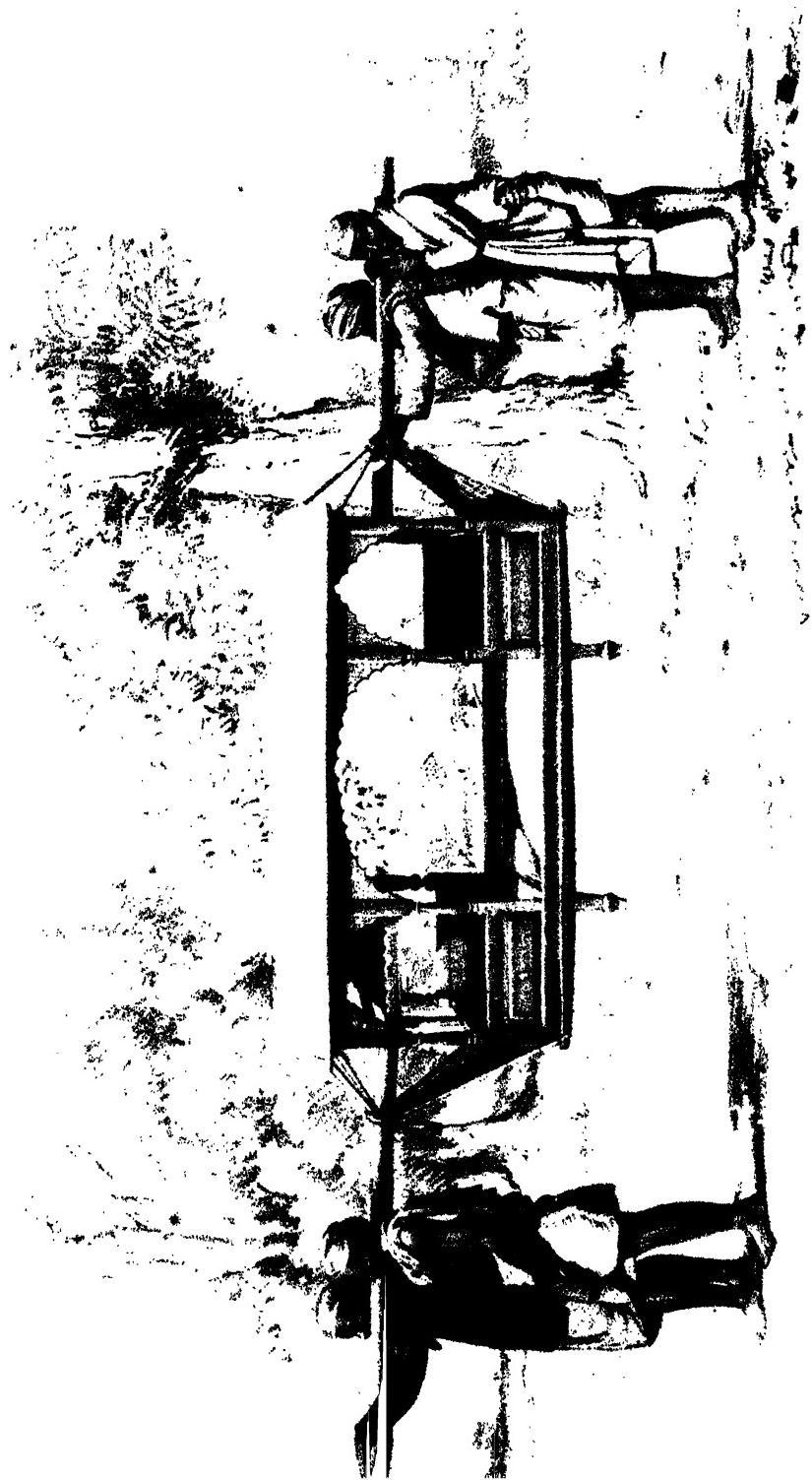
APPLIANCES USED IN RURAL MANUFACTURE.

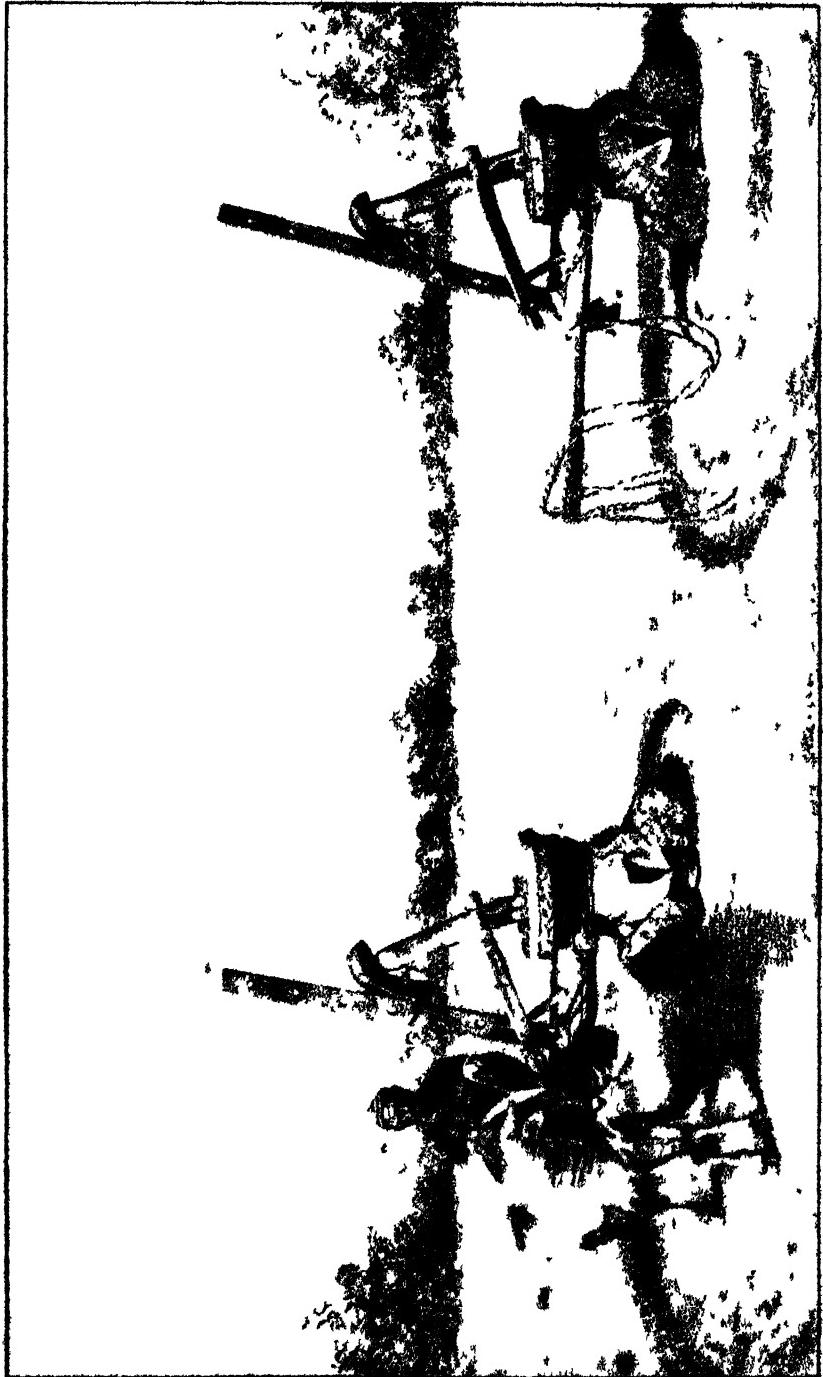
CHAPTER I.—APPLIANCES USED IN THE MANUFACTURE OF OIL.

250. The oil-mill is known as खोल्ह kolh or खोल्हु kolhu throughout
the province. In Gaya it is also केल्ह kelhu. It closely resembles
the sugar-mill, as described in the next section, and a detailed description
is not necessary. Nevertheless, owing to the circumstances of
therein, it has been found inconvenient to give an illustration of the
sugar-mill, and accordingly the following description of a Patna
mill is here given in order to explain the accompanying sketches.
Reference can be made in reading the section on the sugar-mill
in which the few points of difference are noted. A well-known pro-



١٠٣
الكتاب المقدس في العهد القديم
الكتاب المقدس في العهد الجديد
الكتاب المقدس في العهد القديم





about the oil-mill is देल करी खाय नहिँ, कोल्ह चाटे खाव *del khari khay nahiñ, koh chatai jay*,—(the bullock) won't eat oil-cake when it is given to him, and yet it goes to lick the oil-press ; i.e., stolen goods are sweet.

251. *The hollow wooden block forming the bed of the mill.*—This is कोल्ह *koh* or कोल्हु *kolhu*, and in Gaya also केल्हु *kelhu*. In this the cavity in which the oil-seeds to be crushed are placed is known as अठेर *athre* or हांडा *handa*, or in North-East Tirhut कुन्रह *kunrh* and in Shahabad खान *khān*. In the oil-mill this cavity is shaped like an inverted cone, the apex reaching to about midway down the block. There it is about two inches wide, and thence it widens again like an hour-glass till it leads into the back of the top of the निरोह *niroh*. The lower half of this hour-glass cavity is known as अथरौ *athri*. The lower end (*mānri*) of the pestle (*māhan*) is just wide enough to fit tightly into the narrow part of the cavity at the waist. The upper half of the cavity is that in which the oil-seeds are placed. It has a lining of a series of longitudinal pieces of hard wood, wider at the top and tapering to the bottom, which are very tightly wedged together. These are called पाचर *pāchar*. Sometimes, when these get worn away by the constant working of the pestle, a fresh lining is put inside them. In this case the old lining is called थर्पचरा *tharpachra*, or in North-East Tirhut तर्पचरा *tarpachra*, and the new inner lining पेटपचरा *petpachra*.

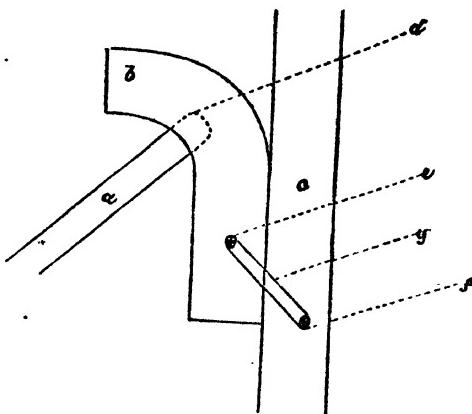
252. The block is buried very deeply in the ground to steady it. The part below ground is called जङ्घा *jangha*. Round the base a circular mound of earth is fitted, called भाँता *bhaunta*, or in South Bhagalpur भाँठो *bhauntho*, in North-East Tirhut भाता *bhatta*, and in Sāran मंजौता *manjhauta*; and in this, below the exit for oil, a space is dug out for the vessel (चहा *chhanna*) receiving the oil.

253. The exit for oil is the triangular hole at the bottom of the block over the above-mentioned cavity. It communicates at its upper end with the अथरौ *athri*. This oil exit, together with the cavity for holding the vessel, are together called निरोह *niroh*, and in Sāran and Tirhut also नरोह *naroh*.

254. The flat top of the block is called पारा *pāra*.

255. *The horizontal board to which the bullocks are attached.*—This is called कटारी *katri*. On it the oilman (तेली *teli*) sits, and while he drives the bullocks he at the same time keeps pressing down the seeds into the cavity with his left hand.

256. *The upright beam, or pestle, which moves in the hole in the mill and crushes the seeds.*—This is मोहन mohan or मूर्हा mōrhā To the west it is also called जाठ jāṭh, or in Shahabad मोहन monhan in North-East Tirhut मोहैन mohain. The ball at the end of this post which fits into the narrowest part of the hollow of the block, is मुन्री munri. The ferrule round this is मुरवारी murwārī. The notch in this is कान्ध kāñdh or कन्धा kandha. The upper end of the pestle rounded off is चूर chūr or पुँची pūnchhi, and the curved piece of wood joining this is ढेंका dhenka, or in North-East Tirhut ढेंकुआ dhenkua. A curved block of wood connects the pestle with the upright post which is fixed in the horizontal driving-beam : thus—



257. In the above sketch *b* is the ढेंका dhenka, *a* is the top of मोहन mohan fitting into it up to the point marked *d*. The upright post is *c*, which is fastened to *b* by a string *g* passing round the pegs *e* and *f*.

258. The upright post is called मरथम्ब marthamb, or in East Bihar मलिक थम malik tham, the pegs *e* and *f* खुंटी khunti, and the string नाधन nādhan, or in East Tirhut लाध lād̄h and South Bhagalpur लेधा ledha. The string is generally made of straw.* The upright post is fastened to the horizontal board, कत्री katri, by a wedge, गर्किली garkilli, which goes through the former and under the latter.

259. The horizontal board revolves round the main block of the machine; at the end of the board nearest the block is fastened a lump of wood called फेटा phenta, or in Saran फेटा pheta, which acts as a kind of washer between the end of the board and the block, and it also rests against the latter, revolving in a horizontal groove (काँदर māndar) cut in the latter's exterior surface. A bamboo

runs up from the inner portion of the horizontal board to meet the upright post, so as to strengthen the joint. It is called खरचाठी *khar-chāṭī*, or in North-East Tirhut खन्चारी *khanchārī*, and in Gaya and Shahabad खन्चर *khanrchar*.

260. *The arrangement for stirring up the oil-seeds.*—This is called रेवती *rewti*, or in South Bhagalpur भरनाठी *bharnāthī* or उटकनी *utkani*, and does not exist in the sugar-mill. It consists of a peg, खुंटी *khūntī*, standing up in the cavity amidst the oil-seeds, alongside the pestle; to its top is fixed a horizontal pole or handle, the other end of which is fastened to the upright post, भरनाठ *marthamh*, by another peg, खुंटी *khūntī*. The whole therefore revolves with the pestle, the first peg moving amongst the seeds concentrically with it and stirring them up. At the same time the stirring is rendered more effective by the peg being perpendicular and the pestle on a slant.

261. *The yoking apparatus.*—The rope which is fastened to a peg in the end of the horizontal beam, passed round the hump of the bullock and back again to the beam, where it is tied into a hole, is called काढा *kāṛha*, and the rope passing under the bullock's chest, joining the two traces thus made, is पेटी *peti*. The canvas pad on the bullock's hump is कांधी *kāndhi*, and the cloth or wicker basket by which he is blindfolded is टोकनी *tokni* or खोला *khola*, or to the east खोखला *kholsa*. The rope from the bullock's neck up to the curved block or ढेंका *dhenka* is पगन्धा *pagha*, and the iron link fastened to this close to the bullock's neck is भाँर कली *bhaunr kali*. The rope round his neck, connected to the पगन्धा *pagha* by this link, is गरदानी *gardawāni*, or in North-East Tirhut गरदामी *gardāmī* and in Champaran गरदानी *gardānī*, and that going through the bullock's nose is नाथ *nath*. A bullock employed in an oil or sugar-cane press is called नाटा बैल *nāṭā bail*.

262. *Miscellaneous.*—The circle in which the bullocks move is called पौर *paur* or पौरी *pauri*, and in South Bhagalpur also भर *bhar*.

263. The pot into which the oil drops is called छह्ना *chhanna*. As much oil-seed as can go into the press at one time is called घानी *ghāni*. The oil-cake which remains after the oil has been expressed is called खली *khalli*, or in Saran खर्री *kharri*, except the oil-cake of poppy seeds (पोस्ता *posta*), which is called पीना खली *pīna khalli*, or simply पीना *pīna*.

264. To work the mill is चेरच *cherch* or चेहर *perab*.

CHAPTER II.—APPLIANCES USED IN THE MANUFACTURE OF SUGAR.

A.—THE CANE-MILL.

265. The cane-mill is known as कोहङ्क *koh* or कोहुङ्क *kohu* throughout the province. Patent mills introduced by European firms are known as कल *kal*.

266. It is apprehended that the following description of a country sugar-mill will be of little else than antiquarian interest, for such mills are fast disappearing from Bihār, being superseded by the English-made iron crushing-mill made at Bihia. To such an extent has the use of country mills died out, that the writer found it impossible to find a single one in the sadr subdivision of the Patna district which was in a fit state for a photograph to be taken of it. They had all been broken up for firewood, only a few dismantled ones being available. For a general idea as to its appearance, the reader is referred to illustrations of an oil-mill in the last chapter.

267. The following are the principal points of difference :—

- (1) The hollow in the block has perpendicular and not sloping sides, and it is hence cylindrical, and not conical, in shape.
- (2) The sugar-mill has no रेवटी *rewti*.
- (3) In a sugar-mill the pestle and its appurtenances are on a much larger scale. The मोहन *mohan* is six or seven cubits long, while in an oil-mill it is seldom more than three or four cubits, the rest in both cases being in proportion.
- (4) The names of the parts differ.

268. *The hollowed wooden block forming the bed of the mill.* This is generally known as कोहङ्क *koh* or कोहुङ्क *kohu*. The cavity in this, in which the pieces of cane to be crushed are placed, is known north of the Ganges, to the west, as खान *khān*, or in Champāran घास *ghas* and to the east, कुण्ड *kund* or कुन्द *kunr*. In Shahabad it is known as हांडा *handa* or हाँडौलन्डा *hanrolua*. In South Munger it is हाँडा *hānra*, elsewhere south of the Ganges घास *handha* or घास *handa*. Round the edge, at the top of this, a rim of mud is sometimes placed to prevent the pieces of cane falling off. This is called पिंड *pīnṛ*. An iron ring is fastened round the block to strengthen it and prevent it from splitting is बन *ban*, and in Tirhut also पत्तर *pattar*, and in South Bhagalpur मर्रो *marro*.

269. An iron ring is sometimes fixed under the block to prevent it being worn away by the crushing-pestle. This is generally known as सोरं

APPLIANCES USED IN THE MANUFACTURE OF SUGAR.

morwār, with variants भोरवार *morwah* (North-East Tirhut), मुरवार *muruwar* (Shahabad and Patna), मुर *mur* (Gaya), सुरेरा *surera* or सुडवा *murwari* in South Munger, and चन्वा *chanwa* in Sāran. The पाचड़ *pachar* is a round piece of wood placed in the bottom of the cavity and on which the crushing-pestle moves. रोड़ा or रोरा *rora* is used—the smaller wedges of wood placed in the cavity above this to help crushing the juice. These are also called चंदिया *chandiya* in Champār and North-East Tirhut, and खोन्च *khonch* to the east. In Sāran a Champārān रौन *raun* is a canal cut on the surface of the block through which any juice thrown up may flow back into the cavity. In Nor-West Tirhut this is called रेन *rain*, in North-East Tirhut रस *raspain*, and in South-East Tirhut खाता *khata*.

270. The drain for the juice cut in the bottom of the block to the north नरदोह *nardoh*; also in Tirhut नरोह *naroh*, in Nor-East Tirhut नरोही *narohi*, and in South-East Tirhut रसेह *raser*; South-West Shahabad it is गुजुरवा *gujurua*, and in the rest of district जोहा *joha* or रसाहा *rasha*; in Patna it is रसगारा *rasghāra* निरोह *niroh*; in Gaya it is छोनी *chhoni*; in South Munger, चोबा *chor* and in South Bhagalpur, लर्लो *larlo*.

271. The wooden spout through which the juice drops is पतनी *patnari*. In the body of the block a channel is cut in which the फेंडा *phenta*, of the driving gear works. This is called घरन्दा *gha* in Shahabad and मांदर *māndar* in Patna.

272. *The horizontal board to which the bullocks are attached* This is कतरी *katri*, with a variant, कातरि *katari* or कातर *katar*, Shahabad, South-East Tirhut, and South Bhagalpur.

273. *The upright beam or pestle which moves in the hollow of mill and crushes the cane.*—For this three names are current, viz. जो मोहन (*Tirhut*, except the north-west, *Champārān*, *Patna*, and *Sor Munger*), with variants, महन *mahan*, in Gaya and North-West Tirhut and जोन्हान *monhan* in Shahabad, लाठ *lāth* (*Tirhut* and *Champārān*) and जाठ *jāth* (*Tirhut* and *Shahabad*). The last word is used in Sāran only in reference to the oil-mill, and not to the cane-mill.

274. The ball at the end of this beam, which fits with the hole of the block, is मुन्र *mūnr*, मुन्डा *mūndra*, मुन्ही *mūnri*. The notch above this is north of the Ganges and in Patna बान्ध *kānh* or कन्धा *kandha*. North-West Tirhut it is कन्हिया *kanhiya*, and in South-East Tirhut पञ्जा *panja*. In Shahabad it is बान *kān* or लंगन्डा *langra*. In Gaya it

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269. An iron ring is sometimes fixed under the block to prevent it being worn away by the crushing-pebble. This is generally कोरेवर *korēvar*

muruwār, with variants भौरवार *morwāh* (North-East Tirhut), चुक्कवार *muruwār* (Shahabad and Patna), मुरु *mur* (Gaya), हुरेरा *muhera* or चुक्कवारी *muruwāri* in South Munger, and चबन्वा *chanwa* in Sāran. The पाचड़ or पाचर *pachar* is a round piece of wood placed in the bottom of the cavity, and on which the crushing-pestle moves. रोड़ा or रोरा *rora* is used for the smaller wedges of wood placed in the cavity above this to help in crushing the juice. These are also called चंदिया *chandiya* in Champāran and North-East Tirhut, and खोन्च *khonch* to the east. In Sāran and Champāran रौन *raun* is a canal cut on the surface of the block through which any juice thrown up may flow back into the cavity. In North-West Tirhut this is called रेन *rain*, in North-East Tirhut रसपैन *raspain*, and in South-East Tirhut खाता *khāta*.

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272. *The horizontal board to which the bullocks are attached.*—This is कतरी *kutri*, with a variant, कातरि *katari* or कातर *katar*, in Shahabad, South-East Tirhut, and South Bhagalpur.

273. *The upright beam or pestle which moves in the hollow of the mill and crushes the cane.*—For this three names are current, viz. मोहन *mohan* (Tirhut, except the north-west, Champāran, Patna, and South Munger), with variants, महन *mahan*, in Gaya and North-West Tirhut, and मोहन *monhan* in Shahabad, लाइ *lāih* (Tirhut and Champāran), and जाठ *jāth* (Tirhut and Shahabad). The last word is used in Sāran only in reference to the oil-mill, and not to the cane-mill.

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मोहन्थामा *mohanthambha*, and in South Munger ढेंका *dhenka*. The upper end rounded off is पूर *char* or पुरिया *churiya*, or (in North-East Tirhut) मूर्ने *mûrn*; and the curved block of wood joined to this is ढेंका *dhenka* or (in North Tirhut, Shahabad, and South Bhagalpur) ढेंकुआ *dhenkuha*, and in Sāran ढेंकुरा *dhenkuha*. This curved block of wood connects the pestle with the upright post which is fixed in the horizontal driving-board.

275. This upright post is north of the Ganges, to the west, वरसा *harsa* or वरिशा *harisa*, and to the east (and in South Bhagalpur) मनिकथम *maniktham* or मानिक थम *mânik tham*. In Shahabad it is मनक्हम *mankham*, in Patna and Gaya खुंटा *khûnta* or मरथम्ह *marthamh*, and मानिक्हम *mânikhram* in South Munger. The pieces of wood which keep the beam of the driving gear in the channel at the base of the block are जीभा *jibha* or जिबिया *jibiya*, or in Sāran the front one is called फेंटा *phenta*, and the back one कनैल *kanail* or (south of the Ganges) कनेली *kanheli*, and in Sāran कनैली *kanaili*. In North-East Tirhut they are called जिबिया *jibiya*.

276. A rope of straw supporting the pestle by fastening it to the upright beam is north of the Ganges, to the west, नाधन *nâdhan*, in Champāran नधना *nadhna*, in Tirhut नधान *nadhân*, but in East Tirhut लाद *lâdh*. In Shahabad it is टन्ना *tanrna*, in Gaya नाध वरता *nâdh barta*, in Patna नाधन *nâdhan*, in South Munger नाध *nâdh* or वरह *barah*, and in South Bhagalpur सारंगी *sârangi* or लेधन *ledha*.

277. The bamboo strut attached to the horizontal driving-board, and running up obliquely to meet the upright post, is called north of the Ganges खरचाँडी *kharchândi*, or south of it कमोरा *kamora* (Shahabad), खँचर *khanrchar* (also in Shahabad), खँचर *kharchar* or खरचाँडी *kharchândi* (Patna and Gaya), कुडँदिया *kudanriya* in South Munger, and खँरचारो *khanrchâro* in South Bhagalpur. This is fastened to the driving-beam by a rope, called नारन *nâran* or नाधा *nâdha*, or in East Tirhut लारन *lâran*.

278. The part of the horizontal beam on which the driver sits is कातरि *kâtari*, कातर *kâtar*, or कतरी *katri* as above.

279. The leather thong by which this horizontal beam is connected with the yoke is नाधा *nâdha* or (in Sāran) कनेली *kanheli*, (in Gaya) नाधा वरता *nâdh barta*, and in Patna खौंखा *mânjha*. कार *kârh* or (in North-East Tirhut and Shahabad) कारा *kârha* is a rope which is tied to a peg in the end of the horizontal board, passed round the hump of the bullock and back again to the board, where it is tied into a hole;

and the rope passing under the bullock's chest, joining the two traces thus made, is बेढी *peti*.

280. *Miscellaneous*.—The circle in which the bullocks move has various names, viz. गोरन्पौर *gorpaur* (Sāran), पौदर *paudar* (Champārān and Shahabad), पौर *paur* or पौरी *pauri* elsewhere north of the Ganges, in Patna, Gaya, and South Bhagalpur, बही *bahi* also in Patna, and बढ़न्हरा *barhara* in South Munger.

281. The receptacle for the cane before it is cut (generally a hole in the ground) is गेणियारी *genriyāri* generally, and गेणियार *geriyār* to the west. The receptacle for cane ready cut is टोनियारी *toniyāri*, with variants टोनियाडी *toniyāthi* (Sāran, Champārān, and South-West Tirhut), टोनियासी *toniyāsi* (North-West Tirhut), and टोन्हाद *tonkhād* (South Bhagalpur). In Shahabad it is called अंगरन्वार *angarwār*.

282. A wooden mallet is used for pressing the cane under the crusher. This is थापी *thāpi*; also in North-East Tirhut मिलिट *milit*.

283. The cane as it is crushed is stirred up by hand, and the man who does this is called मोरवाह *morvāh* or मोर्नवाह *monrvāh*, or in South Bhagalpur घनवाहा *ghanwāha*. This man sometimes drives the bullocks also, and when he does so he is still called by this name.

284. The pot into which the juice drops is called generally चोरा *khora* or (in South-East Tirhut) खोर *khor*, other local names being नाद *nād* (Shahabad) and कुण्डा *kunda* (Shahabad, West Tirhut, and Patna), or (generally) छहा *chhanna*. Over this is often placed a basket or earthen pot with the bottom pierced like a sieve. This is called generally छहा *chhan-na*, रसछहा *raschhanna*, or छेनी *chheni*. Local names for this are तरौडी *tarauri* (Sāran and Champārān), छिटा *chhitta* (also in East Tirhut), or छिरन्हिरा *chhirhira* (Shahabad), and छलिया *daliya* (South Munger). An earthen vessel for holding the juice is in Gaya रथेला *ratheela*.

285. From these vessels the juice is removed to the boiler in a pot called कराह or कडाह *karāh*, or sometimes कराहा *karāhā*.

286. The blocks on which the cane is cut are north of the Ganges and in Shahabad निसुहा *nisuha*, a variant being निसुआ *nisua* in South Bhagalpur. Other names are थेहा *theha* (North-West Tirhut), परियेठा *pariyetha* (Gaya), कुकाठ *kukāth* (Patna), पर्काठ *parkath* (South Bhagalpur), and टोकात्हा *tonkātta* or टोकात्ह *tonkat* in South-East Tirhut and Munger.

287. The hollow in the mill is in Bihar cleaned by hand while the crusher is turning: hence there is no apparatus in existence for raising the latter, as there is in Gorakhpur and Azamgarh.

288. The basket from which the mill is fed is चैंटी *chainti* north of the Ganges, with a variant, ओडी *chitti*, in North-East Tirhut. In Shahabad it is ओडी *ori* (also in East Tirhut) or खैची *khainchi*, and in South Bhagalpur ओडिया *oriya*. In Patna it is बट्टा *batta*, and in Gaya पथिया *pathiya*. The pieces of cane cut up ready for the mill are गेंडी *genri* to the west and optionally in East Tirhut, and ओडी *toni* in Patna, Gaya, and to the east. In South-West Shahabad they are अंगरी *angari*.

289. As much chopped cane as can go into the press at one time is घानी *ghani*, and as much juice as can be boiled at one time ताव *taw*. The latter is also खेपदा *khepdā* in South-East Tirhut, पाक *pāk* in Patna, and रान *rān* or रान्ह *rānh* in South Munger and South Bhagalpur.

290. The cane after the juice is expressed is called ओइया *khoiya*, with local variants ओडिया *khohiya* (Patna, Gaya, and the east) and ओरहा *khoiha* in South Bhagalpur. In Shahabad it is also चेफुआ *cephua*.

291. To work the mill is घेरब or घेरब *perab*, and when several cultivators take it in turns, each turn is called भाँजा *bhanjā*, पारी *pāri*, or (Gaya) पल्ती *paltī*. When men work it turn by turn they are said to do it भाँजा सिरे *bhanja siri* north of the Ganges, फेरा फारी *phera phāri* in Tirhut, and elsewhere घारा घारी *pāra pāri*. Sometimes a mill is owned by co-sharers, and then their taking it in turns is भाँजन्हरिया *bhanjhariya*, सजियाई *sajhiyaiti*, or (Tirhut) सब्धाई *sabdhaiti*, and also in North-East Tirhut सजिया *sajhiya*. In South Munger ढेंक *dhenk* is the working of a mill by cultivators for a week in turn, one after the other, till the turn of the first comes again.

292. *The men engaged on the mill* are as follows :—

(1) *The man who cuts the standing cane*.—This man is अंगोड़ी *angerīha* to the west generally, गेंडवाहिया *genruahiyā* in the north-west, पजवाहा *pajwāhā* and पागरवाहा *pagarwāhā* or फंगरवाहा *pangarwāhā* in Tirhut. In Shahabad he is also गेंडवीला *genrūhīlā*, or in the south-west of the district ओलोवा *chholua*; in Patna and Gaya he is केतरपारा *ketarpāra* (from केतारी *ketāri*, sugar-cane), परताहार *partāhar*, or परन्हिहार *parnihār*, and in South Munger कतारपारा *katarpāra* or पतारपारा *patarpāra*. In South Bhagalpur he is घुरकट्टा *ghurkatta* or काटनिया *kataniya*.

In Sāran and Champāran these men do their work without wages in money, their pay being the leaves of the cane which they cut, which they take home and use for cattle fodder.

293. (2) *The man who cuts the cane into lengths for the mill* is कानु *kānu* in South Tirhut and Sāran. In Champāran he is पकडवाह *pakdāwah*, and to the west he is गेंडिकाडा *genrikādā* or अंगरन्वाह *angarvāh*. Elsewhere he is टोन्कट्टा *tonkatta*, with a variant, टोनिकट्टा *tonikatta*, in South-East Tirhut. In North-West Tirhut he is simply called मजूरा *majūra*, and in North-East Tirhut sometimes जन् *jān*. In Sāran and Champāran the same person cuts the cane and boils the juice, hence his name.

294. (3) *The driver of the mill* is कतरन्वाह *katarvāh*, with variants कतरिवाह *katarivāh* or कतरब्बाहा *katarbāhā*, and in South Bhagalpur कतरन्बाहा *katarbāhā*. In South-West Shahabad and in Tirhut he is called हङ्कन्वा *hankwa*.

295. (4) *The man who feeds the mill*.—He is मोर्वाह *morvāh* or मोरन्वाह *morwāh* generally. In Patna and Gaya he is घनवाहा *ghanvāhā* or (in South Bhagalpur and South Munger) घनबहा *ghanbahā*.

296. (5) *The man who removes the crushed cane*.—He is हलुदार *haludār* in North Tirhut; elsewhere this is done by the man who feeds.

297. *The buildings*.—The whole manufactory, including both cane-mill and boiling-house, is called कोल्हार *kolhār*, or in South-West Shahabad गोलौर *golaur*. In Patna, Gaya, and the east it is called कोल्सार *kolsār*.

298. The house in which the cane is cut into slips for the mill is called गेंडियार *genriyār*, or गेंडियारी *genriyārī* to the west and टोनियारी *toniyārī* to the east. Local varieties of this last are टोनियाई *toniyāī* in North-West Tirhut and टोन्खाद *tonkhād* in South Bhagalpur.

299. *Folklore on the subject*.—Near the place where the cane is cut into slips the men make a round idol of a deity called मकार बीर *makār bīr*, or in Shahabad मखकार बीर *makhār bīr*, and in North-East Tirhut मख्कार *makhār*. He is said to have been originally a Dom, who once came to a sugar manufactory in the olden time and asked for juice, which the people refused to give to him. Thereupon he jumped into the boiler and was boiled to death. His spirit became deified, and is now worshipped by the workmen. The worship consists in pouring a little water on the

image when the cane is brought into the manufactory from the field, so that he may wash himself. Then five canes are put before him. They are then cut up and put first into the mill. The first juice that comes out is also poured over him, and then the rest may go into the boiler. In South Bhagalpur the deity worshipped is बिश्वकर्मा *biswakarma*.

B.—THE BOILING-HOUSE.

300. This is in Sāran गुराउर *guraur*, and in Shahabad गोलाउर *golaur*; elsewhere it is simply कोल्हाउर *kolhuār* or कोल्सार *kolsār* as above.

301. The fireplace is चूल्हा *chūlha*, or in South Munger गमनधेर *gamher*. The hole through which the fire is fed with fuel is generally मुह *muh* or मुँह *munh*, but in Patna and Gaya it is मोहका *mohkha*. The hole through which the fire is raked is सांसी *sānsi* generally north of the Ganges, नंगडा *nangra* in North-East Tirbut, लंगडा *langra* in Shahabad, and उधान *udhān* in South-East Tirbut. Elsewhere it has no special name. In Sāran लंगडा *langra* is a receptacle for the juice when removed from the boiling-pan.

302. The outlet for smoke is धुण्का *dhuṇkas* north of the Ganges and in Shahabad. In South-West Shahabad it is धुंधुका *dhundhuka*, in Gaya it is हिक्का *hikka*, in Patna हिंक *hink*, and नेंगडा *nengra* in South Bhagalpur and South Munger.

303. The stick used as a poker is खोरनी *khorni*, or in Patna खोरना *khorna*. Local names are खोदौना *khodauna* (South-West Shahabad), लहवाई *lahvāī* (Shahabad), and अच्छना *anchna* (to the east). In Shahabad फरुही *pharuhi*, or in the west generally फहरी *phahuri*, is a piece of wood used for raking out ashes. The man who stokes the fire is called कानु *kānu* north of the Ganges and in South Bhagalpur and Shahabad. Local names are धुरकमिया *dhurkamiya* (South-East Tirbut), चुल्जन्होंका *chuljhonka* (East Tirbut and Shahabad), चुलचंडा *chulhancha* (East Tirbut and Gaya), अच्छवाहा *anchwaha* (Patna), and अच्छताहार *anchtāhar* (South Munger).

304. The vessel in which the juice is collected before boiling is नाद *nād* or नादी *nādi*, or (in Gaya) चट्ठी *chatti*, (North-East Tirbut) गगरी *gagri* or घेइ *ghaila*. Generally, however, it is kept in the चहा *chhanna* (see above), of which there may be several in use at one time.

305. The spoon for taking the juice out of the boiler is north of the Ganges, to the west, कठही *kathahi* or कठखुरूपी *kathkhuripi*, and to the east (also in Shahabad) सैक *saiik* or सैका *saika*. Elsewhere south

of the Ganges it is सफरं *saphai* or सफेया *saphaiya*. In South-West Shahabad it is, however, डोहरा *dohra*, and in South Bhagalpur it is डप्टी *dapti* or डब्बू *dabbu*.

306. The scraper to prevent the sugar resting on the bottom of the boiler is खुरन्पी *khurpi* generally. In Sāran and Champāran it is खुरन्पा *khurpa*, and in North-East Tirhut कथाखुरन्पी *kathkhurpi*, the meaning of which here is different from that in Sāran, Champāran, and West Tirhut. In Patna it is पेर्नी *perni*, and डप्टन *daptan* in South Bhagalpur.

307. The iron ladle used as a skimmer पौना is *pauna*, or (North Tirhut) मैल्छन्हा *mailchhanna*, (South-West Shahabad and South Bhagalpur) थापी *thapi* (also made of wood), and झंझन्ता *jhanjhra* in Patna, Gaya, and South Munger. Sometimes it is not necessarily of iron, and then it is खुरन्पा *khurpa* in South-West Shahabad, हथा *hatha* or हत्ता *hattha* (of earthenware) in Patna, Gaya, and South Munger, and छनौटा *chhanauta* in Sāran and South Bhagalpur.

308. The boiling-pan is called कराई, कडाई *karāī* or कराही *karāhi*. The earthen vessel used for removing the cooked juice from the boiler is north of the Ganges सैक *suk* or सका *saika*, and in Shahabad it is पँगौरा *pangaura*; in Sāran it is पौन्रा *paunra*. The pot in which the boiled syrup is placed is called मटुकी *matuki* south of the Ganges, also (South-West Shahabad) ओडी *ori*, (Gaya) नदुना *naduṇa*, खोरा *khora* in the South-East, and कुंरी *kunri* in South Bhagalpur.

309. नाद *nad* is a hole in the ground dug for receiving the coarse sugar. North of the Ganges it is also पौनर्हा *paunrha* or पौनर्ही *paunrhi*. The sugar is collected and thrown into this with a bamboo fitted at one end with a roller, which is called गुरदम *gurdam* or (in South-West Shahabad) गुरदन *gurdan*. In Tirhut it is also called डब्कन *dabkan*, and in South-East Tirhut उपरे *sapai*.

310. In North-East Tirhut नाड *nat* or कोठी *kothi* is the large vessel in which the juice is finally coagulated. These are in Tirhut गुरपौर *gurpaur*, and in Champāran (made of sun-baked earth) डेहरी *dehri*.

311. राघ *rāgh* is undrained raw sugar, and गुर *gūr* is *rāgh* boiled down for a longer time. Further particulars concerning these and the other products will be found in the chapter relating to sugar-cane (§§ 1014, 1015).

O.—THE SUGAR REFINERY.

312. A sugar refinery is known as चीनी के बरामदा chini ke kar-khana or चीनी के गोदम chini ke godam. South of the Ganges the word खनसार khanrsar or खनसारी khanrsari is also used. The house in which the sugar is refined is called चूल्हा के घर chūlha ke ghar or बराम के घर karah ke ghar. In South Bhagalpur it is भट्ठा bhattha.

313. In making coarse sugar (काँची चीनी kanchi chini), a vat, a drain, a reservoir, and a treading-floor are used.

314. The *vat* is in Shahabad औद haud or औदी haudi, in Gaya चहबचा chahbachcha, in Patna खंडगरना khanrgarna, and in South Bhagalpur गुरहंडी gurhandi. North of the Ganges and in Gaya it is नाद nād or नांद nānd.

315. The *drain* is नाली nāli or नारी nāri, or in South Bhagalpur बरन्हा karha. In Saran it is also called खाता khāta.

316. The *reservoir* is north of the Ganges, and optionally in Shahabad, नाद nād or नांद nānd. In Shahabad it is डोभा dobha, in Patna औद haud or चरचा charua, and elsewhere south of the Ganges चहबचा chahbachcha.

317. The *treading-floor* is पट्टा patta north of the Ganges. South of it, it is in Shahabad पाता pāta, in Patna and Gaya चबूतरा chabutra, and to the east चट्टि chatti.

318. In making regular sugar or सक्कर sakkar, the drain and the reservoir are used as before. The bundles (मोट्री motri, or in Patna नारंगी nārgi, in Gaya थेया thaiya, and in South Bhagalpur गोजा gója) of sugar are tied up in cloths [लोथा lotha or (in Patna and Gaya) छहना chhalna], placed on a bamboo framework and pressed with weights of stone or sun-dried clay. The framework is called north of the Ganges खाँच khānch or खाँचा khāncha, or (in Champāran and East Tirhut) छहिंता chhainta. In Shahabad it is ढठरी thatri or टिक्की tikthi, in Patna and Gaya टेक्की tekthi, and in South Bhagalpur चाँचनी chānchni. The weights are चाँपा champa, or, when made of stone, पथल pathal, or in Saran थापी thāpi.

319. The following *utensils* are used in the boiling-house :—

(a) An iron boiler, बराम karah, बरामा karaha, or बरामी kurahi.

When an earthen boiler is used, it is called बरन्हा khapra or बपड़ी khapri, or in South-West Shahabad and East Tirhut बधरी athri.

- (b) An iron ladle for removing the scum. This is चौडा *chhanauta* or पौना *pauna*, also in Patna and Gaya जान्हरा *jhanjhra*.
- (c) An earthen pot with holes in it, used as a filter, नाद *nād* or नैंद *nānd*. In South-West Shahabad it is ठेंथिवाल नाद *thenthivāl nād*.
- (d) A filter of river grass, known as सेवार *semwār* or चेवार *sewār*, or in North-East Tirhut चमार *semār*.
- (e) A scraper for removing the layer of clean sugar. When made of shell it is called सितुषा *situa*, or in South-West Shahabad सितुहा *situha* or सुतुहा *sutuha*. A curved knife used for the same purpose is सिहोरनी *sihorni* in Sārān and Champāran, सेहोरना *sehorna* in Shahabad, and सोहरना *sohurna* in North-East Tirhut.
- (f) The filtering-basket for cleaning the same is खाँचा *khāncha* or खाँची *khānchi*. In Gaya it is डलवा *dalwa*, and in the east also डेली *deli*.
- (g) The wooden or iron ladle for cooling the boiling syrup is north of the Ganges तामिया *tāmiya* or (in Sārān and North-East Tirhut) तमिया *tamiya*. South of the Ganges it is डब्बू *dabbu*, (in Shahabad) गुरदण *gurdan*, or in South Bhagalpur जान्हरा *jhanjhra*.
- (h) The iron stirring ladle used for taking syrup from the boiler and larger than the last is तामा *tāma* north of the Ganges; in Shahabad it is खुरचनी *khurchani* or छोहन्हरा *dohra*; in Patna and Gaya it is छोखनी *chholni*; and in South Bhagalpur डोहळा *dohla*.
- (i) The earthenware jug for pouring the syrup into the boiler is सेका *saika*, also हत्ता *hattha* in Patna and Gaya, and पंचनी *panchni* in South Bhagalpur. A larger jug of the same kind is निम्बा *nimbra* north of the Ganges, and निरचना *nibra* or परच्छा *parchha* south of it; also ताला *taula* in the east.
- (j) The wooden supports of the filter are north of the Ganges खाटा *khāṭa*, or खुंटा बला *khūnta balla* south of the Ganges. They are in Shahabad चिह्नी *sirhi* (also in South Munger) or तिरपाई *tirpāī*, and टेपाई *tepāī* in South Bhagalpur. In Patna and Gaya they are made of earth or brick, and are called गोड़ी *gori*.

- (k) The shovel for stoking the fire is फरुही *pharuhi* or फहरा *phahura* in Sāran and Champāran, and फरुहा *pharuha* or खोदारी *kodāri* in East Tīrhut. In Shahabad it is खड़मा *khormā*, or in the south-west of the district फरन्हा *pharsa*. In Gaya it is कहनी *karhni*, in Patna अगकहना *agkarhna*, and in the east कर्कुल *karchhul*.
- (l) The ladle for stirring the hot syrup in the cooling pan is तमियाँ *tamiyān* north of the Ganges and तम्बिया *tambiya* in Shahabad. In South-West Shahabad it is डब्बू *dabbu*, in Patna and Gaya घटना *ghatna*, and in the east also दाबा *dāba*.
- (m) The piece of matting or cloth in which the sugar is dried in the sun is पाल *pāl*, also in South-West Shahabad पाटा *pāts*, in Gaya टप्पर *tappar*, in Patna टात *tāt*, and in South Bhagalpur चट्टी *chatti*.
- (n) The flat wooden pans for cooling the syrup are कठौता *kathauta* or कठौती *kathauti*, also in the east कठौत *kathaut*, and in Sāran कठन्वत *kathwāt*. In Sāran and Champāran they are नाद *nād* or ओसौनी *osauṇi*.
- (o) The vessel into which the juice drops as it is filtered is परच्छा *parchha* or (North-East Tīrhut and Shahabad) तौला *taula*.

CHAPTER III.—APPLIANCES USED IN THE MANUFACTURE OF INDIGO.

320. Indigo manufacture is confined almost entirely to North-Gangetic Bihār.*

321. The indigo beating-vat is महाद के जौज (or जौद) *mahād ke hauj* (or *haud*), and also in North-East Tīrhut महनिया जौद *mahaniya haud*. The water reservoir is खजाना *khajāna*. The upper or steeping-vat is बोधार के जौद *bojhār ke hauj*, or in East Tīrhut बोझनिया जौद *bojhaniya hauj*. The rake for agitating the fermented liquor is फहरी *phahuri* in Sāran and फरुहा *pharuha* elsewhere. In North-East Tīrhut it is also फर्मा *pharma*.

* The author is indebted to W. B. Hudson, Esq., for much of the information contained in this chapter. The system of manufacture described is the old style, now only used by natives. In European factories the use of steam power has made considerable changes.

322. The beams of wood for pressing the plant are दबौडा *dabauta* in Sāran and Champāran, सहतीर *sah tir* in Tirhut and Sāran, दाढ़ *dāb* or धरन *dharan* in North-East Tirhut, and बीम *bim* in South-East Tirhut. These are supported on projections in the walls of the vat, called मजुसी *majusi*, or in Champāran तान *tān*. In East Tirhut they are called चिरपाहा *sirpāha*. Under these pressing-beams are placed, बाला *balla*, or in Saran कैंच *kainch*, which are bamboos laid immediately on the top of the plant.

323. The छोड़नी *haudri* (Sāran and South Tirhut) or माल खड़ी *māl jhari* (Champāran and North Tirhut) is the small reservoir where the indigo juice collects to be taken to the boiler. The drain is नाली *nāli* or नारी *nāri*, or in Sāran मोरी *mori*, and the छेकन *chhekan* is the door by which it is closed. The strainer is छाना *chhanna*, or in South-West Tirhut चद्दर *chaddar*.

324. The boiling-room is कराह घर *karāh ghar*. The भेज *mej* is the wooden or masonry straining table in which the indigo is put after being boiled. This is the name in Sāran, Champāran, and West Tirhut; to the east it is बालू भेज *bālu mej* or (in South-East Tirhut) माल भेज *māl mej*.

325. The पीरिच *pirich* or पीरिच *piris* is a corruption of the English word "press," in which the boiled liquor is placed in a cloth and the water pressed out. In Sāran डाला *dāla*, and elsewhere चलना *chalna*, are the perforated boards placed above and below the indigo in the press. The screw of the press is पेंच *pench*. The square boss or nut on it is डिब्री *dhibri*. The मोरनी *morni* is the spanner or apparatus for turning the screw. In South-East Tirhut it is also ममोरनी *mamorni* or पेचका *pechka*. The large wooden beam through which the screw passes is डेहा *theha* in Sāran, and elsewhere दबौडा *dabauta* or दाढ़ *dāb*; when it is made of iron it is called in South Tirhut बैंक *bānk*. The कुटका *kutka* are small pieces of wood placed below and above the डाला *dāla* or चलना *chalna*.

326. The machine for cutting cakes is फर्मा *pharma*, and the wires with which they are cut तार *tār*.

327. The cakes of indigo are गोटी *goti*, and they are dried in a drying-house, गोटी घर *goti ghar*, on shelves, called in East Tirhut मचान *machān*, and elsewhere चाली *chāli*.

328. The following are among the implements used in indigo agriculture:—

- (1) The धर्म लग्गी *dharma laggi*, a wheel for measuring land, each revolution of which covers one लग्गी *laggi*.
 - (2) The कुदार *kudār* or कुदारि *kudāri*, a mattock for digging.
 - (3) The हर *har* or plough, which is of two kinds—
 - (a) बिचापती *bichāpatī*, or English plough.
 - (b) देसी *desi* or कठाउर *kathaur*, the country plough.
 - (4) टाँडी *tāndī*, the drill plough.
 - (5) कक्षा *kakṣā* or खखोरनी *khakhornī*, the rake or harrow.
 - (6) खुरपी *khurpi*, the spud for weeding.
 - (7) हांस *hānsu* or हांसा *hānsa*, the sickle for cutting the plant.
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CHAPTER IV.—THE SPINNING-WHEEL.

329. The following diary shows the process of spinning thread and making cloth in the subdivision of Madhubani, in North-East Tirhut, in the year 1879:—

On the 20th September the writer bought 24 *sers* of cotton, being a day's plucking on a sunny day from about a bigha and a half of cotton field. The cotton बांगा *bāṅga* (see § 1016 for the various names and varieties) was of the kind called कोक्ति *kokti*, which ripens in the month of *Bhādon* (August–September). It was pulled out of the husks from the tree.

20th–26th September.—During this time the cotton has been drying in the sun, and now (26th) two old women are employed to clean it, picking out the dirty and immature cotton, called कर्कुत *karkut*. This is principally composed of seeds which have come to nothing and been worm-eaten. This cleaning is done by hand. It lasted to the 30th September.

1st October.—Commenced to separate the seeds, बंगौर *bangaur*, from the बांगा *bāṅga*. This is done by a machine called चर्की *charkhi*, which consists of two rollers, about an inch thick, of hard wood tightly wedged one above the

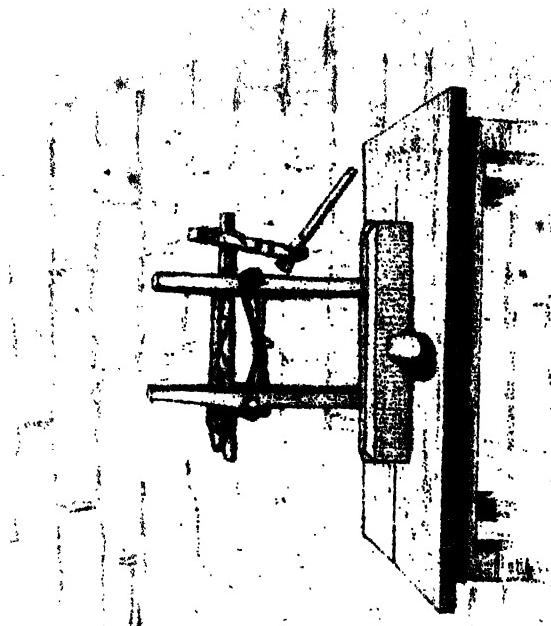
THE SPINNING-WHEEL (CHARKHA).

Baburam Das Student Govt. School of Art Calcutta.



MACHINE FOR CLEANING RAW COTTON (CHAKKI).

Printed by Andco-Brahm Govt. School of Art Calcutta



other; both rollers are supported in uprights, the ends passing through. At one end the lower roller is turned by a handle, and has at the other end, where it projects from the upright, a screw cut in it. The same end of the upper screw has a reversed screw cut in it, and these two screws fitting into each other act like cog-wheels; but when the lower roller is turned, the upper roller turns in the direction reverse to that of the lower one, so that they act as a pair of feeders tightly wedged together. The बँगा *bāṅga* or uncleaned cotton is then applied to the feeding side of the two rollers, and on the handle being turned the cotton is pulled forcibly through by their revolution, while the seeds remain behind and fall down to the ground.

330. The two upright standards are called खुंटा *khūnta*, and each of the rollers जाठि *jāthi*, or in Sāran चङ्गारी *sanrāri*. Underneath the rollers is a cross-bar, called कल *kal*, joining the two uprights and holding the machine together. The खुंटी *khūnti* is a wedge going through each upright from front to back, under the cross-bar and holding it and the roller in their places.

331. The पचरी *pachri* are the wedges running sideways through each upright and tightening the two rollers together. The crank which turns the lower roller is called मकरी *makri*, and it is held to it by the किली *killi* or linch-pin. The handle at the other end of the crank, which is held in the hand, and by which the machine is turned, is called लागनि *lāgani*, or in Sāran चलौनी *chalauni* and in Gaya घरौरी *hathauri*.

332. The base of the machine in which the uprights rest is called पीरहा *pirha*, or to the west पिरिया *piriyā*, and out of this projects behind, along the ground, the मज्हवा *majhwa*, on which the foot of the operator is placed to keep the machine steady.

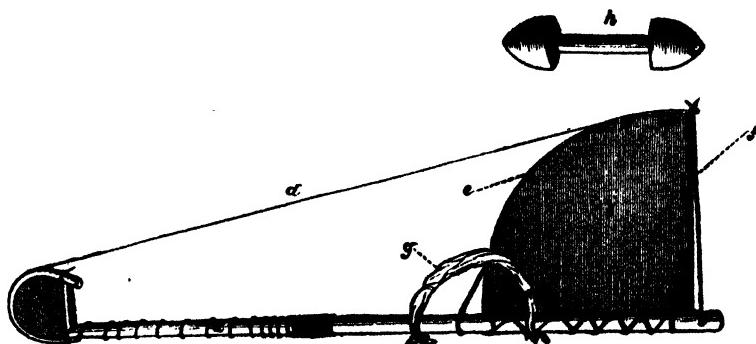
333. The cotton, when cleaned from the seeds by this machine, is called रु *rū*, रुई *rūi*, or तूर *tūr*,—the last by women of the upper Hindu castes, and the two first by Musalmāns and low-caste Hindus. रुचा *rūcā* is used in Shahabad.

334. The above lasted three days. It was then again cleaned (*तूब* *tūab*, *तूनब* *tūnab*, or (in Shahabad) *तूमब* *tūmab*, to clean), the few remaining pieces of husk, &c., being picked out by hand.

21st October.—The cotton was to-day put out in the sun preparatory to being carded (**धुनब** *dhūnab*, to card).

22nd October.—To-day two cotton-carders (**धुनिया** *dhuniya*) came to card the cotton. Each brought with him a machine, called a **धुनकी** *dhunki*, or to the west **धहुही** *dhanuhi*. In Gaya it is **धुनेही** *dhunethi*, in South Munger and South-East Tirhut **धुनैठ** *dhunaith*, and in South Bhagalpur **धुनहाठ** *dhunhath*.

335. It is composed of the following parts :—



- (a) The flexible piece of wood acting as a bow, called दंडी *danti* or दंडा *danta* to the east and डांडी *danri* to the west.
- (b) A broad wooden board, called फरेहा *phareha* in North-East Tirhut. In South-West Tirhut it is फरौटा *pharauta*, in South Bhagalpur फरहा *pharuha*, and elsewhere as फरहा *pharha*.
- (c) The bridge over which the string is passed, मांगी *mangi*. In Shahabad and also optionally in East Tirhut it is माथा *mātha*, in South Bhagalpur मथवा *mathwa*, and in South Munger मगवासी *magwāsi*.
- (d) A leather string, called राँग *tant*. In Patna and Gaya it is also called रोदा *roda*.
- (e) A leather strip acting as a sounding board, lying along the round edge of the फरेहा *phareha*, on which the string rebounds, called पुच्छेत *puchhet* or पुच्छेट *puchheta* generally,



A Cotton-carder (Dhuniya) at Work

Litho by Hem Chander Ghose, Student Govt. School of Art Calcutta.

पच्छौडा *pachhauta* in Tirhut, and काँकर *kankar* in Sāran and Champāran. In North-East Tirhut it is पुष्टैल *pushtail*, and an optional name in Shahabad is पुच्छौडा *puchhauta*.

(f) A stout leather string along the outer side of the फरेहा *phareha*, to one end of which the ताँत *tant* is attached, while the other end is fastened to the ढण्डी *danti*. It is used to tighten the ताँत *tant*, and is called घिरची *ghirchi* or घुरची *ghurchi*. When pegs are used for tightening this, they are called बीरी *biri* or बिरिया *biriya*.

(g) The घथहर *hathhar*, घथगर *hathgar*, or घथकर *hathkar*, is a loop of string under which the left hand is passed to hold the machine steady. The above is the name current in North-East Tirhut. South of the Ganges it is also called घथकर *hathkar*, with variants घथकड़ *hathkar* or घथकड़ा *hathkara* in Shahabad. In North-West Tirhut it is घथरा *hathra*, in South-West Tirhut and Sāran घथा *hathā*, and in Sāran and Champāran मुठवारा *muthwāra*.

(h) The mallet for twanging the bow, of wood, shaped like a dumb-bell. It is held in the right hand, and the ताँत *tant* is struck and twanged with it. It is called जिषा *jista*, and also (in Tirhut and South Bhagalpur) दिस्था *dista*. In Patna it is called दस्ता *dasta*, and in South Munger दिस्था *distha*.

336. In using this instrument it is held by the left hand under the घनकर *hathkar*, which passes over the wrist, and the ताँत *tant* twanged the midst of the cotton by the जिषा *jista*, which is held in the right hand. This process loosens the texture of the cotton, and causes all the dust and dirt to fly out of it. The धुनकी *dhunki* is not allowed to rest on the ground, but is supported in the air by the घथकर *hathkar* passing over the wrist, and it springs up and down as the ताँत *tant* is twanged.

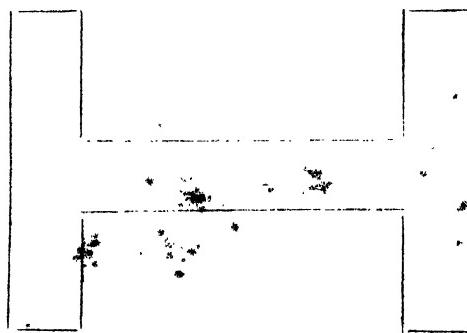
337. The whole pile of cleaned cotton was called गोठी *gothi*. While it was going on, two old women were called in to make little hollow lumps of cotton to be made into thread. They are called to the east नी *pīni*, and to the west पिउनी *piuni* or पेवनी *pevni*. A local name in East Tirhut is पीर *pir*. These are about four inches long and a quarter an inch thick. A lump of clean cotton, the size of a walnut, is put round a thin skewer, called पिंडसरि *pinrīsari*, and is then rolled on a board, called पिरिया *pirhiya*, with the palm of the hand. These are then tied up in bundles of about ten each, called लस्ती *lasthi*.

338. These चौंची *pini* are now ready for being made into thread in the spinning-wheel.

339. The spinning-wheel is चारक्का *charkha*, but in South-West Shahabad it is रखडा *rahta*, and in the south-east जारक्का *jarkha*.

340. Its parts are as follows :—

The foundation.—This is in the shape of a double letter T : thus—



341. On one of the cross-pieces the driving-wheel stands, and on the other the spinning apparatus. This foundation is called चीदा *pirha* or पिढिया *pirhiya* to the east, and पिढ़ी *pirhat* to the west. The connecting bar between the two cross-pieces is मँभान्वा *manjhwa* or मँज्हा *manjha*, in Patna and Gaya it is लत्खोरा *latkhora*, and in South Bhagalpur मन्ज्हार *manjhār*.

342. *The driving-wheel.*—The supports of the driving-wheel are called खुंटा *khunta*. The wheel itself is composed of two parts,—

(a) The central boss or nave, and

(b) The four spokes on each side of the nave.

343. The nave is called मूरी *mūri* or मूरि *mūri* south of the Ganges, and मूरी *mūri* or मुरिया *munriya* north of it; in East Tirhut it is also तामा *tama*, and in South Bhagalpur and South Munger पेला *paila*. It is about 5 inches long and 4 inches thick.

344. There are four spokes lying across each end of the nave from one circumference to the other; there are therefore eight radii on each side, and they are so arranged that the radii on each side are not opposite each other, but alternate. Each of these cross spokes is called पुणी *putti* or पुली *puli*, or in South-West Shahabad कमरी *kamri*; sometimes they are also called खुंटी *khunti* or खुंटा *khunta* or खुंडी *khundi*.

345. These spokes are held in their places by a string, called अमाल *amāl* to the west, अमाल *amāl* in Patna and Gaya, and अमाल *amāl* or अमाल *amāl* to the east. In South Munger it is अमाल *amāl*. This string goes round the extremities of each radius of each side alternately: thus—



It forms therefore a kind of edge or rim of a broad wheel, something like a paddle-wheel, and over it passes the driving-band which turns the spinning apparatus. This paddle-wheel is about a foot in diameter and five inches thick.

346. The central axle of the driving-wheel is called लाठ *lāth* generally north of the Ganges and in South Bhagalpur. In Tirhut it is called जाठ *jāth*, and in North-East Tirhut also सालठ *salāth* or जारठ *jārāth*. South of the Ganges it is generally बेलना *belna*. It is caused to revolve by a crank end called मकरी *makri*, or in Shahabad and West Tirhut नाक *nāk*. It is दाढ़ी *dāṛhi* or दरिया *darhiya* elsewhere south of the Ganges, except South Bhagalpur, where it is again मकरी *makri*. To this is attached a handle, called to the west and in Gaya छलौना *chalauna*, and to the east लरना *larna* or लारनि *lārani*. In South-West Shahabad it is called बहांती *bhaanti* or भाँवत *bhāvrat*, and in Saran optionally चलौनी *chalauni*.

347. *The driving-band* is called माल *mal* or माल *mal*. It is rubbed with rosin (धुमन *dhūman*) and oil (तेल *tel*), and is then blackened with charcoal (कोला *kola*). The driving-band goes twice round the driving-wheel and the spinning-axle, once passing through the मलकाठी *malkāthi* (*vide post*), and once not.

348. *The spinning apparatus*.—We now come to the spinning apparatus. There are three perpendicular uprights. The two outside ones are called खंडी *khanti*, and the middle one is called मलकाठी *malkāthi*. In Patna these three uprights are called together पखकठिया *akhkathiya*, and in South-West Shahabad खुंटिपुत्ती *khuntiputti*. The two outside ones support the bearings of the spinning-axle, and the

centre one has in its length, facing the driving-wheel and going right through its thickness, a long slot cut. One of the strings of the driving-band passes through this slot, and the other passes outside it, so that the double turn round the spinning-axle can never get jammed up together, and so entangled.

349. On the two outside uprights, on the side furthest from the driving-wheel, project two stiff pieces of leather, called चमराख chamrakh. These form the bearings of the spinning-axle, which passes through them.

350. *The spinning-axle.*—This is called टक्का takua, and also to the west टेक्का tekua. It is an iron skewer about 8 inches long and an eighth of an inch thick at the thickest part. It projects a distance of three inches beyond its bearing on the same side as the handle of the driving-wheel. This bearing has on each side two little pieces of wood fitting on to the spinning-axle, which act as washers, and are called छुच्छी chhuchchhi. Outside the outer washer on the spinning-axle is a flat disc called फिर्की phirki, and two and a half inches of the axle project beyond it.

351. The driving-band, after passing twice round the driving-wheel, passes through the मल्काठी malkathi, then twice round the spinning-axle, and then back to the driving-wheel outside the मल्काठी malkathi; and it is evident that even the slow turning of the driving-wheel will make the spinning-axle revolve at a very high speed indeed.

352. In spinning, the projecting point of the spinning-axle has a short length of thread attached to it, and then, while the handle of the driving-wheel is turned with the right hand, a roll of cotton (पीनी pīnī) is held in the left hand between the finger and thumb, and the cotton, being quickly caught up by the length of thread, is drawn off in the shape of thread on to the quickly revolving spinning-axle.

353. When the projecting point of the spinning-axle is filled with thread, the whole is called a कुकरी kukri, or in Saran कुकुरी kukurhi, and is wound off on a winder, called परता parta or परेता pareta. It is also called in South-West Tirhut नटवा natva, and in East Tirhut लटवा latva or नटवा natva. In South Bhagalpur it is called नटर natai. This is like an ordinary silk-winder. The handle (चलौना chalauna) of the driving-wheel is taken out of its socket in the crank (मकरी makri), and in its place is placed one end of the axle of the winder. The other end is held in the right hand, and is revolved between the finger and thumb. The winder

conical in shape, and does not need further description. It will hold half a quarter of a *ser* of thread at a time. When it is full, the thread is taken off and tied in hanks. These are generally जाली *pola*, पोली *poli*, or पोलिया *poliya*. Local names are नत्ती *natti* (North-East Tirhut), लत्ती *latti* (Patna and Gaya), and करची *karchi* (South-West Shahabad).

354. The diary breaks off here temporarily, as the spinning of this particular cotton was not done in the writer's presence. He wished the thread to be spun as fine as possible, and as this could only be done by Brāhmani women, who would not come to a strange house, this part of the work was done by them at home.

CHAPTER V.—THE WEAVER'S LOOM.

355. The following is a continuation of the same diary.

18th January 1880.—The skeins of fine thread were brought to me to-day, and were put in water to soak for eight days. This strengthens it.

27th January.—After they had soaked this period I sent for a weaver. A Muhammadan weaver is जोलाहा *jolha* or मोमिन *momin*, and a Hindu weaver is तंतुवा *tantwa* or ताँती *tanti*, or, in Shahabad ताँतो *tanto*. Sometimes the Hindi word जोलाहा *jolaha* is used instead of जोलाहा *jolha*.

356. The Musalmān weaver or जोलाहा *jolha* is the proverbial fool in Hindu stories and proverbs. He swims in the moonlight across fields of flowering linseed, thinking the blue colour to be caused by water. He hears his family priest reading the *Qurān*, and bursts into tears to the gratification of the reader. When pressed to tell what part affected him most, he says it was not that, but the wagging beard of the old gentleman so much reminded him of a pet goat which had died. When forming one of a company of twelve he tries to count them, and finding himself missing wants to perform his own funeral obsequies. He finds the rear peg of a plough, and wants to set up farming on the strength of it. He gets into a boat at night, and forgets to pull up the anchor. After rowing till dawn he finds himself where he started, and concludes that the only explanation is

that his native village could not bear to lose him, and had followed him. If there are eight weavers and nine *hukkas*, they fight for the odd one. Once on a time a crow carried off to the roof of the house some bread which a weaver had given his child. Before giving the child any more he took the precaution of removing the ladder. Like the English fool, he always gets unmerited blows. For instance, he once went to see a ram fight and got butfed himself, as the saying runs:—

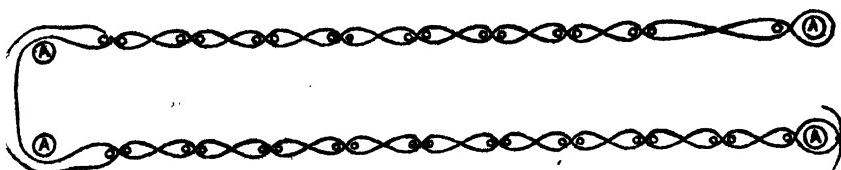
करिगर छाड़ तमाशा आय
नाहुक चोट जोलाहा आय।

Karigah chhār tamāsa jāy,
Nāhuk chot jolāha khāy.

—‘He left his loom to see the fun, and for no reason got a bruising.’ Another story (told by Fallon) is, that being told by a soothsayer that it was written in his fate that his nose would be cut off with an axe, the weaver was incredulous, and taking up an axe kept flourishing it, saying यों करबा तठ नोड़ काठःबौं, यों करबा तठ खाय काठःबौं, और यों करबा तथ ना-, *yon karba ta gor kātbon, yon karba ta hāth kātbon, aur yon karba tah nā-*,—if I do so I cut my leg, and if I do so I cut my hand; but unless I do so my no,—, and his nose was off. A proverb जोलाहा आवधि जौ काटे *jolha jānathi jau kātai*,—does a weaver know how to cut barley,—refers to a story (in Fallon) that a weaver, unable to pay his debt, was set to cut barley by his creditor, who thought to repay himself in this way. But instead of reaping, the stupid fellow kept trying to untwist the tangled barley stems. Other proverbs at his expense are कौचा चलल आस कें, जोलाहा चलल आस कें *kaua chalal bās ken, jolha chalal ghās ken*,—the weaver went out to cut grass (at sunset), when even the crows were going home; जोलाहा भुतिएलाल तीसी खेत *jolha bhutiailāl tisi khet*,—the weaver lost his way in the linseed-field, an allusion to the swimming exploit already recorded. His wife bears an equally bad character, as in the proverb बहाली जोलहिनी बापक दान्र्ही जोचे *bahsali jolhini bāpak dānrhi noche*,—a wilful weaver’s wife will pull her own father’s beard.

357. The weaver proceeded to set up in the ground seventeen pairs of sticks in two lines, at a distance between each pair of about one and a quarter cubits, and between the lines of about two cubits. At each end of each line a stout bamboo post is fixed, and close to each of

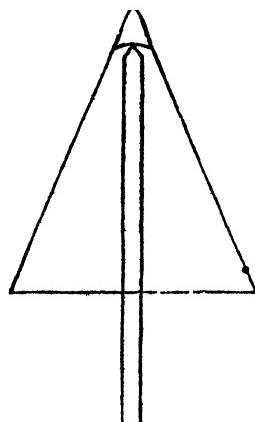
use at one end another smaller staff. Round these sticks the thread is twisted as follows :—



A, A, A, are the tops of the bamboo posts, and the dots are the tops of the smaller sticks.

358. This operation of setting the warp is called तानी करब *tāni-karab*, or in Shahabad ताना करब *tāna karab*. The bamboo posts are called खुंटी *khūnti*, and each stick, सर *sar*. These last are called in Baran, Champāran, and North-West Tirhut चरका *sarka*.

359. The sticks immediately in front of the bamboo posts are called the west छिट्ठा *chhitta*, in Shahabad छिप्की *chhipki*, and to the east छिट्ठी *chhitki*, also in North-East Tirhut डोरीक चर *dorik sar*. The hole apparatus is called तानी *tāni*, or in Shahabad ताना *tāna*, and the read to be stretched is put on a kind of pyramidal reel called चरचौरी *charchaurī*. It spins on a spindle, called दग्नी *dagni*, or in Shahabad इँगी *ingi*, and in the inside of the apex of the cone is a cup called थोड़ी *ori*, or in Shahabad थोलनी *tholri*, in South Munger थोड़नी *thorli*, and in South Bhagalpur ठोई *toi*, which rests on, and revolves on the point of the spindle: thus—



360. The spool is composed of 14 slips of bamboo, forming the framework of the cone, fastened at equal distances round the circum-

ference (चक्कर *chakkar*) of the base of the cone, and converging to a point at the top.

361. The spindle of the spool is held in the left hand, and the weaver walks up and down between the two lines of thread, directing the thread by a hook called खुंडी *khunri* or खोंडी *khonri*, or in South-West Shahabad खुंडा *khunda*, in South Munger खुंडी *khundi*, and in North-East Tirhut and Shahabad खुंडा *khunra*, and shaped as follows :—



The hook at the top is made of iron.

362. 5th February 1880.—The warp having now been all set upon the sticks (सर *sar*), they were, with the खुंटी *khunti*, pulled up, rolled up, and put by till to-day. To-day they were unrolled and laid out in a long line on the grass. The खुंटी *khunti* were then carefully drawn out, and a bamboo staff, called सिरार *sirar* (or सिरारि *sirari*), put in the place of each. It will be remembered that the सर *sar* were in pairs, and that at each pair the thread crossed thus



Another kind of

सर *sar* is now taken, made like a long shallow bow, except that the string is made of a thin strip of bamboo. This bow is called चुम्पन्ती *sutri*, or in Tirhut बन्हका *banhka*. The arch of the bow is also made of bamboo. The bamboo string is called ढोरी *dori*. The arch of the bow is now passed through the threads where one of the old सर *sar* was, and the bamboo string through where the other सर *sar* of the pair was, so that the cross of the threads is still preserved. The bow and string are then fastened to each other at

each end. The arches of the various bows all face one way. The warp is then laid out on the ground, and the threads neatly spread out upon the bows in parallel lines, to the width of the future piece of cloth.

362A. *9th February.*—The thread thus arranged was rolled up, dipped into, and well wet with cold rice-water (माँद *mānṛ*), to which some मरुआ *marua* seeds had been added to stiffen it. It was then unrolled and stretched out horizontally at a height of three feet from the ground and brushed with a large brush, called कुंच *kunch*, dipped in mustard oil and water, which smooths the threads and takes away any knots or inequalities in the thread. This brush is also called मज्जना *majna* in West Tirhut, माँजा *mānja* in South Bhagalpur, and माँजन *mānjan* in South-West Shahabad. The cross sticks on which the thread rests are called माँजा *mānja*, and the cross bamboos at each end are ठेंगनी *thengni* or लाठी दोर *lāthī dor* to the west, गोडा *gora* to the east, क्षसरैया *khasraiya* in North-West Tirhut, ढट्टा *dhattha* also in North-East Tirhut, ढांठा *dhāntha* in South Bhagalpur, and लाठी *lāthī* also in South-East Tirhut. This brushing is hard work, and takes eight men to do it properly. The brushing is along the threads, and not across them. The bristles of the brush are made of खस्खस *khaskhas*, called also in Saran कत्रा के बक्कु *katra ke jar*, such as is used for tatties, and are about two and a half inches long. The brush itself is about a foot long and two inches wide. The brushing went on for three days, and is called पार करब *pāi karab*, and also in East Tirhut तासन करब *tāsan karab*. The phrase आर पार *ā pāi* means the brushing and other preparations, and there is a proverb, जोड़न्वा के आर पार, चम्रा के बिहान *jolha ke āi pāi, chamra ke bihān*,—when a weaver says the cloth will be soon ready, as he is now brushing it, don't believe him, any more than you believe a shoemaker who says 'the boots will be ready to-morrow.'

363. When this was concluded, the threads were put into the loom and woven at the rate of a yard a day. The loom is little different

from that used in England. It is called करिया kariyah to the west and करगह kargah to the east. It consists of the following parts:—

- (1) The *shuttle*.—This is धर्की dharki in Gaya and to the west, and कपरबिनी kaparbinni or कपरबीनी kaparbini to the east. In North-East Tirhut it is also called कपरबीनी kaparni.
- (2) The *needle* inside the shuttle, on which the thread is wound, is तिरी tiri, and the tube which revolves on this छुच्छी chhuchchhi, or in Shahabad छुच्छी chhunchhi. When thread is wound on this tube the whole is called नरी nari, also in East Tirhut लरी lari. This is held in its place in the hollow of the shuttle by a pin made of a feather. This is called पक्खनरी pakhnari to the west and in South-East Tirhut, चौर bir in South Bhagalpur, and पक्खेहारी pakhbir or पखेहारी pakhehari to the east. A weaver estimates his work by the number of नरी nari which he uses up, as in the proverb in which he is supposed to address a man who has seized him to carry a load, नाहिं तानू नरीक एरन्कति चोउतं tangbah ta tāngah, nahiñ ta nau narik harkati hoet,—if you must load me, load me quickly, otherwise the time of nine shuttles will be wasted.
- (3) The *wooden frame* suspended from the roof, which after the shuttle passes is pulled forward by the weaver and drives the thread home. This is बाहा hatha or बाहा hattha in West Shahabad, Patna, and West Tirhut, कमहाँड़ kamhanr in the west generally, कमहार kamhar in the north-west, and कमहांडा kamhanda in Gaya. In North-East Tirhut it is ताना tāna, and in South-East Tirhut तानी tāni. In South Bhagalpur it is तानकर tankar.
- (4) The *comb* of reeds or bamboo in this bar, which keeps the threads of the warp apart, is called राढ़ rachh.
- (5) The *heddles*, which alternately raise or depress the threads of the warp, are व्य bae or वे bai.
- (6) The set of three *reeds* which is placed in front of the heddles to keep the two sets of the threads of the warp apart is



The Country Loom (*Kariyah*).

- | | | |
|-------------------------|------------------------------------|------------------------------|
| 1. <i>Hathia</i> . | 6. <i>Champat</i> (roller). | 13. <i>Kar</i> (upper beam). |
| 2. <i>Dusai</i> (cone). | 7. <i>Bamodri</i> . | 14. <i>Pati</i> (wood). |
| 3. <i>Bai</i> (bottom). | 8. <i>Karkhant</i> . | 15. <i>Sirare</i> . |
| 4. <i>Seri</i> . | 9. <i>Kanaili</i> . | 16. <i>Tengni</i> . |
| 5. <i>Jikha</i> . | 10. <i>Agela</i> . | |
| | 11. <i>Farzandha</i> . | |
| | 12, 12. <i>Nachni</i> (bed/loose). | |

तरावन *atrāwan* north of the Ganges generally and in Shahabad, and तरावन *tardwan* elsewhere south of the Ganges. Another set of three reeds also used is called भंजनी *bhanjni* in Champāran, North Tirhut, Gaya, and South Munger, and the two sets together are called in North-East Tirhut उत्तरावन भाँज *atrāwan bhanj*. In Patna and the south-east the reeds are also called शर *shar*.

- (7) The elastic *bow* which keeps the woven cloth stretched in front of the weaver is पनिक *pannik* south of the Ganges; north of the Ganges it is पनिख *pannikh*, and also पनी *panni* in East Tirhut.
- (8) The wooden *roller* behind which the weaver sits, and on which the cloth is wound up as fast as it is made, is in the north-west, in West Shahabad, and in South Munger लपेटन *lapetan*; elsewhere it is चौपत *chaupat*.
- (9) This is supported by *posts* called खुंटा *khunta*; also the right and left ones have different names, viz. the right-hand one, which passes through the roller and prevents it turning round, is जिबेला *jibhela* everywhere, in North-East Tirhut also जिहला *jihla*, and in South-East Tirhut also जिहेला *jihela*. In South Bhagalpur it is गाली खुंटा *gali khunta*. The left-hand one, against which the roller rests, is बँधेला *banghela* north of the Ganges everywhere. Also, in East Tirhut, as also to the west and Gaya, it is बँवारी *banwari* or बँवरिया *banwariya*, in Shahabad it is also पच्छेला *pachhela*, and in South-West Tirhut बँडेला *bandhela*. In South-East Tirhut it is also called बनेला *banaila*. In South Bhagalpur it is simply खुटा *khutta*.
- (10) The woof is supported at the end opposite the weaver by a piece of wood called खरकौट *kharkau* to the west and खरकौटी *kharkauti* to the east or खर्कूटी *kharkuti* in South Bhagalpur, which is held up by pillars called बनेली *banaili* to the north and west, खुंटा *khunta* in East Tirhut, थूम *thum* in Patna, थुमी *thumbhi* in Gaya, and थुम्बा *thumbha* in the east, and also खरको खुंटा *kharko khunta* in South Bhagalpur.

- (11) The woof is held tight by a string, which is fastened to its end and passes round a peg at the extreme end of the loom and back again up to the weaver, where it is fastened within his reach to another peg. He is thus able to slacken the woof as necessary. The first peg is called अगेला के खुन्टा agela ke khunta, or in Tirhut उरन्कौनी के खुन्टी sarkauni ke khunti; the second peg is called डोरबन्धा के खुन्टा dorbandha ke khunta, or in South Bhagalpur कनकिला kankilli.
- (12) The treadle, which the weaver moves with his foot, is पौंचार paunsār or पौसार pausār generally, and in East Tirhut पसार pasār. The knob on this, held between the weaver's toes, is पौतान pautān.
- (13) The upper levers, to which the heddles are attached, are नचनी nachni generally. In East Tirhut they are लोचनी lochni, and in South Munger लचनी lachni.
- (14) These levers are fastened to an upper beam, which has various names, viz. अभेर abher to the west, भित्तभेर bhittbhera in Sāran and Champāran, धचाना dhachāna in South-West Tirhut, धचान dhachān or अकासी akāsi in North-East Tirhut, उपरञ्जकर uparkar in South-East Tirhut, करबार karbār in Gaya, and कर kar in Patna and South Munger.

364. The loose end of the woof (पाई pāī) is called शिरारा sirāra, and it is wound up on तंगनी tangni, which is hung up out of the way.

CHAPTER VI.—THE SALTPETRE MANUFACTURER.

365. He is called गोदानी godāni, *hongyan*. The round vat in which he dissolves the saltpetre from the saline earth is कोठी kothi north of the Ganges, and south of it अचरी ahri. The mother liquid thus produced flows out through a drain called पनार panār in Tirhut and to the east, and पौनार paunār to the west; also in Sāran घोषाल mohān, and in South-West Shahabad घरनाली parnauha. It flows into an earthen vessel fixed in the ground, called नदारा nadāra, नाद nad, or नादा nāda, also परच्छा parchha in Tirhut and towards the west, and गर्नी garni in South-East Tirhut.

366. The mother liquid is called रस ras, or in South-West Shahabad अग्रस agras. After the saltpetre has been deposited, the

fuse liquid from which salt can be educed is called पच्छाड़ी *pachhāṛī*, in South-West Shahabad खाई *kāhi*. In Sāran खाई *kāhi* means the liquor from which salt is educed, and वर्षाड़ी *pachhāṛī* the refuse which thrown away.

367. Over the round wat are placed bamboo rafters, which are called कोरटे *koraṭe* to the west, कोरो *koro* in North-East Tirhut, and चूवटन *patiwaṭan* in South-East Tirhut. These are supported on bricks, अंता *antā*, and over them is spread straw, called बाजा *chhāja*, छिटी *chhittī*, or खर *khar*.

368. The mother liquor is boiled in a large iron pan called बराह *barārah*, or (to the east) तौला *taula*. When made of earth it is called बा *kunda*, or in Sāran खोर *khor*. The fireplace is called चुखा *chūha*. The pot for cooling the boiled liquid is हन्रिया *hanriya*, or to the east तौला *taula*.

369. The iron curved spud by which the saline earth is scraped om the ground or wall is खुरपा *khurpa*, and the mattock for digging is फहरा *phahura* to the west, कोदार *kodār* in Tirhut, and कुदारी *kudārī* in Sāran. The basket for carrying the saline earth is ठोकड़ी *tokri*, and that for carrying the saltpetre छैठी *chhainti*.

370. In South-West Shahabad—

- (a) जरुआ सोरा *jarua sora* is saltpetre prepared by boiling;
- (b) आबी सोरा *abi sora* is saltpetre prepared by evaporation by the sun's rays; and
- (c) कलमी सोरा *kalmi sora* is refined saltpetre.

CHAPTER VII.—A DISTILLERY OF COUNTRY-LIQUOR.

371. भट्ठीदार *bhatthidār* or गद्दीदार *gaddidār* is a distiller. In Sāran he is also called रँकी *rānki*. खाली *khali* is a Muhammadan who sells country-wine; कलवार *kalvār* is a Hindu who does this. कलाल *kalāl* and रँकी *rānki* are caste names. When a man of another caste sells liquor, either on his own account or as a servant, he is called गद्दीवान *gaddivān*. खटी *bhatthi* is a distillery. खलाली *kalālī* or गद्दी *gaddi* is a place where country-spirits are sold.

372. The still is called खटी *bhatthi*, and consists of the following parts:—

- (1) देग *deg* or देग *deg*, the boiler.—This has a baked earthen cover called अधिकार *adhiκār*; or in Sāran अधिकार *adhiκār*.

- (2) Over this is inverted a wide-mouthed globular copper vessel ; this is called ताम्मी *tammi*, or in Saran तमिया *tamiya*. It serves as a condensing-vessel. The spirit rises into it, and over its outside surface runs continually a supply of cold water.
- (3) The water reservoir is नाद *nād*. The water flows from this through a pipe called पौनली *paunali*, or in South Bhagalpur पन्नली *pannali*, and in Saran also ढोंगा *dhonga*, on to the top of the condensing-vessel.
- (4) The spirit thus condensed flows out through a pipe called मधनरी *madhnari*.
- (5) The spirit is collected in an earthen jar called टैक *tank* or मतुका *matuka*, and in this it is carried to the place of sale.
- (6) The refuse left in the boiler is रस *ras* ; also, in Gaya, बक्सा *baksa*, and in South Bhagalpur also गोरा *gora*.
- (7) साजन *sajan* or चाहन *chhaban* is water used for diluting spirit, so as to increase the quantity for sale.
- (8) The liquid for distillation is made as follows. Liquid (रस *ras*) and sweet preparations (मीठा *mitha*) are mixed and buried in the ground. This mixture is called कसांजी *kasaunji*. When it is ripe महुआ *mahua* is poured into it. This act of mixing is called भर्ती *bharti*. When the mixture is sufficiently fermented for distillation it is called बोझाई *bojhāī*. The constituents of the रस *ras* and of the मीठा *mitha* vary, and are not detailed here.
- (9) Earthen cups for drinking country-spirit are चुक्कर *chukkar*, गुप्ती *gupti*, or गोरेना *gorenā*.
- (10) Pots for keeping the spirit in the shop are called माट *māt*, कोरेना *korenā*, or in Shahabad कौरेना *kaurenā* and बूयाम *buymām*. In Saran another name is कराबा *karāba*.

373. Ordinary weak country-spirit is दोकानी *dokāni*, and also in Saran खसिया *khasiya* ; the next strongest (when made of गुर *gūr* only) is कन्दी *kandi* or (when made of other materials) दोबारा *dobāra* ; the next strongest is दौँफी *daumpī*, or in South-East Tirhut देबारा *debarā* ; and the strongest of all, महारदार *mahardār*.

SUBDIVISION VIII.

APPLIANCES USED BY MISCELLANEOUS VILLAGE TRADERS AND PROFESSIONALS.

CHAPTER I.—THE PALM-JUICE SELLER.

374. The palm-juice seller is बाढ़ी *pasi*.

375. In climbing up the palm-tree he uses a heel-rope, which ties his feet close together. At the same time he has a stout rope passing round the tree, and his body. He leans back against this rope, and crosses the soles of his feet, thus tied together, against the tree. He then climbs up the tree by a series of hitches or jerks of his back and his feet alternately. The heel-rope is called मकरी *makri*, or to the west पकुसी *pakusi*. In Shahabad it is पक्षी *paksi*, and in Tirhut and in the Phandia *phandiya*. The body-rope is generally दानवांस *danrvāns*. In the east it is also रसा *rassa*, and in South Munger बारन्ता *barta*.

376. The longish earthen pot in which the juice is collected is called लब्नी *labni*, or to the west उरहर *urhār*. Round its neck is tied a string, called to the west अरवन *arwan* and to the east फनी *phanni* or फंकी *phanki*, or in South-East Tirhut रौना *rauna*. This string is hooked on to a hook, अंकुरा *ankura*, or in Saran अंकुरा *ankurha*, in Shahabad अंकुसी *ankusi*, and in South Bhagalpur अंकोरा *ankora*, which is tied to the man's waist by a rope, लेवार *lewār*, or in Saran दान्रास *dānras*, in Champaran दान्रा *dānra*, and in South Bhagalpur पेटार *petār*.

377. The sickle used for cutting the palm-tree is हंसुली *hansuli* to the west and हंसुआ *hansua* to the east. It is sharpened on a piece of wood called लौठा *lautha*, and also, to the east सोंडा *sonta*, or बहुचढ *bhuchḍa* in South Bhagalpur, and बोटेहा *botēhā* in South Munger.

378. A धथौना *hathauna* or तरकटी *tarkatti*, or in Saran लब्ना *labna*, a large longish earthen pot for holding toddy (ताड़ी *tārī*). In South Bhagalpur तौला *taula* or कुण्डा *kunda* is an ordinary vessel for holding नापा *napa*, or in Saran नप्पी *naphi*, is a small earthen pot used for measuring it, and जोर्वा *jorwa*, बररिया *barariya*, and गोल्वान *golwan* in South Bhagalpur earthen vessels in which toddy is sold.

379. A toddy palm-tree is तार or ताड़ *tār*, and the juice is ताड़ी *tārī*. There are two kinds of this tree—the female one, which bears fruit and is called फलतार *phaltār*, or in South Bhagalpur फला *phalla*, and the male one, which produces hairy flowers and is

called बहनार *baltar* or फुलनार *phultar*, or in North-East Tirhut फुलदो *phuldo*, and in Saran बलिहा *baliha*. A खंगरा *khangra*, खागरा *khagra*, or खगरो *khagri* is a young palm-tree. A कोही *kohi* (North-East Tirhut) or a बहिरा *bahira* (South-East Tirhut), बांधी चित्तना *bandhi sisu* or अनाथु *anāthu* (South-West Tirhut), is a palm-tree which does not produce juice; a बसनी *basanti* is a tree which produces juice in spring, and जेतुआ *jethua*, or in Saran चाल *čai*, one which does so in summer, while घौढ़ *ghaud* is one which does so all the year round. In the east घौर *ghaur* is a tree which produces juice in the rainy season.

380. To cut a palm-tree for the juice is छेवब *chhewab*.

CHAPTER II.—THE BIRD-CATCHER.

381. The bird-catcher or मिरनिकार *mirsikār*, or in Shahabad बहेलिया *baheliya*, uses a number of नाल *nal* or नार *nar*, which are long shafts of bamboo tied together like a fishing rod, of which the top one is called कम्पा *kampa*, or in South Bhagalpur खोंचा *khoncha*. On this last is applied bird-lime (लासा *lasa*), and the bird-catcher cautiously approaches the bird, concealing himself behind a टटी *tatti* or screen of leaves and branches. When the bird is within distance it is struck with the limed कम्पा *kampa*, and thus caught. The चोंगा *chonga* is the bamboo tube for keeping the bird-lime.

382. The फाँद *phand* or फाँदा *phanda* and चौगोड़ी *chaugora* are two kinds of nooses. बटियारो *batiyari* is a net used in the day-time, and चातर *chatar*, one used at night for catching birds.

CHAPTER III.—THE BARBER.

383. The barber is हज्म *hajm*, थाकुर *thakur*, नाई *nai*, नाउ *nau*, or नौवा *naua*. In North East Tirhut he is also नहेरी *naheri*, and in Saran sometimes ओसा *osta*. He has his लोकर *lokhar* or दिक्षामत *kismat*, किसत *kisbat*, or दिक्षाद *kisbad*, which is his instrument-bag. Also he has a चमौटा *chamauta* or चमौटी *chamauti*, or piece of thick leather used as a strap, a मोखना *mochna* or tweezers, and a चित्र *chitra* or अस्तुरा *astura*, or तो the east खुर *khur*, or razor. His nail-pthers are नहरनी *naharni*, but in Champaran they are नहरन *nahran*, and लाहरनी *laharni* in East

Tirhut. His whetstone is चिता *silla* or चित्ती *silli*. कैची *kainchi* is his scissors, कटोरी *katori* his brass cup for water, दरपन *darpan* his looking-glass, and लुंगी *lungi* the cloth which he spreads in front of the person he is shaving, and on which the hairs fall.

CHAPTER IV.—THE COUNTRY SURGEON.

384. The country surgeon is जाराह *jarrāh*, जराह *jarāh*, or बजाम *hajām*.

385. Among his instruments are जमुरा *jamūra*, a tooth-extractor, चोभा *chobha* or नस्तर *nastar*, a lancet for the arm, and थुकङ्का *thunka*, a lancet for the head.

386. For circumcision (उन्नत *sunnat* or खत्ना *khatna*) he has जन्त्री *jantri*, घोड़ी *ghori*, or in South Bhagalpur चुंडा *chūnta*, which are nippers of bamboo, and सल्दा *salḍā*, which is a bamboo needle for holding up the foreskin.

CHAPTER V.—THE FARRIER.

387. The farrier or नालबन्द *nālband* has the following appliances.

388. A मेहारी *mehāri* or किस्बत *kisbat*, which is the bag in which his tools are carried, a छूरी *chhūri* or curved knife, a सुमतरास *sumtarās* or large curved knife, a जम्बूर *jambūr* or pincers, a रेट *ret* or file, a बल्का *balkha* or मार्ताउल *mārtaul* or small but long hammer, a दोषाली *doṣali*, or in South Bhagalpur बल्क्खा *balkha*, which is a leather for holding up the horse's hoof, a पुजमाल *pujmāl* or hair string for tying the ear of a refractory horse, a हल्क्खा *halkha* or iron ring, and a सुमक्कटी *sumkatti* or chisel for cutting the horse's hoof.

CHAPTER VI.—THE WASHERMAN.

389. The धोकी *dhobi* or washerman uses a पथा *patha* or *pat*, which is the washing-board, of which the support is in Shahabad ठेहुआ *thehua* or नेवनाथ *nevnath*. In South-West Tirhut it is

called चौकी *chauki*, and, when made of stone, पथल *pathal*. His iron is इस्तिरी *istiri* or (in North-East Tirhut) मिस्तिरी *mistiri*. His ironing cloth is बेठन *bethan*, and his starch कालप *kalap* or कालफ *kalaph*.

390. When the article to be washed is too heavy for him to lift up and dash upon the washing-board, he beats it with a mallet, called मुँगरा *mungra* or मुँगरी *mungri*, or (in Sāran) दाँसन *dānsan*, (in North-East Tirhut) सोंटा *sonta*, and in South-East Tirhut लाठी *lathi*. In South-West Shahabad it is called कठका *kathka*, and in South Bhagalpur धोबड़ांग *dhabdāng*. The clothes-line or drying-frame is तन्दु *tandu*. His bundle of clothes is बकुचा *bakucha*.

391. The act of beating the clothes is कुण्डी *kundi*, and to beat the clothes is पीठब *pītab*, or धोयल *dhoēl* north of the Ganges, बिहरब *bichharab* (in Patna), निखरब *nichharab* (in Gaya), निखारब *nikhārāl* (in Shahabad), खिनोब *khinohab* (in South Bhagalpur), and छिटब *chhīṭab* or फिंचब *phīnchab* (in South Munger and Shahabad).

392. South of the Ganges clothes which are well washed are निमार *nimār*, or in South Bhagalpur गोबर जार *gobar jhār*. In Champāran they are निक्छार *nikchār*. The half-washing given to new clothes is खाम्सो *khamso*, or in South Bhagalpur खाम्सो *khāmso*. In Gaya the washing of a cloth after it has had patterns printed on it is बिहरनी *bichharni*.

393. The honesty of the washerman and his tenderness for the clothes committed to his care are not considered of much account in Bihār, and there are numerous proverbs coined at his expense, e.g. खोदी पर खोदी वहि, तब कपान्दा पर चाटुन पके *dhabi par dhobi base, tab kapra par sābun pare*, —no soap ever touches clothes unless many washermen live together (when owing to competition they wash well). Again, खोपिक बाप केर किछु नहिं काढ *dhabik bāp ker kichhu nahiñ phāt*, —nothing belonging to a washerman's father is ever torn by him (*i.e.* those are the only clothes about which he is careful). It is also a wise precaution, which according to Bihār ideas should universally be adopted, to disbelieve a washerman when he says the clothes are 'nearly' ready. A washerman's donkey is a bye-word, as in the proverb गद्धा कै जठ दोउर गोईदौ, खोपिया कै जठ दोउर परोउर, *gadha ken na dosar gosainyān, dhobiya ken na dosar parohan*, —an ass has only one master (a washerman), and the washerman has only one steed (a donkey). Again खोदी जाक दर्जी, र जोकू चकारन्दी *dhobi, nāū, darji, i tinu algaryi*, —there are three careless people, the washerman, the barber, and the tailor.

SUBDIVISION IX.

TOOLS AND APPLIANCES USED BY COUNTRY ARTIZANS.

CHAPTER I.—THE CARPENTER AND TURNER.

394. The carpenter is बढ़ही *barhi*, or, in East Bihar optionally कमार *kamdr*. In South Bhagalpur he is also called मरैया *maraiya*. His workshop is कमरसायर *kamarśayar* or बढ़ही खाना *barhi khāna*. A proverb about him is वित्त गाम कमेतार जनिका रखान नठ बुद्धा *i buribak gām kamaitāh, janiku rukhān na basula*,—this fool (of a carpenter) would serve the village when he has neither chisel nor adze; said of one who undertakes to do a thing without possessing the means. He uses the following tools :—

395. The *adze*.—बुद्धा *basūla* or, especially in South and West Bihar and South Bhagalpur, बुद्धा *basula*. In South Munger it is बिलिहा *basila*. A similar tool is टंगा *tanga*, टांगा *tāṅga*, टाँगी *tāngi*, or टंगारी *tangāri*. In North and East Bihar it is also called कुल्हारी *kulhāri*. This is a larger adze, and is used chiefly by sawyers (अरक्षिया *arkasiya* or आराक्ष *ārakṣas*) in squaring logs, and by carpenters for rough work or for cutting down trees.

396. The large *saw*.—चारा *āra*, and south of the Ganges also चरन्ता *arra*. The small saw.—चारी *āri*.

397. The large *hammer*.—चौरा *hathaura*, or in South Bhagalpur लिहार *lihācar*. The small hammer.—चौरी *hathauri*, मारतौर *mārtaul*, and in West Tirhut and south of the Ganges also घन *ghan*. In South Bhagalpur it is called मरिया *mariya*.

398. The बर्मा *barma* or बर्मान *barmān* is a *revolving awl* or *drill*, worked with a bow and string, and used as a gimlet or centre-bit. The bow used with it is कमानी *kamāni*, or in South-West Shahabad कमानक *kamānak*. The handle round which the string goes is गुल्फी *gulphi* or गुली *gulli*. In South and East Tirhut the word is कुल्फी *kulphi*. In Gaya it is छड *math*. The cap at the top, on which the palm of the hand rests to press the awl, is टोपी *topi*, पैला *paila*, दबनी *dabni*, or दबाउता *dabauta*. The awl itself is बर्मा *barma* or बर्मान *barmān*. The string is north of the Ganges दोली *doli*, and south of it दोरी *dori* or जोती *joti*, or in South-West Shahabad जेम्बर *jemwar*.

399. The following are various kinds of *chisels* :—

- (a) The कच्चक *kachchak* north of the Ganges, and the बडारी *batari* or बडाली *batali* south of the Ganges, is broad at the base and narrow at the point. In South Bhagalpur it is called कज्जक *kajjak*.
- (b) The रम्बा *rumba* is a long chisel for making mortice holes.
- (c) The चौरसा *chaursa* is broad and straight; another name in Gaya and Shahabad is बतासी *batasi*.
- (d) The रुखान *rukhan* or रुखानी *rukhani* is like the *kachchak*, but is larger and thicker, and is used for coarse work. It is also a generic term for all chisels.
- (e) A small chisel with a rounded edge for making lines on wood is north of the Ganges गोलक बुरुज खाप *golak buruj khāb*. South of the Ganges and in Saran it is गिरन्दा *girda* or गोरङ्हार रम्बा *gordār randa*. In South Bhagalpur it is also खोलिया *kholiya*.

400. *Gouges* are गोलक *golak*, गोलख *golakh* (Gaya), गोला रुखानी *gola rukhani*, or गोरङ्हार रुखानी *gordār rukhani*; other names are गैच *gauch* (South-West Tirhut) and गिरमित *girmit* (P gimlet), North-West Tirhut. A large gouge for heavy work, such as hollowing out rice-mortars, is बँक रुखानी *bank rukhani*. A square gouge is कच्चक रुखानी *kachchak rukhani*.

401. The common *plane* is रम्बा *randa*, of which the blade is पछी *phalli*, or in Shahabad फल्सा *phalsa*, and the body कुण्डा *kunda*. The wedge for holding the blade has various names, viz. north of the Ganges खंटी *khanti*, टेकी *theki*, or चैली *chaili*. South of the Ganges it is in Shahabad खुंटी *khunti* or डेपी *thepi*, and to the east पच्छी *pachchi*, पच्छी *pachri*, or पच्चर *pachchar*. When the blade has a coarse edge for rough work, it is झरना रम्बा *jharna randa*; also दाँत रम्बा *dant randa* in South-West Shahabad. A plane with a fine blade is साफी रम्बा *saphi randa*. The दराज *dardaj* is a narrow plane for squaring the edges of boards.

402. *Grooving-planes*.—There are—

- (a) The plane for cutting square grooves.—बुरुज खाप *buruj khāb*, or (South of the Ganges) बुरुज (or गुरुज) खाप *buruj* (or *guruj*) *khāp*.
- (b) The गलता *galta* is for cutting round grooves. In West Bihar and South Munger it is also called खिरची *khirchi* or खिलती *khiliti*.

TUBNER (KHARADD) AT WORK.



(o) The खारी के रक्षा *jhāri ke randa* or (north of the Ganges) पलाँ *palaun* is a plane for making grooves for panelling.

403. The following are files :—

(a) रेती *reti* is the common file.

(b) The file for sharpening saws is generally कत्रा *katra*. Local names are कतरि *katari* in North-West Tirhut, कत्रोही *katrōhi* in East Tirhut, तेफल *tephal* in Gaya and Shahabad, तेफला *tephalla* in Saran, and कनासी *kanāsi* in West Shahabad.

(c) सोहन *sohan*, or in East Tirhut सोहेन *sohen*, is a coarse rasp.

(d) The चौरसा *chorsa*, or to the west चौरसा *chaursa*, is a broad file.

(e) The निमग्नीरिद *nimgirid* is a half-round polishing file. In South Bhagalpur it is मैगिरी *maigiri*.

(f) The चौरस रेति *chauras reti*, or in South Bhagalpur चौपरल रेती *chaupahal reti*, is a square file.

404. The square, or gnomon, is बडाम *batām*, गुणियाँ *guniyān*, or चलता बडाम *chalta batām*. The compasses are परकाल *parkāl*. A blunt point for drawing lines is खतक *khatkas*, or in South Bhagalpur कोरन्हत *kornhāt*. Sand-paper is सरेस कन्ना *sares kanna*, सरेस कागज *sares kāgaj*, or सरेस पत्ता *sares pattā*. In South Bhagalpur it is साफी *sāphi*. The pincers for drawing nails are जम्हुरा *jamhūra*, जमुरा *jamūra*, or संझन्ही *sanhī*. Glue is सरेस *sares*. पथल *pathal*, पथल *pathal*, or सिल *sil*, is the grindstone. The block on which the man works is ठीहा *thīha*, ठेहा *theha*, or in South Bhagalpur ठिया *thiya*, ठिहा *thihā*, or परकाठो *parkātho*. In Gaya and Champaran it is called परियाठा *pariyāthā*.

405. The English auger is also used, and is called चबन्गर *aiegar*, or in Tirhut गिरमित *girmit* (? = gimlet).

406. A lathe is खराद *kharād*, and the man who works it is खरादी *kharādi*, a turner.

CHAPTER II.—THE BLACKSMITH.

407. The blacksmith is लोहार *lohār* generally, and in South-East Tirhut he is also थाकुर *thākur* or कमार *kamār*. His smithy is कमारसाधर *kamārśādhara*. In Saran it is also लोहारी *lohāri*, and in South Bhagalpur it is कमारसारी *kamārśāri* or मराई *marāi*.

408. His *anvil* is निहार *nihār* or नेहार *nehār*; but in South-East Tirhut it is लेहार *lehār*, and in South Bhagalpur लिहार *lihār*. This is fixed in a block called थेहा *theha* north of the Ganges, ठीहा *thiha* in Shahabad, and in South Bhagalpur थिया *thiya*, पराकथ *parkath*, or गरियास *gariyās*. In Patna and South Munger it is परेठा *paretha* or परहट्ठा *parhattha*, and in Gaya परियाडा *pariyātha*. In South-West Shahabad it is अङ्कुठ *ankuth*. A well-known proverb about an anvil is चुन चोड नेहारक मैंथा *sunn chot nehārik mantha*,—it the anvil has nothing on it, the blow falls on its head.

409. The घनमुद्धि *ghanmudhi* is the *swage block* or *perforated anvil* on which iron is placed when being pierced with holes, and बीरी *biri* or बौर *bir* (east generally, Patna, and Gaya) or छाता *hanna* (South Bhagalpur) is the round block of iron placed on this, also pierced with a hole. This latter is also used for making heads of nails, and another name for it is चप्रावन *chaprāwan*, चप्राउना *chaprauna*, or चप्राउनी *chaprauni*.

410. The large *hammer* for welding is घन *ghan*; smaller than this is the छावौर *hathaur* or छावौरा *hathaura*; and smaller still the छावौरी *hathaura* or मरिया *mariya*.

411. The जम्हुरा *jamhūra* or जम्हुरा *jamūra* is a pair of *pincers* or *tongs* round at the tips; other names are गढ़वा *gahua* (Champaran, West Tirhut, and Patna), संकुसी *sanrei* (Shahabad and South Bhagalpur), and बँगुरी *banguri* (South-West Shahabad). Everywhere संकुसी *sanrei* is used for a pincer adapted for taking a hot piece of iron out of the fire, tightening nuts, &c. To the west the चुगरी *sugahi* is a pair of horn or wooden pincers.

412. The iron *poker* for stirring the fire is north of the Ganges औंकुरा *ankurha*; in Gaya and Shahabad it is औंकुरा *ankura* or औंकुरी *ankuri*; and in South Bhagalpur औंकोरा *ankora* or औंकङ्का *onkra*. North of the Ganges, to the west, it is also कुलतारा *kultara*; while in Patna, Gaya, and South Munger it is खोलतारा *koltara*.

413. The *cold chisel* is लेणी *chheni*, and the chisel for making holes in iron is टोपन *topan*, with a variant टोपना *topna* in Patna and Gaya; another name is चुम्बा *sumbha* south of the Ganges or चुम्बा *summa* or चुम्बी *summi* north of the Ganges.

414. The fixed *bellows* is भांधी *bhāthi*, and also (south of the Ganges) भांधनी *bhanthi*. The hand-bellows is दुखनी *duhanthi* when worked with both hands, एकाहनी *ekhanthi* when worked with one hand, and दुपौष्टा *dupoṣṭā*

supaua in South-West Shahabad. In the south-east it is also बड़ा माँझी *kath bhānṭhi*. The end of the bellows pipe which goes into the fire is दूड़ा *mūra*, दूड़ी *mūri*, or सुडिया *muriya*. In Saran it is अंकुरा *ankurha*; in South Bhagalpur, दूड़ी *mūrhi* or शालक *salak*; in Patna, घोखन्हा *mohkha*; and in South Munger, घोखन्ही *mokhri*. The pipe itself is पूँक *phunk*; also north of the Ganges and to the west छहन्ही *chhanchhi* or छुच्न्ही *chhuchchhi*; and in Patna, Gaya, Saran, and East Tirhut चोंगा *chonga*, or in South Tirhut चोंगी *chongi*. The clay pipe over this is आरन *āran* or आरनी *arni*, or in South-East Tirhut आर *ār*. In East Tirhut it is also अटिहम *matiham*, and in South-East Tirhut अटेम *metum*. The wooden sides of the bellows are तखता *takhta*; also in Patna, Gaya, and South-West Shahabad पटना *patra*. The leather sides are चमन्हा *chamra*; also चाम *chām* (optionally south of the Ganges) and खाल *khāl* in Champaran, Patna, and Gaya. The valve is पंखा *pankha* or पंखी *pankhi*; also (in Patna) पंखन्ही *pankhri*. In South-East Tirhut and Champaran it is गद्दी *gaddi*. The pivot on which the pair of bellows works is कोंदा *konra* north of the Ganges; also in North-West Tirhut उरचन *sursa*. South of the Ganges, to the west, it is धूरी *dhūri*, and अंकुरा *ankura* to the east and also in Shahabad and Champaran. The pillars which support it are खांभा *khambha* north of the Ganges and खुंटा *khunta* south of the Ganges and in South-East Tirhut. The upper iron bar is बरेन्हा *barenra* or बरेन्ही *barenri* north of the Ganges, and बरेठा *baretha* in Patna and Gaya. In Shahabad it is बेनिया *benriya*, in South Bhagalpur दंडा *danda*, and in South-East Tirhut दंडा *danta*. The lever which works the bellows is चीप *chhip* in the North Gangetic tract, and also चाढा *danta* in Tirhut; south of the Ganges it is लाठ *lath* or लाठा *latha*, and in South-West Shahabad उच्चा *danda*. In South-West Shahabad a small bellows worked by both hands is मेन्रारुआ भाँझी *menrarua bhānṭhi*. A well-known saying about the bellows is तुलसी ध गरीब के वरि से उच्चा न जाय, मुला चाम का घूँक से लोह भसम रो जाय *tulasi dh garib ke hari señ sahal na jāy, muala chām kā phunk señ loh bhasam ho jāy*,—O Tulsi! God cannot withstand the sigh of a poor man: the blowing of dead leather (in a bellows) reduces iron to ashes.

415. The बर्मा *barma* is a revolving awl or drill worked with a bow, कमानी *kamāni*, with a leather string, तामा *taema*. Sometimes a string is used instead of a bow, and this is called दोधाणी *dodhi* or जोती *joti*, or in South-West Shahabad जेमुर *jemuar*. The iron spike of the awl is north of the Ganges दंडी *dandi* to the west and घटी *phalli* to the east. South of the Ganges we have उच्चा *dāns* in Shahabad, उच्ची *danti* in Patna and Gaya, and उच्ची *dandi* again in the south-east.

416. The fixed vice is बाँड़ *bank* or (in South Bhagalpur and South Munger) बैस *bais* (?=vice), and the hand-vice is हथकल *hath-kal* or (in Patna and Gaya) हाथकल *hanthkal*. The two sides of the vice which grasp the iron are पला *palla*; the screw is मुसरा *musra*, or in North-West Tirhut कब्जा *kabla*; and the socket for the screw to work in is कुच्छी *khuchchhi*, except in Shahabad, where it is चोंबा *chongya*, and South Bhagalpur and Champaran, where it is चोंबा *chonga*. The handle for turning the screw is नूत्रा *musra* or चालौनी *chalauni*. The latter name is also current in Shahabad, where in the south-west of the district we also have हथकरा *hathkara* or ढांडा *danda*. In South Bhagalpur it is हातुल *hatul* or हत्ता *hattha*, and elsewhere it is हथरा *hathra*. The spring is कमानी *kamani*.

417. The tap and die for making screws is north of the Ganges बादिया *badiya* or बदीया *badiya*; the latter is the usual form in North-East Tirhut. South of the Ganges, in Gaya and Shahabad, it is बदिया *badiya*, and elsewhere बधिया *badhiya*. In South Bhagalpur it is also called डाई *dai* (die). Of this the female screw is कुटका *kutka*, the tightening screw चुटकी *chutki*, and the nut-maker पेचकड़ *pechkar*. डिब्बरी *dhibri*, or in Sāran कब्जा *kabla*, is the nut of a screw.

418. The common files are रेती *reti*, and the round files गोलक *golak* or गोलख *golakh*, and in South Bhagalpur गोल रेती *gol reti*. The half-round file is निमग्नीरिद् *nimgirid*, and the triangular file in Sāran तिनपहला *tinphalla*, in Champāran तिरपहल *tirphal*, in Shahabad तिरपहल *tirphal*, in Tirhut तेपहल *tephal*, in Gaya तेपहल *tephal*, and elsewhere तिनपहल *tinphahal* or तिरपहल *tirphahal*.

419. The compasses are परकाल *parkal* or कम्पाल *kampal*. The mould is संचा *sancha*, and the vessel for cooling hot iron पनिहारा *panihara* in Champāran, West Tirhut, and Gaya; पनिहांडा *panihanda* or पनहांडा *panhanda* in Shahabad and South-East Tirhut; छारा *chaha* (also in South Munger), लाबेरी *laberi*, लाबर *labar*, or लावर *laber* also in South-East Tirhut; नामेर *naber* or नामेर *namer* in North-East Tirhut; and नामेरी *naberi* in Tirhut generally. In South Bhagalpur it is पन्चांडा *panchaha*.

CHAPTER III.—THE MASON OR BRICKLAYER.

420. The mason is called राज *rāj*, also राज मिस्तिरी *rāj mistiri* north of the Ganges, and राज मजूर *rāj majūr* in South Bhagalpur and South Munger. In Sāran and Champāran he is also छारी *thawat*.

421. He uses the बटुडी *busuli*, which is a pointed hammer for cutting bricks. In Shahabad लोह *lorh* is an iron hammer for breaking stones

422. His trowels are (1) करणी *karni*, the largest, for mixing mortar; (2) मंशोला *manshola* or (in South-West Shahabad) अधला *adhla*, a smaller one; and नहला *nahla*, or in Tirhut and the west कालम *kalam* or काल्मी *kalmi*, the smallest one, for polishing the surface of the mortar.

423. Mortar is जसाला *masala* or (in North-East Tirhut) गच *gach* when made of brickdust and lime; when made of mud it is गिलावा *gilawa*, also गर्री *garra* (Patna, Champāran, and North-East Tirhut), गारा *gara* (Sāran and the east), खादो *kado* (South-West Tirhut), and देर *lei* (South-West Shahabad).

424. The wooden beater for consolidating and smoothing plaster is मुंगरी *mungri* or थापी *thapi*. The रोल *rol* or रौल *raul* (South Munger, Patna, Sāran, and Tirhut) is a long stick for smoothing the plaster. Other names are पहता *pahata* or पाता *pāta*, पेहता *paita*, पैहता *paihta* (South Munger), and फरन्मा *pharma* in Gaya. In Shahabad and South Bhagalpur चिरना *chirna* is a slip of wood used for the same purpose. The scoop for making moulding is north of the Ganges and to the east generally गोलका *goldakas*, and also to the east गोला *gola*. Elsewhere south of the Ganges and in Champāran it is खुरचुनी *khurchuni*.

425. The plumb is चाउल *chaul*. The string is सूत *sūt*, and in Champāran and South-East Tirhut also डोरी *dori*; and the small pieces of wood fixed on the string are केन्द्रा *kenra* or कैन्द्रा *kainra* in Tirhut, Shahabad, Patna, and Gaya, पट्टी *patti* in Sāran and Champāran, फिटकिरी *phitkiri* also in Champāran, East Tirhut, and South Munger, फिरकी *phirki* in South-West Shahabad, and फेटकिना *phetkina* in South Bhagalpur.

426. The square is गोनिया *goniya*, गुनिया *guniya*, or गुनियाँ *guniyān* to the west, also साधनी *sadhni* in Patna, Gaya, and north of the Ganges generally, and रबिल *rabbil* in South-East Tirhut and North Bhagalpur. To the west and in Gaya it is also बटाम *bātm*.

427. The maul-stick is मिस्टर *mistar* in Patna, the North-West, and South Tirhut. In Tirhut, Gaya, and the west it is निस्टर *nistar*. In South Bhagalpur it is चौप *chip*.

428. The whitewashing brush is कुंची *kunchi*; in South Muager it is also झारन्की *jharni*.

429. The ladder is चौड़ी *čorhi*, and the scaffolding माँच *māñch* or मचान *machan* to the north of the Ganges. South of the Ganges the latter is पार *parh* generally, or पाठ *path* in Shahabad. In Champāran, Patna, and Gaya it is also चाली *chali*.

430. The तगार or तगाड़ी *tagār* (also तगाड़ी *tagāri* in Tirhut) is the pot in which the mortar is mixed. The mortar-pot is नाद *nād* or नांद *nānd*. The mortar-trough when made of clay is हाँड़ी *hāndī*, also कोहा *kohā* in East Tirhut, and optionally अथरा *athra* south of the Ganges. In South Bhagalpur it is also कहार *karhā*. When made of wood it is कठन्डा *kathna* or कठौती *kathautī*.

431. The bricks are ground into powder (सुरक्षी *surkhi*) by a crusher, ढेंकी *dhenki*, or (in Champāran) लाठ *lāth*. Of this the pestle is मुसर *mūsar* or मुस्रा *musra*, or (in South-East Tirhut) समाठ *samāth*. The piece of wood on which the bricks are sometimes crushed is ओखरी *okhri* north of the Ganges; south of the Ganges it is उखली *ukhli* in South Munger, भुरियाँ *bhuriyān* in Patna, and कंडिया *kandiyā* elsewhere. It is supported by pillars, which are खुंटा *khunta* or खुटा *khutta* in East Tirhut and south of the Ganges. In the latter tract they are also called खंभा *kambha*. In West Tirhut and Sāran and Champāran they are जङ्घा *jangha* or खामा *khāma*. The axle on which it works is called अखौता *akhauta* in Patna and Sāran, उखौता *ukhauta* in Gaya, and also अखेला *akhaila* in Patna. In Champāran and North-West Tirhut it is माँझा *mānjha*, in South-West Tirhut किला *killa*, and in East Tirhut डंटा *danta*. Sometimes a hammer is used for breaking the bricks, which is called मुंगरा *mungra* or (in Shahabad) हथकुटा *hathkutta*, and in Sāran थापी *thāpi*.

432. The large earthen pot for water is घेला *ghaihā*, also ठिलिया *thiliya* in Gaya and गगरी *gagri* north of the Ganges. The smaller pot is हाँड़ी *hāndī* or कंडिया *kandiyā*, also कोहा *kohā* in East Tirhut. South of the Ganges the pot with a spout for pouring water on the plaster is बधना *badhna*. In South Tirhut it is बधन *badhan*, and in South Bhagalpur झारी *jhāri*. North of the Ganges generally करन्वा *karṇvā* or कंटिया *kantiya* is used, and in East Tirhut also फुच्छी *phuchchi*.

CHAPTER IV.—THE GRAIN-PARCHER.

433. The grain-parcher is कानू *kānu* or कांदू *kāndū*, with a variant कांदून *kāndūn* in Champāran, Patna, and Gaya. In Champāran (optionally) and in South-West Shahabad he is called गोरे *gorē*, and north of the Ganges and to the south-east he is also known as भरभुन्जा *bharbhunja*. Parched grain is भूजा *bhūjā*, or in Shahabad भुजना *bhujna*. When it bursts in the parching it is called लावा *lāva* or फुठना *phutha*.



INDUSTRIAL MACHINERY. MACHINE (DHENKI).



434. His parching-house is घोन्सार *ghonsār* or घोन्सारी *ghonsārī* to the west, and also to the west of the North Gangetic tract, भन्सारी *bhansāri*. In South-West Shahabad it is भरःसाँय *bharsāin*. The name कन्सार *kansār* or कनिसार *kanisār* is current in East Tirhut and to the east of the South Gangetic tract, including Patna and Gaya. In Tirhut it is also कन्सारी *kansāri*.

435. The *fireplace* is चुल्हा *chūlha* in Tirhut and to the east of the South Gangetic tract, including Patna and Gaya; also भार *bhār* generally, and भन्सार *bhansār* north of the Ganges and in Gaya, and घोन्सार *ghonsār* in Sāran. In South-West Shahabad it is भरःसाँय *bharsāin*.

436. The place in front of the stove, on which the grain falls, is परूर *parūr* in Shahabad and परुआ *paruā* in South Munger. In Patna and South-East Tirhut it is पौर *paur*; in Gaya, South Bhagalpur, and North-West Tirhut पौरी *paurī*; and in Sāran and Champāran पारी *pāri*. Another name more or less current north of the Ganges is चौतन्त्रा *chauntra*.

437. The earthen pot in which the grain is parched is खापड *khāpar* or खपङ्गा *khapra* when it is large with a wide mouth, and खपङ्गी *khapri* when it is smaller. The latter is also called north of the Ganges कुण्डा *kunda* or कुन्डा *kūnra*, to the west, and तौला *taula* to the east.

438. The iron *spoon* for taking out the hot sand is कलचुल *kalchhul* in Sāran and Champāran and South Munger, and कलचुला *kalchhula* in Patna and Gaya. In Shahabad it is कलुच *kaluchh* or (in the south-west) कलुष *kalus*. In South-East Tirhut it is सरहिया *sarahiya*. In South-East Bihar it is called डब्बू *dabbu*. When made of earth with a bamboo handle it is called ढक्कनी *dhakni* north of the Ganges and in South Munger, or सरङ्गा *sarṅga* in North-East Tirhut.

439. The flat wood *stirrer* is called दबिला *dabila* to the west. In North Tirhut it is दबिया *dabiya*, and in South-East Tirhut दाब *dab*, and in Gaya कुरूर *kurūr*. A kind of broom made of four or five reeds tied together is ज्हारू *jharū* (Patna and Gaya), भुंजनाठी *bhunjnāṭhi* or बोइनी *borhni* to the south-east, बढनी *barhni* to the east generally, सरना *larna* or लारनी *larani* in North-East Tirhut, छिपनी *chhipni* in South-East Tirhut, and चलानी *chalauni* north of the Ganges.

440. The *sieve* is चलनी *chalni* generally, but चलना *chalna* in South-West Shahabad and चालनि *chālanī* in East Tirhut. To the west it is also झरना *jharṇa*, and also in South-East Tirhut छप *sūp*.

441. The *poker* is खोरना *khorna* or खोरनी *khorni* north of the Ganges and in South Bhagalpur and South Munger; elsewhere south of the Ganges it is खोड़ना *khorna* or खोड़नी *khorni*. In South-East Tirhut and Champāran it is खोरनाठी *khornāthī*.

442. The *basket* for the grain is north of the Ganges दौरा *daura* or दौरी *dauri*. South of the Ganges we have बठरी *batri* in Patna, मौनी *mauni* or मौनिया *mauniya* in Gaya and South Munger, भैंकी *bhaunki* in Shahabad, and डलिया *daliya* in Champāran and South Bhagalpur. In Champāran and Gaya the सत्गुरन्वा *satgharwa*, and in South Munger the चाँद *chānd*, is an earthen vessel with seven or more divisions for various kinds of grain, and in South-East Tirhut a बैठकी *baithki* is a similar one with four divisions, and छहना *chhanna* one with six. खोड़ा *koha* or कंटिया *kantiya* in North-East and South-West Tirhut, and करवा *karwa* in Champāran, are earthen pots for grain, and कठना *kathra* in Patna and Gaya, or कठौती *kathauti* elsewhere south of the Ganges, is a wooden pan.

443. The *grindstone* is जांता *jānta* or (in South-West Shahabad) जांत *jānt*. Its axle is किला *killa* or (in South-East Tirhut) कील *kil*, and it is made to revolve by a handle, which is घयरा or घयन्दा *hathra* generally, and जूधा *jūda* to the west, also राधर in South-East Tirhut.

444. The *wages* in grain paid to the grain-parcher is भार *bhār*, or in South Bhagalpur भारो *bhāro*, as in the proverb जौ जरि गेल, भार रा आबाद की *jau jari gel, bhār la bāhal chhi*,—the grain-parcher has burnt my barley and has tied me up for his fee (adding insult to injury). The quantity of grain parched at one time is घानी *ghāni*.

CHAPTER V.—THE BAKER.

445. The baker is generally नान्बाट *nānbāt*, with a local variant नान्बाट *nanbāt* in Shahabad. In Gaya he is नान्पज *nānpaj*. He is also called रोटीवाला *rotiwāla*. He is proverbially a rude fellow, and नान्बाट के खिङा *nānbāt ke khinga* is popularly used to mean a stout rude fellow.

446. He uses an *oven*, तनूर *tanūr* or तंदूर *tandūr*.

447. His *roasting-spit* is south of the Ganges चौक *chauk*, and elsewhere चौक *sikh*. In North-East Tirhut it is also चौक *sink*. This is fixed on supports, which are हिच्छा *hichchā* to the west of the North Gangetic tract and in Patna, and कवाब दानी *kawāb dāni* in South-East

Tirhut, Shahabad, and South Bhagalpur. In Gaya they are चक्का chakkas.

448. The *boiling-pot* is देगची degchi. South of the Ganges and to the west it is also called पतीली patili when made of earthenware.

449. The *cup* is रिकाबी rikabi, the *saucer* रिकाबी rikabi or कटोरा katora, and the *wooden spoon* ढोई doi, and also in East Tirhut चमच chamach or (to the west) चमाच chammach.

450. The large wooden *stirrer* is called कफ्हचा kaphcha in North Bihar, ढोणा doā in North-East Tirhut, and ढोंगा donga in South Tirhut. In Patna it is डाभा dābha, and elsewhere south of the Ganges डब्बु dabbu when made of iron, or कफ्हगीर kaphgir (west generally) when made of wood.

451. The *cushion* by which he places the cake on the side of the oven is रफीदा raphida, or in North-East Tirhut गड़ी gaddi. The हस्तगन्ना hushtagna is an iron bar hooked at the end, and the अर्रा arra an iron bar flattened at the end. They are used in taking cakes out of the oven. The one is held in one hand, and the other in the other. The two together are called जोड़ी jori, or in Champaran कन्सी kansi.

452. The *instrument for making ornamental marks on pastry* is north of the Ganges सांचा sāncha; south of the Ganges it is चोकन chokan in Shahabad, चोकनी chokni in Patna, and elsewhere चोका choka.

453. The खुरचनी khurachni is an implement for cleaning vessels.

CHAPTER VI.—THE CONFECTIONER.

454. The confectioner is छत्तार haluāī in North, and छत्तार halwāī in South Bihar. His *fireplace* is चूल्हा chūlha, and also in Champaran and South Munger बहौ bhatthi, of which the stoke-hole is मुंह munh, and also in Gaya and South-West Shahabad दुआर duār.

455. His open *cauldron* is कड़ाखी karāhi generally, also कड़वाई karhāi or तावा tāwa in Gaya. Of this the handles are उखी danti, कड़ा kara, or कड़ा kanna, with a variant करिया kariya in South Munger.

456. The *shimmer* is झरना jharna in Patna, the north-west, and East Tirhut, छनौट chanauta generally north of the Ganges, पौना pauna in the north-west, Tirhut, and south of the Ganges. In Patna it is

also पौनिया *pauniya*, in South Bhagalpur चट्टी *chatti*, and in Gaya, South Munger, and Sāran झंगन्ता *jhanjhra*. The *large stirrer* is केंचोचा *keoncha*, and the *small stirrer* छोक्कनी *chholni*. In Champāran and North Tirhut it is also खुर्णपी *khurpi*, and in South Bhagalpur खुर्नचनी *khurchani*.

457. The wooden *rolling-pin* is बेलना *belna*, which is worked on a *paste-board*. This latter is called चक्का *chakla* when it is round, and चौकी *chauki* or पट्टा *patra* when it is oblong. Other names are तख्ता *takhta* (North-East Tirhut), पिरिया *pirhiya* (Gaya and South Bhagalpur), and पैदा *pirha* (Gaya and South Munger). The *pestle* for beating the dough is दाबा *dāba*, (South-West Shahabad) दाबी *dābi*, or (North-East Tirhut) दाब *dāb*. Other names are गुर्दम *gurdam* or मुसद *musad* (Champāran), डप्टन *daptan* (Patna), and मुंग्रा *mungra* (South Bhagalpur).

458. The *spoon* is कल्हुल *kalchhul* or in North-East Tirhut करुच *karuch*. The brass *ladle* with a wooden handle for removing the sugar from one vessel to another is डब्बू *dabbu*.

459. The wooden *platter* for sweets is गिर्दा *girda* north of the Ganges and in Shahabad, खोन्चा *khoncha* north of the Ganges and in Gaya and South Munger, खान्चा *khāncha* in South Bhagalpur, and खाँचा *khāncha* or डगरना *dagarna* in Patna and Gaya.

460. The brass *salver* is थारी *thāri* generally, with local variants थरिया *thariya* in Shahabad and East Tirhut and थाल *thāl* in Champāran and East Tirhut. In Saran and Tirhut it is also called छीपा *chhipa*. The deep brass pan is परात *parāt*.

461. The sweetmeats are exposed on stands called तरौनी *tarauni*, local variants being तरौना *tarauna* in Champāran and South-East Tirhut and तरैनी *taraini* in Champāran. In South Bhagalpur they are डेढ़न्ती *tekhti*.

462. He has also a wooden basin, called कठन्ता *kathra*, कठवत *kathwat*, or कठौती *kathauti*; a large ladle, डोहरी *dohri*; and a pair of scales, called generally तराजू *tarāju*, तराजुर *tarāju*, or डेकौरी *tekauri*. It is also टकौरी *takauri* in Tirhut and the west, and नरजा *narja* in Champāran.

463. घस्तार के दोकान, दादा के फतेहा *haludi ke dokān, dāda ke phateha*, is a well-known proverb. A *phateha* is a feast in honour of the dead, at which sweetmeats are given away for nothing. When a person wants to get a thing for nothing, which he has no right to expect, the proverb, which means 'a confectioner's shop is not my grandfather's funeral feast,' is said to him.

CHAPTER VII.—THE TOBACCO MANUFACTURER.

464. The tobacco-seller is तमाकुवाला *tamaku-wāla*, तमाकुफरोम् *tamaku-phārosh*, or तमाकुल्वाला *tamākul-bāla*. He uses a *crushing-lever*, ढेंकी *dhenki*, with a peg, मूसर *mūsar*, मुस्रा *musra*, or समाठ *samāṭh*, fixed in it. It is supported on pillars, खूंटा *khūnta*, खुण्टा *khuntā*, or (in the west) जङ्घा *jangha* or जँघिया *janghiya*, by an axis-pin, किला *killa* or अखौता *akhauta*. It falls on a hollow bed called ओखन्डी *okhri* or ओखन्ली *okhli*, on which the tobacco is placed. When the crushed tobacco is being removed, the beam is supported by a forked stick, which is called टेकनी *tekni*, टेकानी *tekāni*, or (in Shahabad) डेका *theka* or उकन्वा *thakwa*, or in Sāran डेकन्वा *thekwa*. In East Tirhut it is called डेकनी *thekni* or अलगनी *algani*, in Champārān अरन्गनी *argani*, and in South Bhagalpur डेंगना *thengna* or उच्कुन *uchkun*. Sometimes a string, रस्सी *rassi*, is used for this purpose. An illustration of the similar crushing-lever used in pounding bricks will be found opposite § 431.

465. The fragments of tobacco are collected by a *broom*, झारू *jhārū* or बढ़नी *barhni*, which is also called कूंची *kūnchi* or कूंचा *kūncha* towards the west and खरहरा *kharhara* in Patna. The tobacco is sprinkled with water from a *water-pot*, called पन्हांडा *panhanda*, हँडिया *hanriya*, कडाई *karāhi*, पियाला *piyāla*, मटकुरी *matkuri*. In East Tirhut it is called अथरा *athrā*.

466. The *balls* of manufactured tobacco are generally पिलंडा *pilunda* or धोंधा *dhōndha*. Other names are लोहिया *lohiya* (Champārān), गोला *gola* (Sāran and the East), लोंदा *londa* (South Munger and North-West Tirhut), लिट्टी *litti* in Patna and South Munger, and पिंडा *pinda* in Shahabad. टिकरी *tikri* are smaller balls.

467. In a tobacco shop the broad flat metal *plates* are, north of the Ganges, सेनी *seni*, and south of it खान्चा *khāncha* or खोन्चा *khoncha*. The *tobacco-pots* are भान्डा *bhanra*, चरचा *charua*, or चरौ *charui*. The *cloth* covering the stand for the vessels is खरचा *kharua*, झाँप *jhāmp*, or परदा *parda*, and the board on which the tobacco is mixed is पटरा *patra* or पीरा *pirha*. When of stone it is पटिया *patiya*. Instead of पीरा *pirha*, पिरिया *pirhiya* or तखता *takhta* may be used.

468. Among the spices used in manufacturing tobacco are जाता मसी *jata masi*, छड़ीला *chharila*, सुगन्द वाला *sugand wāla*, and सुगन्द कोकिला *sugand kokila*. Plain tobacco is called सादा *sāda*, that which is spiced or scented खंभीरा *khambira* or खमीरा *khamīra*, and a mixture of the two दोरस *doras* or दोरसा *dornsa*.

CHAPTER VIII.—THE PIPE-MAKER.

469. The maker of *gurguris* (*vide post*), who is a कंडेरा *kasera* or brazier, uses a kind of *lathe*, which is called खराद् *kharād*. Of this खुंटा *khunta*, or in South Bhagalpur कुण्ड *kund*, is the block which holds one end of the stem as it is being turned. In it is fixed an iron spike called गुंज *gunj*. फरन्ही *pharhi* is a piece of iron which keeps the stem in its place as it is being turned, and बघेली *bagheli*, or in South Bhagalpur बघैला *baghaila*, is a piece of wood through a hole in which the stem is passed during the operation.

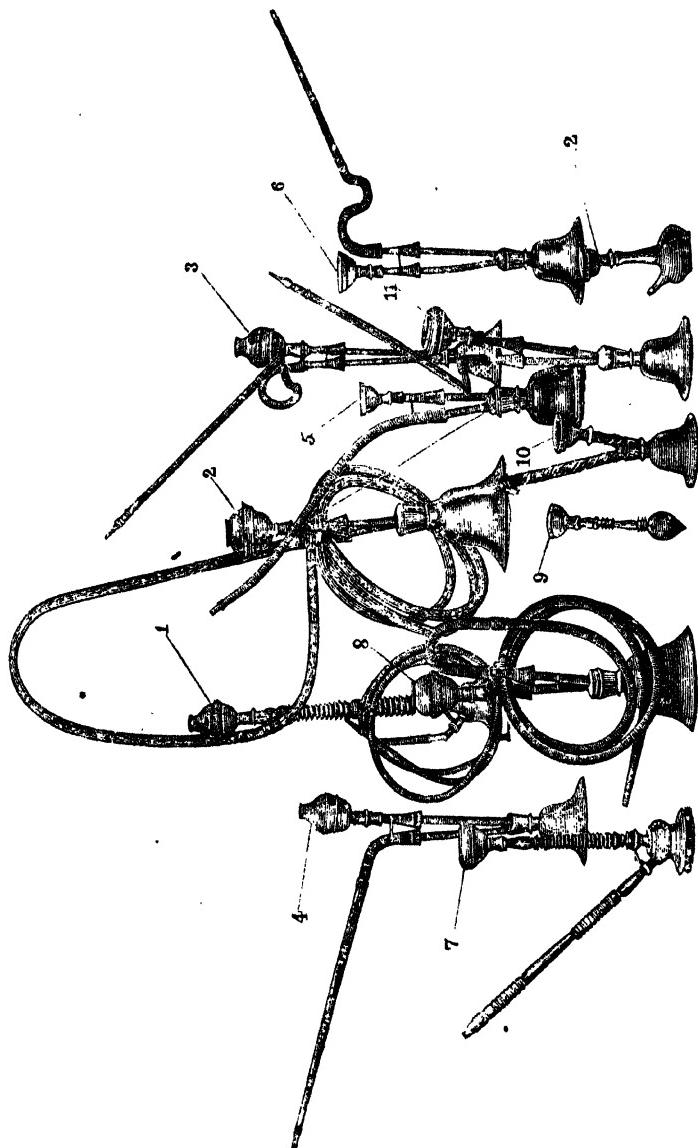
470. The workman uses the *revolving awl*, घरन्मा *barma*, moved by a bow, कमानी *kamāni*, of which the string is तस्मा *tasma*, डोरी *dori*, or जोती *joti*; a broad chisel, चौरन्डा *chaursa*, and a narrow gouge, बहरनी *naharni*, or in South Bhagalpur नेहनी *nehni*; an adze, बसुला *basula*; a small saw, आरी *ari*; a knife, छुरी *chhuri*; and files, रेती *reti*.

471. The maker of hubble-bubbles (नरियरन्वाला *nariyarwala*) uses a रेती *reti* (of which the point is हूर *hūr*), आरी *ari*, घरन्मा *barma*, and गज *gaj*.

472. The pipe (ऊका *hukka*) is of various kinds—

(1) The नरियर *nariyar* or नरियाल *nariyal*, which is the ordinary country hubble-bubble, in which the mouth is applied to the cocoanut itself. It is smoked principally by Hindus. Of this the stem bearing the bowl for burning the tobacco is बोता *bota* or गटा *gatta*. The short smoking-stem sometimes applied to the cocoanut, to save the hands from being blackened, is निगाली *nigali* or नर *nar*. The bowl is चिलम *chillam* or चिलम *chilam*. In South Bhagalpur पौँगी *pongi* is a temporary pipe made of the leaf of a tree. In South-West Shahabad दम्पी *dammi* is a wooden pipe used by travellers, and दम्दमाचा *damdamacha* a pipe used by women.

473. (2) The other kinds stand on the ground, and are more or less similar to each other in shape. The general name is गुर्गुरी *gurguri* when the smoking stem is joined to a tube rising from the brass bowl, and गर्गरा *gargara* when it issues directly from the brass bowl. They are generally made of metal or earth. Another name is फरसी *pharsi*. The tube arrangement for carrying the



A collection of pipes.

1. *Penchidär gargara.*
2. *Satāk or Penchwān.*
3. *Jitehiya kulpidär.*
4. *Kulpidär chaugāni.*
5. *Simple changāni.*
6. *Arhai khānlā.*
7. *Simple gargara.*
8. *Phatah pench.*
9. *Habbé-bubble or nariyar.*
10. *Tharhiya.*
11. *Kehauidär.*
12. *Gauraiya.*

bowl is the same in principle as in the cocoanut kind. The difference is in the smoking-stems (नैचा *naicha*).

Of these there are—

- (a) कुल्फीदार *kulphidār*, that with joints (कुल्फी *kulphi*), allowing the mouth-piece to be moved in any direction. A बेत्तनीदार कुल्फी *kchanidār kulphi* is a joint like an elbow, and a जिलेबिया कुल्फी *jilebiya kulphi* is a twisted joint.
- (b) अहार खम्हा *arhāi khamha*, that with two large bends and one small one.
- (c) डेर खम्हा *derh khamha*, that with two bends.
- (d) ठहिया *tharhiya* or ठड़िया *thariya*, with a short straight stem —used only by poor *Masalmāns*.
- (e) चौगांवी *changāni*, the simplest kind—used by the poor.
- (f) गौरेया *gauraiyna*, a simple kind, made of pottery.
- (g) लटक *latak*, which bends downwards.
- (h) छहेदार *chhalledār*, ornamented with gold or silver rings (छहा *chhallā*).
- (i) सठक *satak*, पेचन्वान 'pechvān', पेंचदार *penchdār*, or फतह पेंच *phatah pench*, are various kinds with the long, snake-like, flexible tube.

CHAPTER IX.—THE PIPE-STEM MAKER.

474. The pipe-stem maker (नैचाबन्द *naichāband* or नैचाबन *naichāban*) uses an *awl*, गज *gaj* or (in Patna) सिंख *sīkh*; a *polishing-knife*, छुरी *chhūri*; a pair of *scissors*, कैच्ची *kainchi* or मेकन्वाज *meknāj*; a *saw*, आरी *āri*; and a pair of *tweezers*, मोचना *mochna*. He also uses तरल्सा *tarla* or *reed*, and चीन *chin* (*Panicum miliaceum*), a superior kind which comes from Sylhet.

475. For making the longest snake-like stems, पेचन्वान *pechvān*, a *board* (तख्ता *takhta*), a *string* (डोरी *dori*), and a *mould* (कालिब *kālib*), are also used. The embroidered work on a pipe-stem is called in South Bhagalpur चान्दार *pāndār* or मोरस्सा *morassa*. The silk work on it is सरासर *sarāsar* or भरावट *bharāwṭ*, the flowered silk work on it बूढ़ी *buti*, the silver work on it अल्फी *alphi*, and the ornamental cloth work, उल्लि चीन *ulli chin*.

CHAPTER X.—THE COTTON-CARDER.

476. The cotton-carder is धुनियाँ *dhuniyān*. For a description of him and his instruments, see § 334 and ff.

477. In addition may be mentioned the पठकन *patkan*, which is an instrument for teasing cotton. It is also called गज *gaj* in Tirhut, Shahabad, Gaya, and South Bhagalpur, and साटी *sati* in Champāran and Shahabad. The फटका *phatka* or फटकी *phatki* is a simple bow used by village women for carding cotton.

478. A lion once met a cotton-carder in the forest, and seeing his carding-bow, mistook him for a hunter. To avoid being killed, the lion addressed him चाहे धरूरी काहे बान, कहाँ चढे दिल्ली शुल्कतान *hāthe dhanuhi kānhē bān. kahān chale Dilli Sultān*,—with bow in hand and arrow on shoulder, where is the emperor of Delhi going? The cotton-carder was equally frightened, but at length mustered courage to reply बन में रहना बन में खाना बड़े के बात बड़े पहचाना *bān men rahna, bān men khānā, bare ke bāt bare pahchānā*,—although he live and eat in the forest, only a gentleman can recognise a gentleman. These sayings have passed into proverbs, the meaning of which is obvious.

CHAPTER XI.—THE SHOE-MAKER.

479. The shoe-maker is मोची *mochi* or मोंची *monchi* in cities, and चमार *chamār* in the country. Among his tools are—

480. The thick iron *pounder* for joining the edges of two pieces of leather which have been previously smeared with paste, which is लोहिया *lohiya* north of the Ganges generally, also लहौंगा *lahaunga* to the west of that tract, and पिटना *pitna* in North-East Tirhut. In Patna, Gaya, and South-West Shahabad it is लोहङ्गा *lohanga*, and in the rest of Shahabad and in South Bhagalpur it is लेहोंगा *lehonga* or टिपना *tipna*. In South Munger it is सिंथा² *singtha*. The paste used is लै *lei*, or to the south-east लै *lai*. In South-East Tirhut it is खरौ *khari*. लसम *lasam* is a similar paste made of pounded boiled rice.

481. The *knife* for scraping the surface of the leather is in North-West Bihar रँपी *rampi* or रापी *rāpi*. In Tirhut, the west, and South-East Bihar it is also खुरपी *khurpi*. In Gaya it is खुरपा *khurpa*, and in Patna रम्पा *rampa*.

482. The large *awl* is सुतारौ *sutari*, with a variant सुताली *sutali* in Gaya. To the east it is also लोखर *lokhar*, in Champaran लांचःख

lāhkhar, and in South-East Tirhut आर *ar*. The awl with a hook at the end for sewing is कटरनी *katarni*. In South Bhagalpur it is उकना *takna*, and in South Munger टिपुनी *tipuni*. The medium-sized awl is मँगोला *manjhola* or मँभोली *manjholi*.

483. The *horn* for grease is सिङ्गा *singa*; south of the Ganges, it is also रिङ्ग *singh*.

484. The *last* is फरन्मा *pharma* or (north of the Ganges and the South-East) कल्बूत *kalbut*; south of the Ganges it is also, in Gaya, कालबूद *kālbūd*, and कल्बूद *kalbūd* elsewhere.

485. The *wedges* of wood or leather fastened to the last to make it fit are परतहा *partaha* (also in South Munger), or परत्तहा *partāha* in Shahabad, and पच्छी *pachchi* in the south-west of the same district. In South Munger they are कपच्चरी *kapchheri*.

486. The *chisel* for paring the edges of the sole is खुरपी *khurpi*. The sort of wooden chisel for smoothing the surface of the leather is बँगा *benga* to the east, बेंगा *beunga* north of the Ganges, or बेंगोंगा *beonga* or बेंगोंगी *beongi* elsewhere south of it. In South Bhagalpur it is पेलन *pelan*.

487. A wooden *block* for beating the leather is हाँमर *hāmmar* in South Munger and Gaya and घामान *ghāmān* in South-West Shahabad. The *block* on which the leather is cut is पिरिया *pirhiya*, or in South Bhagalpur चिला *silla*, and in Sāran पिरन्ही *pirhi*.

CHAPTER XII.—THE BLANKET-WEAVER.

488. The blanket-weaver is गरेरी *gareri* south of the Ganges and भेंडिहर *bhenrihar* north of the Ganges; also in East Tirhut मरार *marar*.

489. He uses a simple *loom*. The stick on which the blanket is wound as it is woven is ओक्नर *oknar* south of the Ganges. North of the Ganges it is सिंजोय *sinjoy*, also सिंजो *sinjo* in Tirhut and कम्हर *kamhar* in Champāran. The supports for this beam are खुटी *khutti*, खुंटी *khūnti*, or (in Gaya and East Tirhut) खूंठा, *khūntā*. In South-East Tirhut they are also गाली *gāli* and गली *yallī* or गलियारी *galiyārī* in Champāran. In Shahabad the left support is called बरनी *barni*, and the right hand one गाली *gāli*. In the same district the support furthest in front of him is धुरा *dhūra*, and in Champāran धूइ *dhūi*.

490. The *beam* to which the web is fastened at the opposite end from the weaver is ओहरी *ohari*. बें *ben* or बेंव *benvo* is a wooden imple-

ment which is passed between the thread of the web to drive tight each thread of the woof. In South-East Tirhut it is also called छपा *hatha*.

491. The *movable sticks* placed at intervals to separate the threads of the web are तग्नधरी *tagdhari* in Tirhut and Sāran and बैलत *bailat* elsewhere, except बैलाठ *bailath* in Shahabad and बरत *barat* in Champāran.

492. The *heddles*, or implement for alternately raising and depressing the threads of the web, are चपनी *chapni*; also in South-West Tirhut घटी *phatthi*.

493. The wooden *scraper* for removing knots or excrescences from the thread is खिक्होरना *khikhorna* or खिखोरनी *khikhorni* north of the Ganges, also खिधोरना *khidhorna* in Champāran. In Patna it is खिलोरना *khilorna*, and elsewhere south of the Ganges खिल्होरना *khilhorna*.

494. The thick iron *needle* is सूा *sua*, or in South Munger सूज *suj*. The *shuttle* is सरगाँ *sargān* in South Munger and north of the Ganges, and सेरङ्ग *serang* or सेरङ्गा *seranga* south of it.

495. In Sāran and South-West Tirhut the भाँडी *bhānri* is a thick bamboo which is placed between the two threads of the warp. In Champāran it is सासत *sāsat*, in South-East Tirhut सांसर *sānsar*, elsewhere south of the Ganges साँसत *sānsat*, and elsewhere चाँगा *chonga*.

CHAPTER XIII.—THE FANCY SILK OR FRINGE-MAKER.

496. This man is called पटवा *patwa* or पठ़ेरा *pathera*. In Sāran he is called पठ़ेरी *patheri*.

497. He uses the कतना *katra* or कत़ाला *katla*, a piece of wood with four holes, in which four threads are fixed for winding.

498. The *wooden reel* furnished with a handle is बटनी *batni* generally. The *small wooden reel* is अणी *anti* or चरक *charakh*. An optional local name is गटी *gatti* in South-West Shahabad. गोली *goli*, or in Tirhut and South Munger पेचक *pechak*, is a ball of thread. The *winding-stick* is तीली *tili* in Patna, बेलन *belan* in Shahabad, and लाताँ *latain* in North-West Bihar.

499. His *scissors* are कैची *kainchi*. The *coarse needle* for smoothing roughnesses in thread is सलाई *salāi*, also टकुआ *takua* in East Tirhut, and टेकुआ *tekua* in Champāran. The ivory *smoother* is मठार *mathār*,

or in Sāran मठरना *matharna*. The *large darning-needle* is छांसा *sūa*. The *fine needle* is सूरे *sūi*, also नानमुहिया *nanmuhiya*.

500. The iron *hook* with a ring which goes round the toe is अङ्कुरा or अङ्कुडा *ankura*, also अङ्कुसा *ankusa* and अङ्कुसी *ankusi* in Gaya and North-East Tirhut. This hook is supported on a stand called थूनु *thūnu* in Patna, थौना *thauna* in Gaya, थला *thalla* in South-West Shahabad, थौना *dhauna* in the rest of the district, and थम *tham* to the east generally.

501. The *drum* off which the thread is wound is परेता *pareta*, परन्ता *parta*, or परन्ती *parti* in North-West Bihār. The bamboo frame on which the thread is wound is नटन्वा *natwā* or लटन्वा *latwā*. In Patna it is नटाई *natāi*, and in Gaya and the South-East नेटन्वा *netwā*.

CHAPTER XIV.—THE EMBROIDERER.

502. The embroiderer is जरन्दोज *jardoj* or (south of the Ganges) कारचोबी बाला *kārchobiwāla*, and he makes embroidery (कारचोबी *kārchobi*) on the कारचोब *kārchob* or embroidery-frame, on which the work is stretched. This frame is rectangular; and of the parallel pairs of sides, one pair is called (in Patna) समसेर *samsēr* or (in Gaya and the west) समसेरक *samsērak*, and the other तीक्ष्णी *tili* in Patna, फरद *pharad* in Gaya and Sāran, and पट्टी *patti* in Shahabad.

503. The small *needle* is सूरे *sūi*, and the sewing-awl चुतेमान *sutemān* north of the Ganges, चुतवान *sutwān* in Gaya and Shahabad, छांसा *sūa* or बड़ि सूरे *bari sūi* in Patna, Gaya, and South Munger.

CHAPTER XV.—THE DYER.

504. The dyer is रँगन्देज *rangdej*, in opposition to the रँगचाज *angsāj* or painter. In North-West Bihār he is called रँगन्देजी *rangdejī*.*

505. He uses a *vat* or pot sunk in the ground for his dyes. This is called north of the Ganges माट *māt*. In Patna it is माँट *mānt*, and to the east माठ *māth*. In Shahabad it is छोँड *chhonr*, and in the south-west of the district कुण्डा *kundu*. In Gaya and East Tirhut it is कुण्ड *kunr*, and in South Bhagalpur and East Tirhut गोली *goli*.

* This word is often confounded with the word अंग्रेजी *Angreji* ‘English’; and in jest, or when speaking facetiously, the English in India are called रँगन्देज *angrej*, or ‘dyers.’

506. His *half-round pot* is अथरा *athra* or नाद *nād* north of the Ganges, in Shahabad, and South Munger. In South-East Tirhut and South Munger it is also called कड़ाई *karāhi*. In Patna and Gaya it is चाँड़ी *hānri*, and in South Bhagalpur कड़वार *karhāi*.

507. The wooden *filter-frame* on which the cloth is hung like a bag with the dye inside is चाँड़ी *mānji* or मान्जी *manji* generally. In South-West Tirhut it is मिर्ला *mirla*, in North-East Tirhut झोरी *jhori*, in Gaya माँजी *mānjhi*, and in South Bhagalpur चम्मल *chammal*. The string tied to the cloth is कसन *kasan*, and the cloth with the dye inside it in South Munger and Patna फुलगर्ना *phulgarna*.

508. The *stirring-stick* for mixing the dyes is चड़ी *dandi*, or in South Munger चड़ा *danta*, in South Bhagalpur टेक्हती *tekhti*, and in North-East Tirhut लरना *larna*.

CHAPTER XVI.—THE WOOD-PAINTER.

509. The wood-painter is रँगन्साज *rangsāj*, as distinct from the रँगन्डेज *rangrej* or dyer. He uses two kinds of *paints*—one अस्तर *astar*, which is a paste made up with chalk and gum, and the other रोगन *rogan*, which is made up with resin and oil.

CHAPTER XVII.—THE TIN-MAN.

510. The tin-man (*कलैगर* *kalaigar*) uses a *bellows*, called भाथी *bhāthi* south of the Ganges and in East Tirhut; elsewhere it is called धौक़नी *dhaukni*. Another name current south of the Ganges is एक-एक्कु भाथी *ekhatthu bhāthi*. The two sticks used as handles are north of the Ganges and in South Munger छत्ती *hatthi* or छत्तु *hatthū*, and south of it, and also in Tirhut, चड़ा *danta*. In South-East Tirhut they are also छत्ता *hattha*. The bamboo pipe is चौंगा *chonga*, also in North-West Tirhut नराउ *naraūa*, in Gaya and Shahabad नराऊ *narāūn*, and in South Bhagalpur चौंगी *chongi*.

511. The *solder* is रँगा *rāṅga*, and the *soldering-iron* बैद्या *kaiya*. He also uses cotton-wool, रूरी *rūrī*, and pincers, सर्सी *sarsī* or चैंडी-सी *sanrsī*. The ठिक़-दा *thikra* or खोरिया *khoriyā* is the flat tile for melting the solder.

512. The *tin-cutter* is कैंची *kainchi*, and he also uses the small hammer, रथौरी *hathauri*, and the *compasses* परन्काल *parkāl*. The *tin-scaper* is नेहनी *nehni* or लेहनी *lehni*; also खुरचुनी *khurchuni* in South Bhagalpur.

513. The सबरा *sabra*, सबरी *sabri*, or (in South Bhagalpur) शाबल *sabal*, is a small kind of *anvil*, made of a bent piece of iron, with one end pointed and stuck in the ground.

CHAPTER XVIII.—THE JEWELLER.

514. The jeweller is सोनार *sonār*, or in Gaya सोनी *soni*. In Champārau and North-West Tirhut he is सोनगढ़ा चा सोनार *songarhua sonār*.

515. Amongst his implements are the *tongs*, which are संकुचा *sursa* or संकुचनी *sanrsi*.

516. The *pincers* have various names. Large pincers are चिमटा *chimta* in South-West Tirhut, also सेहुना *sehuna* generally to the west; सोहना *sohna* to the east and in Gaya, and चूंटा *chūnta* in Patna. Smaller ones are चिमटी *chimti*, सेहुनी *sehuni*, सोहनी *sohni*, or चूंटी *chūnti*. Another kind is गङ्गा *gahaa*, which are the large pincers. Nippers are गङ्गर *gahri*, or in South Bhagalpur गङ्गसी *gahuli*. The कग्नुचूर्णे *kagñuchūrṇe* are nippers twisted at the head for holding the crucible in the fire. These may also be called बग्नसंकुचनी *bagsanrsi* in North-West Bihār and बग्नमुखर्णे *bagmuhin* in Tirhut and Champārau.

517. The जमूरा *jamūra* or जमूरी *jamūri* are *wire drawing-pincers*, and the perforated wire plate is जम्बी *jantri* south of the Ganges, in North-West Bihār, and East Tirhut, जैन्त्री *jaintri* north of the Ganges generally, and जत्री *jatri* in Champārau and North-East Tirhut.

518. The iron needle-shaped tool for making links of chains is टेकुली *tekuli* to the north-west, टकुआ *takua* to the east and south-west, टेकुआ *tekua* in Sāran, Patna, and Gaya, and टेकुरी *tekuri* in South Bhagalpur.

519. The *compasses* are परःकाल *parkāl* or कम्पास *kampās*, or in South-West Shahabad चलाँकी *chalānki*.

520. The *chisel* with a round knob for embossing circular ornamentation is खलनी *khalni*, or in Tirhut खोलनी *kholni*.

521. The *cold chisel* is छेनी *chheni*, and a smaller variety is कलम *kalam* south of the Ganges.

522. The *cutters* are कैची *kainchi*, and also to the south, except Patna, कतरनी *katarni*.

523. Amongst *hammers* घौरा or घौड़ा *hathaura* is the largest. The medium-sized is मरिया or मडिया *mariya*, with a variant मरेया *mareya* in North-East Tirhut; in Gaya it is मठरनी *matharni*. The smallest

is गोलमुहाँ *golmuhan* or गोलमुहीं *golmuhin*; another name is खोलमरिया *kholmariya* in East Tirhut.

524. The small pointed *anvil* is समदान *samdān*. The curved anvil is एकन्धार् *ekudāi*, or in East Tirhut एकाबे *ekābe*.

525. The bell-metal *anvil* sunk with several depressions for making repoussé work is कंसुला *kansula* in North-West Bihār, कंसङ्ला *kansla* in East Tirhut, कांसुला *kānsula* in South Tirhut, कांसङ्ला *kānslu* in South-West Bihār, and कस्ता *kasta* in South Bhagalpur and South Munger.

526. The square-headed *anvil* is निहार् *nihāi*, or in Champāran and North-East Tirhut नेहाई *nehaë*, and नहार् *nahāi* in South-East Tirhut. In South Bhagalpur it is लिहार् *lihāi*.

527. The *anvil blocks* sunk in the ground are चाहा *chāha* in Sāran and South-West Shahabad. In Champāran and West Tirhut they are ढेहा *theha*. In Shahabad they are एकन्ठा *ektha*. In Patna, Gaya, and Tirhut they are परङ्कठ *parkath*, and in South-East Tirhut also पिरन्गिती *piryithi*.

528. The *blow-pipe* is बक्नार् *baknār*, or in Sāran बक्नलू *baknal*.

529. The hollow *cane* for blowing up the fire is नरी *nari*, with local variants नारी *nāri* in Gaya, लारी *lāri* in North-East Tirhut and South Bhagalpur. In South-East Tirhut it is optionally फुकाठी *phukāthī*. The *fireplace* is अंगैठा *anguitha* north of the Ganges and अंगेठा *angetha* south of it. Another name for this last is बोरन्सी *borsi*. The *fan* for blowing up the fire is पङ्क्षा *pankha* or पङ्क्षी *pankhi*; also in South-West Shahabad it is बेनियाँ *beniyān*. In North-East Tirhut भट्टी *bhatti* is the dry powdered earth used for cooling the hot metal.

530. The small clay *crucible* is घडिया or घरिया *ghariya*. It is made of a mixture of clay and rags called in Shahabad कंपन्हौट *kam-praut*, and in Champāran कप्राउट *kapraut*.

531. An *ingot* not beaten out is कामी *kāmi*, or in Gaya उक्नार् *ekudāi*. In Sāran it is थक्का *thakka*, in Champāran and North-West Tirhut छल्की *chhalki*, South-East Tirhut गद्दी *gaddi* or थोक *thak* (also in South Munger), in South Bhagalpur थौक *thauk*, and in Tirhut generally except the north-west छिल्की *chhilki*. A block of silver beaten out flat is चौरन्ता *chaursa*.

532. The iron *ingot mould* is परङ्गजहनी *pargahni* to the west and परङ्गनी *parghani* in Patna and Gaya. In East Tirhut it is डारा *dhāra*, in Sāran कम डारा *kam dhāra*, and in South Bhagalpur नाली *nāli*.

533. The *moulds* of various sizes into which metal is beaten are कट्टकिरा *katkira* north of the Ganges, कठकिरा *kathkira* south of it to the east, ठस्सा *thassa* in Saran, and ठप्पा *thappa* in Gaya and Shahabad. In Shahabad similar moulds are बह्का *bahka*, लहरिया *laheriya*, गोखलू *gokhlu* (also in South Bhagalpur), and मोतिया *motiya*. To the west रहतवार *rahatwār* is a mould in which round articles are beaten into shape, and गुँजन्ही *gunjri* is a similar smaller one. In the same tract पगड़ी ठसा *pagri thasa* are milling moulds, such as those in which the edge is given to a rupee. These last are called in South Bhagalpur खोरा बिछी *khira bichchi*, बाँह *bānh*, or पगड़ा *pagra*.

534. *Pattern stamps* for ornaments are डौसा *thonsa* in Shahabad, ठासा *thāsa* in Gaya and South Bhagalpur, डौस *thdns* in Patna, and छापा *chhāpa* in South-West Shahabad and South Munger.

535. The *katorī* *katori* is a box or cup for holding scraps of silver. In North-East Tirhut it is called डिबिया *dibiya*, and in Tirhut and to the east सितुहा *situha* or रंगेहरी *rangehri*.

536. The *polishing-brush* is बराँच्छी *baraunchhi*. In South-East Tirhut it is also called कुच्छी *kuchchi*. The polishing stone is ओपनी *opni* or पोत *pot*.

537. The *touch-stone* is कसौटी *kasanti*. A jeweller's wages is गढार *garhār*.

CHAPTER XIX.—THE LAPIDARY.

538. The lapidary is हक्काक *hakkāk*, or in South Bhagalpur मोहली *mohli* लोहार *lohār*, and he uses a revolving *grindstone* or सान *sān* or in Shahabad चकर *chakar* सान *sān*, made of corundum powder and lac. The bow for turning this is कमाना *kamāna* or (to the west) कमानी *kamāni*. Its props are खुन्टा *khunta*, देवाली *dewāli*, or एक्था *ektha*. Its wooden axle is सँखा *sānkhā* in Patna and Gaya, लट्टु *lattu* in Shahabad, and कून *kūn* to the east.

539. The agate *burnishers* are घोंडा *ghontu*, and the round ones चिंडी *silli*; the *pincers*, चूटी *chūnti* in Tirhut, Patna, Gaya, and the east, चिमटा *chimta* in Saran, and चेहनी *sehuni* in Shahabad; the iron *graver* is सलाई *salāi*; the *cutters*, कैची *kainchi*; the small *hammer*, रथोरी *hathauri*; the *anvil*, निहाई *nihāi*; the *pincers*, सँझसी *sanrsi*; and the revolving *awl* जिला *jilā* सान *sān* or खर सान *khar sān*.

CHAPTER XX.—THE SEAL-MAKER.

540. The seal-maker is मोहरकाⁿ *moharkan*, and he uses a machine called a चरक्का *charakh*, of which the principal portion is a revolving awl, बर्नमा *barma*.

541. The *hammer* which he uses is मथनी *mathni* or मरिया *mariya*; the *stone* to which the metal to be engraved is fastened is धेमा *dhema*; and the *diamond* pen is कलम *kalam*.

CHAPTER XXI.—THE GOLD-WASHER.

542. The gold-washer is called नियरिया *niyariya* or नियांत्रिया *niyātriya* north of the Ganges and in Patna; elsewhere south of the Ganges he is called सन्धोचा *sandhoa*, and South Bhagalpur नियार धोचा *niyār dhoa*.

543. He uses the कठना *kathra* or *wooden pan* for washing the ashes of jewellers' shops. Another name current in Patna and Gaya is कठौती *kathauti*. The *ashes* are नियारा *niyāra* or नेआरा *neāra*, and they are collected by a scraper, खुरपा *khurpa*, and a broom, कुंची *kunchi* or कुठा *mūtha*. South of the Ganges the पखुरी *pakhuri* is an iron instrument for collecting the ashes.

544. His *sifting-pan* is छहन *chhattan*, or in Patna and Gaya ढकना *dhakna*. In South Bhagalpur it is चौचहा *chauhatta*.

545. His *bellow*s are भाथी *bhāthi*; his *blow-pipe*, बकनार *baknār*, or in Shahabad बकनल *baknal*; and the earthen pipe of the vessel which remains in the fire, सुसन्ता *susnta* north of the Ganges and सुंसा *sunsā* south of it. In Sāran it is also नरौचा *naraaua*.

546. His *pincers* are उँडसी *sanrsi*, or in North-West Tīrhat सन्सा *sansa*; and the iron *stirrer* सौंक *sink* north of the Ganges and सौंख *sinkh* south of it. Another name for the latter is लाला *salai* in North-West Bihār.

547. The earthen crucible is घरिया or घरिया *ghariya*, also ढीब *dhīb* in Patna and Gaya and अदा *adda* in South Bhagalpur. These crucibles are of two kinds: the first only destroys the dirt, leaving all the metals behind, and is called बगलौटी *baglauti*. The second destroys all the baser metals left by the first, and leaves only the gold and silver untouched. It is called पुन्हर *punhar*.

CHAPTER XXII.—THE BRAZIER.

548. The brazier is डडेरा *thathera*, but in Shahabad he is also called कसेरा *kasera*, which properly means a brass-founder. In North-East Tirhut he is डडेरि *thatheri*. He is famous for his powers of swindling, as in the proverb डडेरि डडेरि नहाँ बदला होय *thatheri thatheri nahāñ badla hoy*,—braziers don't traffic with each other (for if they did, it would be diamond-cut diamond).

549. He uses the निहाई *nihāī* or नेव्य *nevāī*, or *anvil*. In East Tirhut this is also called लेहाई *lehāī*, and in Patna, Gaya, and South-West Shahabad पथल *pathal*. The समदान *samdān* is the pointed anvil, which is also called in Gaya and Shahabad एकन्धार *eknār*. The चबरा *sabra* or, in the south-east चाबर *sabar*, is an anvil round at the top. The circular anvil for shaping the mouth of a vessel is चौका *chauka* south of the Ganges and बगल्भामध्यां *bagalbhāra* north of it. South of the Ganges the गोडिया *geriya* (Gaya) or दुगोडी *dugori* (west) is a sort of wooden anvil or block. The गोली चबरी *goli sabri* is a kind of anvil for pushing up any indentations. In South Bhagalpur it is called गोलन्धाबर *golsābar*. The खराई *kharāī*, or in Shahabad दबन्धा *dabnā*, is a kind of anvil on which hollow vessels (*गगन्ता* *gagra*) are hammered out. It stands on the two-legged दुगोडी *dugori*, also called खराट *kharāt*.

550. The *cutters* are कैची *kainchi*, also कात *kāt* in Gaya and North Tirhut.

551. The *stirrers* are—(a) for stirring solder, कैया *kaiya* south of the Ganges and चराई *charāī* north of it; also लोपन *lopan* in East Tirhut : (b) the iron stirrer for mixing up the flux, पन्देनी *pandeni* north of the Ganges and Gaya, पेनेनी *peneni* in Shahabad, and पनकाठी *pankathi* (of wood) in South Bhagalpur.

552. The *pincers* are संकसी *sansi* or सँकसी *sanrsi*, also गँडवा *gahua*; the *file* रेती *reti*, and the *hammers* चबैरा *hathaura* or चबौरी *hathauri*, also मठना *mathna* north of the Ganges and to the west, मरिया *mariya* in East Tirhut, and घन *ghan* in North-East Tirhut.

553. The *vessel for holding the flux*, चोहागा *sohāga* or पाण्डा *pāñā*, is कटोरी *katori*. In South Bhagalpur it is पनवाला *panvāla*.

554. The *bellows* are भाढी *bhāḍī*; the *crucible*, चडिया or चरिया *ghariya*; the *tongs*, संकसी *sansi*; and the perforated *cover for the crucible*, ओहार *ohār* north of the Ganges, South Munger, and South-West Shahabad; also झाँप *jhāmp* in South-East Tirhut and South

Munger, झाँपन *jhāmpan* or झाँपना *jhāmpna* in Patna and Gaya, छिपौना *chhipauna* elsewhere in Shahabad, and कर्हाई *karhāī* or मुण्डन *mundan* to the east.

555. The *mallet* is मुँग्री *mungrī*. The *scales* are तराजू *tarāju* or तरजूर *tarjūr*. The *polisher* is छोलनी *chholni* or लेहनी *lehni*. In South Munger it is also नेहनी *nehni*.

CHAPTER XXIII.—THE BRASS FOUNDER.

556. He is कसेरा *kasera*, and in Gaya also तम्हेरा *tamhera*.

557. He uses *moulds* of various kinds, called सांचा *sāncha*, or in Shahabad कम्बलना *kambalana*. His *lathe* is खराद *kharād*, or in Shahabad and South-East Bihar कुन्द *kund*. His large *pincers* are संडंसा *sanrsa* or सन्सा *sansā*. His *crucible* घरिया *ghariya*, of which the mouth is मुँह *munh*. His broad chisel is चौरसा *chaursa* or चौरसी *chaursi*, also लेहनी *lehni* in Shahabad and चेनी *chheni* in the south-west of the same district.

CHAPTER XXIV.—THE BRASS BANGLE-MAKER.

558. The brass (काँसा *kānsa*) bangle-maker (ठडेरी *thatheri* or ठडेर *thatherar*) makes बांधी *bānhī*, which are brass bangles worn by the lower classes. To the east they are called बतिसी *batisi*, and in South Bhagalpur बस्ती *basti*. When a number of these are worn, those at each end are called बन *ban* or (South-East Tirhut) कचरुखी *kachrukhi* and (Saran) कतरी *katri*. Of these the one highest up the arm is called अगुआ *agua* or अगेला *agela*, and that nearest the hand, पछुआ *pachhua* or पचेला *pachhela*.

559. He uses the following implements. Variants of the names already given in other chapters will not be repeated here :—

560. नेहाय *nehāy*, the anvil; हथौरी *hathauri*, the hammer; संडंसी *sanrsi*, the pincers; रेती *reti*, the file; चेनी *chheni*, the cold chisel; भाथी *bāthi*, the bellows; घरिया *ghariya*, the crucible; and ढाढ़ी *dhāra* or सांचा *sāncha*, the mould, in which कामी *kāmi* is the orifice through which the molten alloy is poured.

CHAPTER XXV.—GLASS-MAKER AND GLASS BANGLE-MAKER.

561. These are the चीसा धरेवाला *cīsā dharewālā* or glass-manufacturer; the मनिहार *manihār*, who makes glass bangles; and the छुरिहार

or चुरिहार *churihār* or चुरिया *churiya*, who makes the embossed ornaments on glass bangles.

562. Their *furnace* is called भट्ठी *bhatthi*, of which the opening through which the melted glass is removed is बारा *bāra* north of the Ganges, मोह्रा *mohra* in Shahabad, and elsewhere दरवाजा *darwājā*. This is closed by a cover called अल्वारी *alvāri* north of the Ganges and in South Munger, ओल्वारी *olwāri* in South-West Shahabad, झपौना *jhapuna* in Shahabad, and elsewhere झपना *jhapna*.

563. The earthen *crucible* is ठिक्कर *thikkar* or ठिकरा *thikra* generally, also कड़ही *karahi* in South-East Tirhut, and डिबरा *dibra* in Patna and Shahabad.

564. The *spoon* for putting the glass into the crucible is करण्कुरा *karehhul*. The iron *hook* for taking out the glass is अंकुरी *ankuri* or अङ्कुरा *akura* in Patna and the west, अकुरा *akura* in South-East Tirhut, इय अकुरी *hath akuri* in South Tirhut, इय उकरी *hath ukri* in South Bhagalpur, and डरनी अकुरी *dharni akuri* in Champāran. The instrument for turning the glass in the crucible is अकुरा *akura* generally, and कलचुला *kalchhula* to the west.

565. The *stone* on which the ring is shaped is पत्थर *patthar* or पत्थल *patthal* north of the Ganges, and पथरी *pathri* south of it. The *mould* with a handle for shaping the bangle is काल्बूत *kālbūt* north of the Ganges, and कल्बुद *kalbul* or साँचा *sāncha* south of it. The handle of this is सरकंडी *sarkandi*.

566. The long iron *poker* on which the glass is melted is सलाग *salāg*; the flat iron instrument for shaping the ring is माला *māla*; and the instrument for widening the ring to the required size बेधवार *bedhwār* in North-West Bihār, बधवारी *badhwāri* in Patna and South Tirhut, and बधर्ना *badharna* south of the Ganges. The छोटि बेधवारी *chhoti bedhwāri*, &c., or छोटि अकुरी *chhoti akuri*, is the instrument for taking the ring off the mould. In South Bhagalpur it is घरझी *gharanni*.

567. Other instruments used by the glass bangle-maker are टिक्क्हठी *tikhthi*, which are bamboo slips for holding the bangles in the fire; पन्नी *panni*, leaves of solder; फोकाठी *phokāthi* (Gaya and South Bhagalpur), फोँफी *phonphi* (West Tirhut and South-West Shahabad), or नरी *nari* (Patna, South Munger, Tirhut, and rest of Shahabad), which is the pipe for blowing up the fire; the अंगेठा *angethā* or अंगेठी *angethi*, which is the fireplace; and चुंटा *chānta* (Shahabad), चुण्टा *chunta* (Tirhut, Gaya, and South Munger), चुंटी *chānti* (South Bhagalpur), or चिमःठा *chimta* (generally), which is the pincers.

568. In Shahabad a famous maker of glass bangle ornaments was one *Samman Churiya*. It is said that when boys he and a king were pupils in the same school, and each promised that on his marriage he would show the other his wife. Samman married first, and did so. When, however, the king married, he refused to carry out the agreement and show his wife to Samman. The latter thereupon disguised himself as a female bangle-maker, and, gaining admission to the female apartments, sold some ornaments to the queen in the presence of the king, who praised the workmanship, saying the bangles were like ivory ones. Next day the king began to boast of his high character, and how he would never allow his wife to be seen by an outside man, when he was interrupted by Samman reciting the following verse, which showed the other how he had been made a fool of :—*समन चुरिया ज गहै ज्यों इक्की के दान, बाँच पकड़ि रस लेत है, बैठे देखै कन*
Samman Churiya ū garhen jyoñ hasti ke dant, bāñch pakari ras let hain,
baithe dekhen kant,—Samman the bangle-embosser makes bangles like
ivory. He held her by the arm, and had the pleasure (of seeing her)
while her husband was sitting by.

569. The stamp for making embossed ornaments on the bangle is *सांचा sānchā* (Tirhut and the south-east), *करैली कड़ना karailī katna* (Champāran), *ठप्पा thappa* (South-West Shahabad), and *चापा chhāpā* (Tirhut and elsewhere in Shahabad). In Champāran and South-West Tirhut *तोगर togar* is an instrument for embossing.

CHAPTER XXVI.—THE LAC BANGLE-MAKER.

570. The lac (*लाक lākh* or *लाह lāh*) bangle-maker is *लहेरी laheri* or *लहेरा lahera*. He uses a block of wood with a handle, on which the bangles are fitted, which is called *कुन्द kund*; a *सांचा sānchā*, which is a brass mould for embossing ornaments; and a *चुभकी chubhki* (and also to the east *चुभती chubhti*), which is an ivory mould for embossing. His bamboo pipe for blowing the fire is *नारी nāri* or *नरी nari*, also *फुकाठी phukāthi* or *लारी lāri* in South Bhagalpur and *फुखाठी phukhāthi* in North-East Tirhut.

571. A bangle, whether of glass or lac, is *चुरी chūri*. The latter variety is also called *लाही lahthi*. Of these the thickest, or keeper, which prevents the thinner ones slipping over the hand, is *कंगनी kangni*. The end bangles of a set are *बांद band*, or in South Bhagalpur *लरना larna*, and the intermediate ones *सुरक्षी surki*, and in South Bhagalpur *पांडा pahta*.

Potter (*Kumhār*) at work



CHAPTER XXVII.—THE POTTER.

572. The potter is generally called कुम्हार *kumhār* or कुम्हन्ता *kumhra*; in the east he is also called पण्डित *pandit*, and in Patna and Gaya also परजापत *parjāpat*. In Shahabad he is कुंहार *kunhār*, and in the south-west of the district कोहार *kohār*. Concerning him there is a proverb, निचन्त सूते कुम्हन्ता, मटिया नठ वे जाय चोर *nichint sūte kumhra, matiya na le jāy chor*,—the potter sleeps secure, for no one will steal clay. His wife is known as कुम्हैनि *kumhaini* or कुम्हैन *kumhaīn*, as in the proverb तेली बैल ला कुम्हैनि उति *teli bail la kumhaini satti*,—for the sake of the oilman's ox, the potter's wife has become *suttee*, i.e., she interests herself in other people's affairs.

573. His *wheel* is चाक *chāk*, which is turned by a stick, चकैथ *chakaith*, or in North-East Tirhut छरि *chhari*, on a peg, which is कीला *kila* or किला *killa* to the west, and खुंटी *khūntī* or खुट्टी *khuttī* to the east. In South Bhagalpur it is, however, सिला *silla*.

574. The implement for mixing the clay is लेह्सुर *lehsur* north of the Ganges and लाह्सुर *lahsur* south of the Ganges generally. In Shahabad it is कटनी *katni*, and in South Bhagalpur पादा *patta*.

575. The *rammer* for consolidating the clay is पीटन *pitan* when made of wood; when made of earthenware it is पिँड़ *pinr* north of the Ganges generally and in Shahabad, पिढौर *pirhaur* or पिँढौरी *pinrhuri* in Patna, and पिँढुर *pinrhur* in Gaya. In South Bhagalpur it is पिनौरी *pinauri*. The clay is smoothed with an instrument called मिलौना *milauna* north of the Ganges and in South Munger, and also मजनी *majni* in South-East Tirhut and South Bhagalpur.

576. The *moulds* for shaping vessels are अथरी *athri* generally. Other names are कठधरी *kathathri* in Patna and करधरी *karthari* in South Bhagalpur. The pots when ready are severed from the wheel by a string called छेवन *chhewan*; also छौनी *chauni* in Patna and छेवनी *chhewni* to the east. In South Bhagalpur it is छेवनो *chheuno*. Another name is कम्ठी *kamthi* in North-West Tirhut. The चचा *sancha* or सांचा *sāncha* is a mould used in making tiles.

577. The *kiln* is आवा *āvā*.

578. The *clay-pit* has many names, viz. चूचाँ *chūān* (South-West Tirhut), खँडार *khanrār* (Patna), मटिखान *matikhān* (West Tirhut, Gaya, and Shahabad), मठखाना *mathkhana* (South-West Shahabad and Tirhut), मटखभा *matkhabha* (South Bhagalpur), मठङ्कोर *matkor* (Patna and South

Munger), and मटियार *matiyār* (South-East Tirhut). Other names are कोहन्गर *kohanrgar* in Sāran and मटक्हम *matkham* in North-West Tirhut.

579. The earthen pot in which the water which the potter uses while making the vessel is kept is called चक्खर *chakwar* in the north-west; also अथवानी *athwāni* in North-West Tirhut, अथवानी *hathwāni* in Gaya and South-East Tirhut, and कदैठ *kudaith* in South Munger. In South Bhagalpur it is चकोड़ी *chakori* or अथपानी *hathpāni*.

CHAPTER XXVIII.—THE FIREWORK-MAKER.

580. The firework-maker is आतशबाज *ātashbāj* or आतशबाज *atashbāj*. In Shahabad and South Bhagalpur he is रवाइसुला *ravaisulā*. In South Bhagalpur गोंडी *gouri* is the name of a caste whose employment is to make fireworks.

581. He uses a *grindstone*, which is चक्री *chakri* to the west and in South Bhagalpur, and जांता *jānta* in Tirhut and to the east; also in East Tirhut चक्करी *chakri*. In South-West Shahabad it is सिल *sil*.

582. His *ramrod* for ramming the powder is कल्पुद *kalbul* generally, with a variant कलाबूत *kalābūt* in South-West Shahabad. In the rest of Shahabad it is सुमा *sumba*, and in South-East Tirhut optionally सुमा *sumha* when made of iron. In Sāran it is गज *gaj*. The wooden roller used in making a Roman candle is खोलकड़ा *kholakra*, and in South Bhagalpur also खोलनी *kholni*.

583. His *saw* is आरी *ari*; his *knife*, छुरी *chhūri*. A flat heavy one is बाँकी *bānki* in Sāran and Champāran, बाँक *bānk* in Shahabad, दाब *dab* in Tirhut, and दबिया *dabiya* also in the north-east of the same district. His *awl* is बरन्मा *barma*, and his *file* is रेती *reti*.

584. His wooden *platter* is कठन्ठा *kathra* to the west, अनथा *āthra* in Tirhut, Gaya, and South-West Shahabad, कठौती *kathauti* or कठौत *kathaut* in Patna, Gaya, and East Tirhut, and कर्हाई *karhāi* in South Bhagalpur.

585. Among the fireworks which he makes are—

- (a) The hand *Catherine wheel*, चरन्डी *charkhi*, and that which is mounted on a pole, चक्कर *chakkar*, राधे चक्कर *rādhe chakkar* (South-East Tirhut), or चकरबाज *chakarbañ* (Shahabad).

Of these, the pipes in which the powder is placed are नाल *nāl*, or to the east लाल *lāl* or लाला *lāla*, and in South Munger नला *nalla*. The pipe in which the axle works is also called नाल *nāl*, &c., as above; also युली *pulli* in South-West Shahabad, कुल्फी *kulphi* in South Bhagalpur, and in South-East Tirhut दिनियाली *daniyāli*. The axle itself is मकरी *makri* or छुच्छी *chuchchhi* north of the Ganges generally, and also फोँफी *phonphi* to the west. The spokes and rim of the wheel are ढांचा *dhāncha* to the west or ढांचेरी *dhānchri* in Sāran, थाट *that* in Tirhut, मर्री *marri* in South Munger, and मेंडरा *menrra* in South Bhagalpur.

- (b) There are various kinds of *bombs*: amongst them are खुचम्पा *khuchampa* or खुचप्पा *khuchappa* (north of the Ganges) or सुर्वे चम्पा *shūrvē champa* (south of it), अनार *anār* (generally), कुल्हिया *kulhiya* (north of the Ganges) or लौकी *lauki* (east generally), बमगोला *bamgola* (generally) or गोला *gola* (Champāran and North-East Tirhut), तड़ाका *tarāka* (south of the Ganges), नास पाल *nās pāl* (generally), दाँतुआ *dāntua* and तोरन्ना *torna* (Shahabad). A long kind of bomb is north of the Ganges चहका *chahka*.
- (c) The *balloon* is पेटारा *petāra* south of the Ganges, and पेटाहा *petāra* or गोबारा *gobāra* north of the Ganges, to the west. In North-East Tirhut it is उरन्ता पेटाहा *urntā petāra*, and in South-East Tirhut उरन् पेटाहा *uran petāra*.
- (d) The *rocket* is हवाई *havāī* or अस्मान तारा *asmān tāra*; also छड़ी *chhari* in North-West Tirhut. In South-West Shahabad, Sāran, and Champāran बान *bān*, and in North-East Tirhut जङ्गी बान *jangi bān*, is a species of rocket.
- (e) The *Roman candle* is महताबी *mahtābi* generally, also दस्ति *dasti* north of the Ganges and गजर *gallar* in Shahabad and East Tirhut.
- (f) Other fireworks are महताब *mahtāb*, खजूर *khajūr*, किला *kilā* (a miniature fort, of which the bastions are बुरजी *burji*), गञ्ज सितारा *ganj sitāra*, कदम गाढ *kadam gāchh*, चादर पढ़ाकेदार *chādar parākedār*, सादा चादर *sāda chādar*, चादर *chādar* or (East Tirhut) सौसन के डड़ी *sausan ke tutti*, चाँद चरन्की *chānd charkhi*, पटेबाज *patebāj*, किरिन *kirin* or

(North-East Tirhut) किरिन चक्कर *kirin chakkar*, छुकुन्दर *chhuchhundar* (West Tirhut and South-West Shahabad), जलेबी *jalebi* (South-West Shahabad), मुर्रा *murra* or मुरहा *murha* (South-West Shahabad and Gaya), चन्द्र कला *chandar kala* (South West Shahabad), पड़ाका *parāka* or (South-West Shahabad) पटाखा *patākha* (Chinese crackers), मूढ़ा *mūrha*, दीपक *dīpak*, जूही *jūhi*, रसनपाल *raspāl* (Sāran and Champāran), अरदाना *ardāna* (East Tirhut), देव *deb* or देव *deo* (a flying monster), नटवाज *nathvāj* or लात देव *lāt deb* (fighting monsters), कैत बान *kait bān* (a round rocket), फारन्डी गोला *phārsī gola*, टही लीलू फार *tali līlu phar* (south of the Ganges), घन चक्कर *ghan chakkur* (south of the Ganges), मोर चक्कर *mor chakkar* (south of the Ganges), मोर बाज *mor bāj* (south of the Ganges), पचरन्डी *pancharakhi* (Shahabad), चौताना *chautāna* (Shahabad), हजार बीन *hajār bīn* (Shahabad), चौघड़ा *chaughara* (Shahabad), झुक *hukhuk* (Shahabad), and बनासा *butāsā* (Patna), which is also called अंगारी *angāri* in Shahabad. In South Bhagalpur लौकी *lauki* and पदुका *paduka* have been noted.

CHAPTER XXIX.—THE BOOKBINDER.

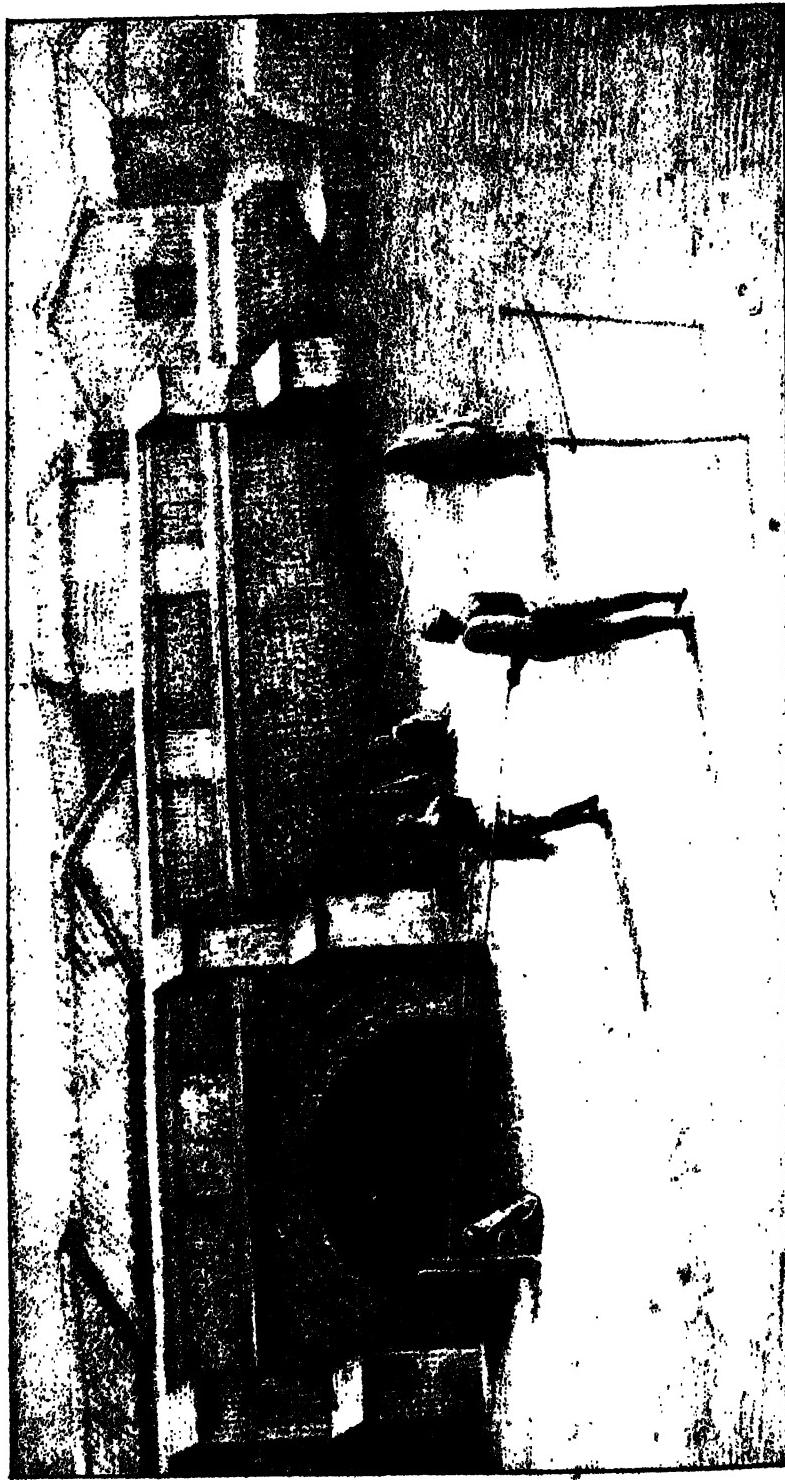
586. The bookbinder is in North-West Bihār दफ्लरी *daphlari*, and in East Tirhut दफ्तरी *daphtari*. In South-East Tirhut he is also called कागजी *kāqji*. South of the Ganges he is जिल्डबन्द *jildband*, or in Shahabad जिल्डगर *jildgar*.

587. His screw-press is सिकंडा *sikanja*. Another kind of press is मक्की *makri*. The wooden boards for putting between the books in the screwpress are तख्ता *takhta* or (in Patna and South Bhagalpur) तख्ती *takhti*. In Shahabad and North-East Tirhut they are पटरी *patri*; in South-East Tirhut, पिरिया *pirhiya*; and in South-East and North-West Tirhut, निश्कर्कर *nishkarda*.

588. The paper-cutter is कतरनी *katarni*, or (in Champāran) पाढ *pārh* or बाढ *bārh*. The scissors are कैची *kainchi*, or in North Bihār also मेक्राज *mekrāj*.

589. The iron mallet is छाँडौरी *hathauri* or मार्ताउ *mārtaul*, and the awl छाँडा *sā* north of the Ganges generally and in Shahabad and South Bhagalpur, उराकी *surākhi* in Patna, उलाकी *ulākhi* in Gaya,

A Native Rope Walk.



त्री *sutari* north of the Ganges, and टेक्का *tekua* optionally in South-West Tirhut. The *needle* is सुई *süi*.

590. The *embossing-wheel*, which is an instrument with a small revolving wheel for embossing the binding, is फिरकी *phirki* in North-West Bihar and South-East Tirhut, चक्की *chakki* in Tirhut, Patna, चक्कर *chakkar* in Gaya and South Bhagalpur, and चक्का *chakka* in Shahabad. Other dies for embossing are फूल *phul* (optionally in Champaran and Tirhut) उप्पा *thappa*; also झालर *jhalar*, जीरा *janjira*, and दोस्तनी *dosuti*.

591. The *cutter* for paring edges is झामा *jhama* north of the Ganges and Patna, and सोहन *sohan* elsewhere. A file for the same pose is रेती *reti*.

592. The wooden *tool for smoothing the binding* is सखेस *sakhess* (ruption of English ‘slice’). It is also called तिली *tilli* or तीली *tili*, and in East Tirhut कमची *kamchi*.

593. The *leather-scaper* is खुरपी *khorpi*, also north of the Ganges छिलनी *chhilni*. पत्तर *pattar* is the flat stone on which the leather is scraped.

CHAPTER XXX.—THE ROPE-TWISTER.

594. The rope-twister is कञ्जर *kunjar* in North-West Bihar and Gaya, and चाँद *chāin* in West Tirhut. In Shahabad and Gaya he is रसबुटा *rasbunta*. The art of rope-twisting is बटनाई *batnāi*.

595. His rope-twisting implement is called घिरनी *ghirni* or घिरनाई *ghirnāi*, also घड़ी *ghari* in South-West Tirhut. Of this the आँरकली *aunrkali* is a flat stone with a hook, to which the rope is fastened as it is being twisted; sometimes a peg, खुंटी *khunti*, is used for this purpose. The board or bamboo fixed in the ground and perforated with holes, by which the strands, लर *lar*, pass is called गडाडी *garāri* north of the Ganges, गरारी *garāri* in Patna, घरनी *gharri* in Gaya, and घिरनी *ghirni* in Shahabad. The strands are fixed to the ends of pegs, बेलन *belan*, which involve in these holes.

596. The string used to move the machine is घिरना *ghirna*.

597. When cables and thick ropes are made, an instrument called (north of the Ganges) हाता चरक *hattā charak* and (south of the Ganges) चाँद *mūtha* is used. This is a grooved block, in the grooves of which the strands are fixed to secure uniformity in the twisting. A man holds it in his hands, and carries it forward as the strands are twisted.

598. A simpler kind of machine is called चरख *charakh* or चरखी *charakhi*. It consists of only a bent wooden handle, डण्डी *dandi*, and a perforated board. The strands are fastened at one end to the handle, and the other ends are twisted by hand.

CHAPTER XXXI.—THE WEAVER'S BRUSH-MAKER.

599. The weaver's brush-maker is called कुंचन्दङ्धवा *kunchbandhwa*. The brush is called कूंची *künchi*, कूंच *kunch*, &c. (See Chapter on Weaving.)

600. He uses the सांचा *sāncha*, which are two moulds for keeping the brush in order while it is being prepared. He beats the brush with a ठोकना *thokna*; and he has a flat piece of wood called पटरौ *patri* for keeping the bristles in order.

CHAPTER XXXII.—THE BOW-MAKER.

601. A bow is कमान *kamān*, or in North-East Tirhut कमठा *kamtha*, and its maker is कमनगर *kamangar*. He has no special implements.

CHAPTER XXXIII.—THE WEAPON-CLEANER.

602. The चिकिल्जन्गर *sikilgar* or arms-cleaner uses a रन्दा *randa*, or in North-East Tirhut झाम *jhām*, which is a kind of plane for cleaning off rust; a गुली *gulli*, a piece of hard stone for a similar purpose; कुरुन *kurun*, a kind of stone powder. He also uses a सिंघौडा *singhauta* or polishing-horn, a मस्कली *mashali* or iron instrument, and गढ़ी *gaddi* or thick cloth, both used for varnishing.

DIVISION II.

DOMESTIC APPLIANCES AND UTENSILS.

SUBDIVISION I.

APPLIANCES USED IN THE PREPARATION OF FOOD.

CHAPTER I.—SIEVES.

603. The winnowing-sieve is सूप *sūp* or कोलन्सूप *kolsūp*. The latter is also used for sifting grains of various sizes. It is made of bamboo. The latter is used for winnowing only, and is woven of bamboo strips. They are both oblong in shape, and have a low wall round the sides, called in East Tirhut मर्रा *marra*. Other names are कोनिया *koniya* (North-East Tirhut) and डगरा *dagra* (see § 47) in Gaya, Champāran, and North-West Tirhut.

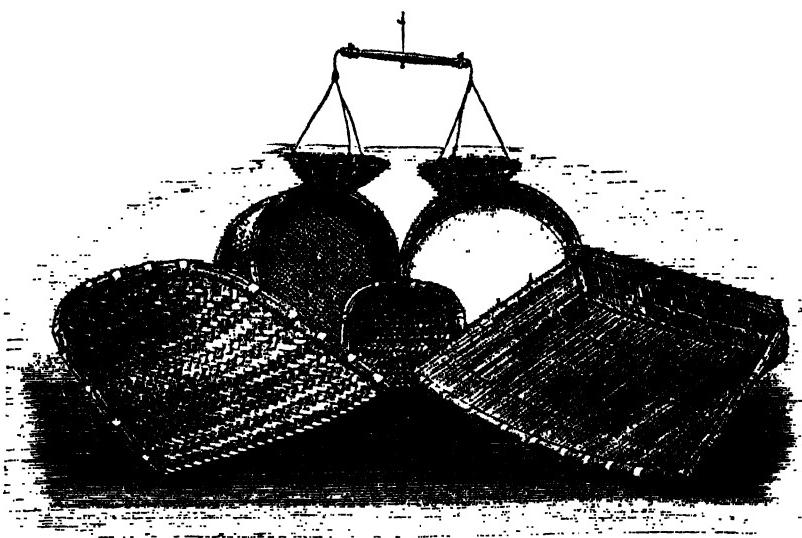
604. The चालनी *chalni*, or (North-East Tirhut) चालनि *chālani*, is a sieve for sifting bran from flour, as in the proverb concerning the extravagant man, कोन पुखक भेलडँ गाय, चालनि लै दुहावे जाय *kon pukhak bhelaḏ gāy, chālani lai duhāwe jāy*,—of what man have I come the cow: he has brought a sieve into which to milk me. Again, चालनि टूसल सूप कै, अनिका सहसर गोट छेद *chālani tūsal sūp keñ, anikā sahasar got chhed*,—the sieve, which had a thousand holes, used at the winnowing-basket, i.e. the pot called the kettle black.

605. The चिलान *chilān*, or in Sāran, Patna, and Gaya चिलाँज *chilāñj* or चिलाँद *chilānd*, and in South Munger चिलौन *chilaun*, is a kind of sieve used for catching fish, and also (according to Crooke) in North-Western Provinces for straining sugar-cane juice. Other names are आरंची *ārsi* or जङ्घा *jangha*, both used in South Bhagalpur, the latter in North-East Tirhut and the former in Sāran.

606. The चलना *chalna* is a sieve for cleaning grain. Other names झरना *jharna* south of the Ganges, तरच्छी *tarchhi* in Champāran and गुर्जलना *gurjalanā* (North-East Tirhut).

607. The हाँगी *angi* or अंगिया *angiya* is a cloth-bottomed sieve for sifting fine flour. It is called हाँगी *hangī* in Gaya and कपरन्सूर

kapardhūr optionally north of the Ganges. In Azamgarh, in the North-Western Provinces, अँग्ही *ānghi* is a leather sieve with very fine holes.



Tarāju.

Chalai.

Supuli.

Āngi.

Kolsūp.

Sūp.

CHAPTER II.—THE PEDAL FOR HUSKING GRAIN.

608. The whole apparatus, and also the movable *beam*, is called धेन्की *dhenki* or (in Shahabad) ढेंका *dhenka* or ढेंका *dheka* and (in Sāran) ढेंकुल *dhenkul*.

609. The *pillars* on which the beam rests are जङ्घा *jangha* in North and East Bihār, जँघा *jāngha* in Shahabad, and जँघिया *janghiya* in North-West Tirhut. In Tirhut and the west they are खुंटा *khunta*, in Patna and Gaya खुटा *khunta*, and in South Bhagalpur and South Munger खुटा *khutta*. In South-West Shahabad they are called खामा *khamba*.

610. The *peg* in the beam which crushes the rice is मूसर *mūsar* to the south and west, and मुस्रा *musra* in Tirhut, Patna, Shahabad, and South Bhagalpur. In Sāran another name is पहरुआ *paharua*. In South Munger, Patna, and Gaya it is समाठ *samat̄h* or समान्थ *samānṭh*, and समाउ *samaua* is the iron ferrule round its tip.

611. The *axle* is generally अखौत *akhaut* or अखौता *akhauta*, local names being माँज्हा *mānjha* in Champāran and North-East Tirhut, बेलनी *belni* in North-West Tirhut, and डण्डा *danda* also in North-East Tirhut. In Patna it is रनकी *ranki*, in South Bhagalpur असङ्कलार *askalāi*, and in South-West Shahabad सारा *sāra*.

612. The *hollow wooden bed* in which the rice is crushed is ओखरी *okhri* north of the Ganges, or as a local variant ओखर *okhar* in North-East Tirhut and the north-west. ओखरी *okhri* and भुन्दो *bhundo* occur also in South Bhagalpur, and उखरी *ukhri* in South Munger. In South-West Shahabad it is काँड़ी *kānri*, in the rest of the district भुइया *bhuiya*, in Gaya सुँखोखरी *bhuiñokhri*, and in Patna भुंडकी *bhunrki* or घुण्डी *ghundi*. The stick used for stirring the grain while it is being pounded is in Gaya and South Bhagalpur ठेकना *thekra*.

613. The *hand-rail* which the workman grasps is अस्थम *astham* north of the Ganges and थमनी *thamni* or अस्तगनी *alyani* in South Bhagalpur. It is टँगनी *tangni* in Patna and South Munger, also अडानी *arāni* in South Munger, and छथी *hatthi* in Gaya. In Shahabad a rope (*रसी* *rassi*) is used.

614. The *pedal* or place where the worker rests his foot is पौदर *paudar* in Patna and Shahabad, पचहर *pachhahar* or पचाह *pachhār* in Sāran and Champāran, पुच्छा *puchhra* in North-East Tirhut, पच्छरा *pachhaura* in South-West Shahabad, पच्छा *pachhua* in South Munger, पुच्छिया *puchhiya* in South Bhagalpur, पोँछी *ponchhi* in Gaya, and लतमरा *latmara* in North-West Tirhut. The pit into which this is depressed is in Gaya गोरपौरी *gorpauri*, and in South Bhagalpur गतो *yatto*.

615. This implement is practically the same as the lever for breaking bricks, for an illustration of which see § 431.

CHAPTER III.—THE PESTLE AND MORTAR USED FOR HUSKING GRAIN.

616. The *mortar* is ओखरी *okhri* generally, local variants being ओखर *okhar* in North-East Tirhut and Shahabad, ओखरा *okhra* in South-West Shahabad, and ओखली *okhli* in Gaya. In Patna an optional name is कुर्दन *kurdan*, and in Sāran धनकुटी *dhankutti*.

617. The *pestle* is मूसर *mūsar* to the west and समाठ *samāṭh* to the east. In Patna both words are used.

618. The iron *ferule* at the bottom of the pestle to prevent it splitting is साम *sam*, or in Patna, Gaya, and the south-east समौचा *samaucha*, and in Sāran optionally समियाँ *samiyān*.

CHAPTER IV.—THE HAND GRINDING-MILL.

619. This is known as जांत *jānt*, जँतवा *jantvā*, or जांता *jānta*. This is worked by two women. The smaller kind, used for breaking pulses and worked by one person, is छकन्ती *chakri* generally, or चक्की *chakki* to the west. North of the Ganges चकुला *chakula* is a medium-sized one.

620. The *upper stone* is उपरौदा *upranta*, and the *lower stone* मरौदा *tarauta*, and also south of the Ganges मलौदा *talauta*.

621. The *handle* of the large variety is हाथड़ *hāthar* in South-East Tirhut, and elsewhere हथंरा or हथन्डा *hathra*. In Shahabad it is जूचा *jūa*. That of the smaller variety is खुँटी *khūnti*. The *axle* is किला *killa* or (in South-East Tirhut) कील *kil*; and the *feeding channel*, मुँह *muh* generally; also गाली *gāli* in Shahabad, Gaya, and South Bhagalpur, गली *gallī* in Sāran and North-East Tirhut, गलौसी *galausī* in Champāran, खोन्हिच्छ *khoñichch* or गलियारी *galiyāri* in North-West Tirhut, गत्तो *gatto* in South Bhagalpur, and घरिया *ghariya* in South-West Tirhut.

622. The handful of grain poured into the mill is झोंक *jhunk*, local variants being झोंका *jhinka* in Sāran, Patna, and South-East Tirhut, and झोका *jhīka* in South-East Bihar. In South Bhagalpur it is also लप्पो *lappo*.

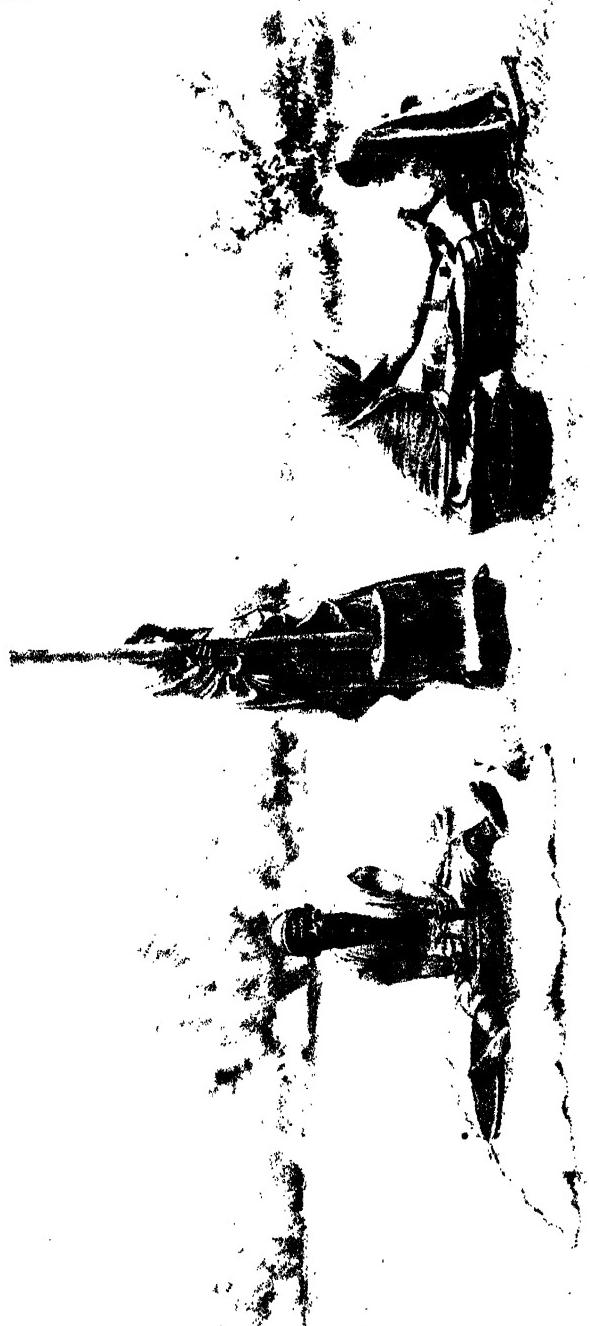
623. The *wooden seat* on which the woman sits is पीढ़ा *pirha*. A local variant is पीढ़ी *pirhi* or (East) पिदिया *pirhiya*. A similar mud seat is बैसनी *buisni*, or in Champāran बैठनी *baithni*, and in South-East Tirhut बैसन *baisan*. In South Munger it is बैसका *baiska*, and in South Bhagalpur बैसको *baisko*.

624. To roughen the stone with a chisel is north of the Ganges टांगब *tāngab* or टुँगब *tūngab* to the west and कूटब *kūtab* to the east. South of the Ganges, to the west, it is कूटल जाइब *kūtal jāib*, and to the east कूटापब *kutāpab* or कूटिदेब *kutideb*. The man who does this is called जान्तकुटा *jantkutta*. He uses a chisel, छेनी *chheni*, and a hammer, थपुआ *thapua* or हथौरी *hathauri*.

625. The act or profession of grinding corn is पिसान *pisān*, पिसावन *pisawan*, or in Champāran पिसाना *pisanā*, and in Gaya पिसाई *pisāī*,

**MILL-STONE FOR PESTLE AND MORTAR FLOUR-MILL
PULSES (Chakri) (Okhri).**

Printed by Hem Chandra Ghoshal, Student Govt. School of Art, Calcutta



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and its wages पिचार *pisāī*. A well-known proverb is जारखौ पठना जोड़ा एक जाँत, *jāichhi patna jora ek jānt*,—‘I go to Patna for a pair of mill-stones,’ something like a Newcastle-man going to London to look for coals.

CHAPTER V.—THE GRINDSTONE FOR SPICES.

626. This is सिलावठ *silcat* or सिलौठ *silaut*, and in Saran सिलावठ *silārat*; also in Patna, Gaya, and South-East Tirhut शौल *sil*. To the south-east it is also पाटी *pāti*.

627. The *stone roller* used with it is लोहा *lorha* to the west and सोही *lorhi* to the east. In Patna another name is बहा *baita*.

CHAPTER VI.—THE ROLLER FOR MAKING PASTE.

628. The *rolling-pin* is बेलना *belna*; also बेलन *belan* in Patna.

629. The *pasteboard* is चौकी *chanki* to the west and चकला *chakla* to the east. In South-East Tirhut another name is चकोला *chakola*, in Gaya चौकला *chaukla*, and in North-East Tirhut चक *chak* or चाक *chāk*.

630. The dry flour sprinkled on the board to prevent the paste sticking is परथन *parthan* generally, with local variants परथनी *parthani* to the west and पलेथन *palethan* in Patna and South Munger. In South-East Tirhut it is optionally called मारा *māra*.

S U B D I V I S I O N II.

DOMESTIC FURNITURE.

CHAPTER I.—STOOLS.

631. Stools made of bamboo or reeds are भोंडा *monrha* when large, and भोंदिया *monriya* when small.

632. When made with a woven twine seat, a wooden framework, and four legs, they are called मचिया *machiya*. Another name is मचोला *machola*, current in Champāran.

633. When it has three legs, it is called तिपाई *tipāī* north of the Ganges, and तेपाई *tepāī* or तेपै *tepaī* south of it. In Shahabad a three-legged stool is called मेंच *mench*.

634. A wooden stool is, according to size, धीढा *pirha* (large), धीढ़ी *pirhi* or पिढि *pirhi* (smaller), and पिढिया *pirhiya* (smallest).

635. The wooden platform for sitting, sleeping, or bathing is, when large, तखत-पोस्त *takhatpos*, and when small पटना *patra*. चौकी *chauki* is used for both large and small kinds.

CHAPTER II.—THE BED AND COT.

636. A *bed* or *cot* is खाड *khāṭ*, खटिया *khatiya*, or पलङ्ग *palang*. When an ordinary bed, it is specially called चार्पाई *charpāī* or चर्पाई *charpāī*, and when a cot, खटोला *khatola* or खटोली *khatoli*; also in South-East Tirhut खटुला *khatula*. Another name is पलंगिया *palangiya* or पलंगरी *palangri* in Shahabad and South Munger; another name is सजेआ *sajea* or सेजिया *sejiya*, which is used principally in poetry.

637. The *pillow* is तकिया *takiya* or तकेबा *takea*, also गेरुआ *gerua* in East Tirhut and चिहानी or सिर्हनी *sirhāni* in Tirhut and the west. The *bolster* is बालीस *bālis*, बलिस्ता *balista*, or (in South-West Shahabad) बिलस्ता *bilasta*. The side bolsters are बगळी तकिया *bagli takiya*, and the heavy thick bolster for resting the back against is मसनद *masnad* or गौ तकिया *gau takiya*. The *bed clothes* are बिछाओन *bichhāon*, बिछौना *bichhauna*, or गेटम *getam*. The mattress or its equivalent is तोसक *tosak*. In Tirhut ओहाओन *ochhāön* or ओहौना *ochhauna* are the bed clothes over the body. A patchwork quilt, &c., worn by the poorer orders is गेंदङ्गा *gendra*, (also in Champāran and to the east) खेंधङ्गा *khendhra*, or सोजनी *sojni* in South Bhagalpur, Patna, and Gaya, खेन्हरा *khēn̄hara* or सुजनी *sujni* in Sāran and West Tirhut, लेन्द्रा *lendra* in Shahabad, and गुदङ्गा *gudra* or लेवा *leva* to the west generally. In South Bhagalpur it is भोथरा *bhothra*. See also § 731.

638. The *legs* of the bed are धौषा *paua*, पाया *pāya*, or पावा *pāva*. The side pieces are पाढी *pāti* or पट्ठी *patti* generally, also पासी *pasi* in Tirhut and South Bhagalpur. The end pieces are चूर *chūr* or चूल *chūl*. The head of the bed is चिदाना *sirhāna* or चिदानी *sirhāni* north of the Ganges, also मुर्थारी *murthāri* in North Tirhut and सिरमा *sirma* in North-East Tirhut. South of the Ganges it is चिरन्हाना *sirhāna* (Shahabad also चिरन्हान *sirhān*) or मुर्थारी *murthāri*, also चिरन्वाँसी *sirvānsi* in South Bhagalpur. The foot of the bed is गोरथारी *gorthāri* or गोरन्थरिया *gorthariya*. In Shahabad it is गोड़तार *gortār*, and in Sāran गुन्थारी *gunthāri*; also गोन्तारी *gontāri* north of the Ganges generally and in South-West Shahabad, पथौनी *pathauni* in South-East

पथाना *pathāna* in North-East Tirhut. South of the Ganges we find optionally पैताना *paitāna* in Shahabad and Patna, पौताना *pautāna* (also in South Munger) or पोथानी *pothāni* in Gaya, and पौथाना *pauthāna* in South Munger.

639. The *network* at the bottom is बिनाव बिनाव *bināvat* or बिनाव *bināvī*, or in East Tirhut घोरार *ghorār*. In Patna and Gaya it is बीनन *bīnan* or बिनौट *binaut*, in Shahabad बिनाव *bināw*, and घोरन *ghoran* in South Bhagalpur and South Munger. When this is made of one string, the bed is said to be एकबधिया *ekbadhiya*; of two strings, दोबधिया *dobadhiya*; of four strings, चौबधिया *chaubadhiya* (west); and of six strings, छबधिया *chhabadhiya*. In South Bhagalpur the words एकगोटिया *ekgotiya*, दुगोटिया *dugotiya*, चर्गोटिया *chargotiya*, and छगोटिया *chhagotiya* are used. In South Munger they are एकजोरिया *ekjoriya*, &c. The strings at the bottom by which the netting can be tightened at pleasure are ओरचन *orchan* or ओरदवानी *ordawāni* in Tirhut and the west. In Sāran and Patna they are ओरचन *orchan* or ओरदवाइन *odwāin*. In the east they are अरांच *arānch*. Other local names are ओनचन *onchan* in South-West Shahabad, ओदाइन *odāin* in Gaya, अर्द्वाइन *ardwāin* to the east, ओदान *odān* in South Munger, and बाध *bādh* or गतान *gatān* in North-East Tirhut. The thick rope at the foot to which the netting is tied is सिध्वानी *sidhwāni* in the north-west; also माँची *mānhi* in Champāran. In South-East Tirhut it is अजवाइन *ajwāin*. In Patna it is माँ *māin*, in Gaya मेआर *meār*, in South Munger माइन *māin*, and in South Bhagalpur बान *bān* or मैन *main*. Elsewhere it is also called ओरदवानी *ordawāni*. The string tied to the side as the netting is being made is बरुआ *barua* in the north-west and south. In Tirhut and the east generally it is ओझा *ojha*, or in South Bhagalpur also जमौचा *jamauna*. When the netting is finished this string becomes useless, and villagers believe that if it be thrown across the door of a house the members of that house will quarrel amongst themselves. The शोग *soy* or चोक *sok* are the large spaces in the netting along the frame of the bed.

CHAPTER III.—THE WEIGHING-SCALES.

640. The *large fixed scales* are रातल *rātal*, local variants being रातुल *rātul* in Shahabad and राडन *rātan* in North-East Tirhut. In South Bhagalpur they are काँडा *kānta*, which elsewhere means the small scales. Another name in the same place is मनकाँटा *mankānta*. The small scales are तराजू *tarāju*, local variants being तरञ्जूर *taranjūr*

in the north-west, तरजू tarju in East Tirhut and South Munger, and तरञ्जूचा tarjua in South Bhagalpur. Other names are काँडा kānta and टकौरी takauri in the west and Patna and Gaya, and परियानी pariyanī in Patna and Gaya, which principally refer to goldsmith's scales. In South Bhagalpur तूल tūl is a weaver's scale for weighing thread or cotton.

641. The *pans* of the scale are पल्बरा or (in Patna and Gaya) पल्बङ्गा palbra. In South Bhagalpur they are also called डलनी dalni or पुला pulla.

642. The *strings* of the scale are called तन्त्री tanni (except in the east), a local variant being तानी tāni in Gaya. In the east they are जोती joti or (in South Munger) जोता jota. In Patna optional names are दोरी dori and बाधा bādha.

643. The *weights* are बटखरा batkhara or बाट bāt. The *make-weight* put into one scale to make the balance true is पसंगा pasangha, local variants being (East Tirhut) पासंग pāsangh and (Patna, Gaya, and South Bhagalpur) पसंगा pasanga. In Patna and Gaya and South Munger it is also called धारा dhāra.

644. The *beam* of the scales is ढण्डी dandi. In the south-east the beam of a jeweller's scale is नित्ती nitti or निक्ती nikti. The *indicator* is सूर sūr.

645. A *false balance* is नेवत newat or नेवता newta to the west and in Gaya. In East Tirhut it is लेवत lewata, and in Champāran नवता naucta. In South-West Shahabad it is जीयत jiyat or जीता jita, and so also in Gaya and South Munger. In Patna and Gaya it is झुकता jhukta, and in South Bhagalpur जोती joti.

CHAPTER IV.—NETS.

646. A small fisherman's net is जाल jal or जाळी jali, and a महाजाल mahājal is one of a larger size. North of the Ganges and in Shahabad a कुरैल kurail is a net fixed in the water with six sticks and worked by one man. In South Bhagalpur it is खरैल kharail. A similar net with three sticks is बिसारी bisāri north of the Ganges and in South Munger; also बिसरी bisri in Champāran, and बिसार bisār in Champaran, Gaya, and South-East Tirhut. In North-East Tirhut, however, it is called खनसारी khansāri, and in South Bhagalpur चौंधा chaundha. A casting-net is फेकैल phekail in Patna, Gaya, and Saran, खेप khep to the west, and झुमौचा जाल ghumaua jal in Tirhut and South Munger; also

in North-East Tirhut खपियार *khapiyār*. In South Bhagalpur it is फेका *pheka*. The iron or earthen sink-balls attached to it are बटिवन *batiwan* and बठःवन *batwan* to the west, and पौँडी *paunri* in North-West Tirhut. In South Bhagalpur they are भौंटिया *bhontiya*. A net attached to two poles and worked by two fishermen is डॉँडौ *donri* in Patna, Gaya, and the west, and डॉँड *donr* in Champāran. Other fishing-nets are घनैली *ghanaili* and पस्रा *pasra* to the west, and गिर्गिरा *girgira*, a small variety, used in Gaya and the south-east. In the same district and in Champāran ओका *oka* is a bag dragged through the water for catching fish. In Champāran and North-East Tirhut टापी *tāpi*, in Shahabad टाप *tāp*, and in South Bhagalpur अरसी *arsi*, is a kind of bamboo fish-net, and गाँज *gānj* or गाँजी *gānji* is a horn-shaped basket for catching fish. The man who works the last is called गजवाह *gajvāh*. In this connection may be mentioned a fish-trap used in Gaya called चिलौद *chilaund* (see, however, § 605). Fish caught in this are kept in a pit, called आपा *āpā*. A kind of pit used for catching fish is called in Gaya फर्का *pharka*. A net for catching birds is घनी *ghani* north of the Ganges; also फान *phān* or फानी *phāni* in Champāran and Tirhut, and फँदा *phānda* in Shahabad. South of the Ganges the बटियारी *batiyāri* is a net used in the daytime, and चातर *chātar* one used at night for catching birds.

647. North of the Ganges the झोला *jholā* or झोलौ *jholi* is a net used by cartmen for feeding bullocks. To the west it is झोरी *jhori*, and elsewhere south of the Ganges जला *jalla*. जाला *jāla* is a net for carrying grass. A local variant is जला *jalla* in Sāran and South Munger. In South Bhagalpur it is कपाइ *kapāī*.

648. To the west (including Patna and Gaya), and in Tirhut, सिक्खर *sikhar* is a net for hanging up pots, &c., in a house. Other names are चौका *sinka* (Patna and Gaya), चौका *sika* (Sāran, Champāran, and the east generally), and चौक *sik* also in North-West and South-East Tirhut. छांजी *khānji* in North-East Tirhut is a net for holding fruit.

649. The stick or rope for hanging up clothes is अरगनी *argeni* in Sāran, Champāran, Patna, and North-East Tirhut, अरगनी *argani* in Shahabad and Tirhut, असगनी *asgani* in Tirhut (optionally), Shahabad, Patna, and Gaya, and रेगनी *regni* in Shahabad. Other names are टँगना *tangna* in Patna, Gaya, and South Munger, डँगनी *tangni* or दौनी *dauni* in Patna and South Bhagalpur, and जियता *jiyatā* in

Shahabad. A frame used for the same purpose is छान्त्री *thatri* to the west and छतन्त्री *chhatri* in North-West Tirhut.

650. A cord net for carrying goods on the head is जळखरी *jalkhari* in West Tirhut and to the north-west, and जाली *jali* in Shahabad, South Munger, and Tirhut. In the south-east it is जला *jalla*.

651. The net used by bearers with the sling pole (बहँगी *bahangi* or, in North-East Tirhut, बहिंगा *bahinga*) is generally सिकन्हर *sikhar*, but सीका *sika* in the south-east, सिका *sikka* in Gaya, and सीक *sik* (optionally) in North-West and South-East Tirhut.

CHAPTER V.—THE PAD USED FOR SUPPORTING WATER-POTS &c., ON A WOMAN'S HEAD.

652. This is बिठा *bittha*, बीठा *bitha*, or बीठो *bilho* to the west and in West Tirhut. In Patna, Gaya, and the south-east it is नेठो *netho* or नेहुआ *nehuua*. Another name is गेन्हुआ *genruua* to the west and in Gaya and South Munger, गेन्हुबी *genruli* in Patna and Gaya, and गेन्हुडी *genruri* in Tirhut. Another name (only noted north of the Ganges) is बिन्दिया *binriya* in Champāran, बिन्ड़ी *binrri* (a small kind) in Sāran, बैंडो *binro* in East Tirhut, and बिन्हुआ *binruua* in Tirhut generally; yet another name is लजुरी *lajuri* in South-West Shahabad.

CHAPTER VI.—THE STICK.

653. The ordinary long stick is लाठी *lathi* (also लड *lath* in Patna). Other names are लौर *laur* (north of the Ganges) or लाउर *läur* to the west, and चटका *satka* north of the Ganges. The butt end of this is हुरा *hūra* north of the Ganges and in Patna, हुर्रा *hurra* in Shahabad and the south-east, हुत्ता *huttha* in Gaya, and गोआ *goa* in South Munger optionally.

654. सोंदा *sonta* or सोटा *sota* is a stout short stick. It is also called चडा *danta*, and in Champāran चडैका *datauka*. A thin stick is चड़ी *chhari*, and to the west, including Patna and Gaya, गोजी *goji*. Other names are चाकन *chhakan* in Champāran and North-West Tirhut and चक्कनी *chhakni* in South Bhagalpur. A thick walking-stick is ढाँग *dāng*, and also, to the west, लब्दा *labda*, and a similar one, used principally by old or lame men, is छेंगुनी *thenghuni*. This last is also called थेर्गुरी *thergunri* in Champāran and West Tirhut, थेंग *theng* or थेंगुनी *thenguni* in Shahabad, and थेंगा *thenga* in the south-west of the

same district. In South Bhagalpur it is ठेंगनी *thengni*, and elsewhere ठेंगी *thengi*. बेसाखी *besakhi* is a crutch. In Shahabad पटकन *patkan* is a walking-stick. A piece of split bamboo used as a stick is फहा *phattha*, फट्टी *phattī*, or फराठी *pharāthī*. It is also called बंसफहा *bansphatta* or बंसफेंठा *bansphenta* in Patna and Gaya, and बत्ती *batti* in the south-east. A heavy stick is बोँग *bong*, or to the north-west बजर *bajer* बोँग *bajor bong*.

655. The following Hindi lines in praise of the stick are very popular in Shahabad, a district famous for its club-men :—

लाठी ऐसी चीज है सदा राखिये सङ्ग ।
नदी नार अगाह जल तहाँ बचाओ अङ्ग ॥
तहाँ बचाओ अङ्ग अपट कुत्तो को मार ।
दुरजन दावागीर उस को मसक भार ॥
कह गिरधर कबि राय लिख भेजिये पाती ।
कमर लिये तरवार राय में लिये लाठि ॥

*Lāthi aisi chīj hai sada rākhīyē sang,
Nadi nār agāh jal tāhān bachāo ang.
Tāhān bachāo ang jhāyāt kutto ko mār,
Durjan dāwāgīr us ko masak jhār.
Kah Girdhar kabi rāy likh bhējiye pāti,
Kamar liye tarwār, hāth men liye lāthi.*

A stick is the kind of thing you should always have with you : If the water in a river is too deep, you can save yourself by it. You can also at once save yourself by hitting dogs with it. And if you meet a wicked enemy you can dust (*lit. trans.*) his head with it.

Saith Girdhar, the prince of poets, write a letter
Telling him to wear a sword in his belt, but to carry a club in his hand.

CHAPTER VII.—BOXES.

656. North of the Ganges उत्तुख *sanukh* or (in Sāran and South Munger) उन्दुख *sandukh* is an ordinary box. South of the Ganges it is उन्दुक *sanduk*, and in Patna and Shahabad उन्दुक *sanuk*. A small box is कन्तोर *kantor* or बाकर *bakas* (box). South of the Ganges it is संदुकची *sandukchi* or उत्तुखची *sanukchi*, the latter chiefly in Shahabad and the extreme east. पौता *pauta* or पौती *pauti*, or (in South

Bhagalpur) पौंती 'paunti, is a little box made of bamboo slips, and मोना mona (Champāran) or मौनी maunni are similar ones made of straw or of bamboo slips.

657. पेड़ादा petārha or पेड़ादी petārhi, and also south of the Ganges पेटारा petāra or पेटारी petāri, is a light travelling box or basket for clothes, &c., carried by a man on a sling bamboo, as in the proverb थाकल बरद कैं पेड़ार भाटी thākal barad keñ petār bhārī,—for a tired bullock even a basket is too heavy. Other names are सखारी sakħārī in South-East Tirhut and जांपी jhāmpī south of the Ganges and in Champāran. The sling bamboo is called बहंगी bahangi, or in North-East Tirhut बरिंगा baringa; also सुरसा suila in Champāran and North-West Tirhut, and सिक्पटाई sikpataī in East Tirhut.

658. The दिविया dibiya is a small box for jewelry or other valuables. In Patna and Gaya it is दिबा dibba, and in Saran also डीबा diba.

659. The चुनौटी chunauti is a box for carrying the lime (चून chūn or चुणा chunna) used with betel. In Champāran and North-West Tirhut it is called चुम्हा chunha.

660. The box in two parts for holding betel, &c., is पम्बटा pambatta or बेलह्रा belahra. Local names are पनौटी panauti (Shahabad), पनबटी panbatti (Champāran and South-East Tirhut), बेलह्री belahri (Patna and Gaya), and बिरहरा birhara (Champāran and East Tirhut).

661. The box in which the अब्तन abtan, or cosmetic which is rubbed on the bride at a wedding, is kept is ढोकी doki in Shahabad, and सोगिला sogila or सान्सोगिला sansogila in the south-east. Elsewhere it is माला māla, &c. See below.

662. The box used by women for carrying red lead is फिंधोरा sindhora when large, and कीया kiya when small. The box in which they carry the vermillion which they put on the parting of their hair is इंग्राउटी ingrauti or कियौरी kiyauri. It is also फिंगोरी hingori in North-East Tirhut and सपरी sapri in South-East Tirhut.

663. A माला mala, मलवा malava, or मलिया maliya is a box for holding oil. It is also called मल्हाँडी malsi in North-East Tirhut, तेलहाँडा telhanda in Patna and Gaya, and तेलभाँडा telbhāndā in Shahabad.

CHAPTER VIII.—METAL VESSELS USED IN COOKING AND ORDINARY DOMESTIC PURPOSES.

664. The vessels ordinarily used by Hindus are as follow:—

तस्ला *tasla* or **तस्लावा** *taslavā*, made of brass (पीतर *pītar*), a round vessel used for boiling rice. About two *sers* of rice can be cooked in it.*

665. **तस्ली** *tasli*, a similar vessel of smaller size. In Shahabad it is called **तौली** *tauli*.

666. **बहुआ** *batua* or **बहु** *battu*, a vessel made of alloy (फूल *phūl*, कश्चकुट *kaskut*, or (Gaya) भरिथ *bharith*). This is used for cooking rice, and about a *ser* of rice can be cooked in it. It is comparatively higher and narrower than the **तस्ला** *tasla*.

667. **बठ्सोही** *batlohi* or (north of the Ganges) **बढ़ली** *batuli*, a smaller similar vessel, used for cooking pulse or meat.

668. **पतिली** *patili* of copper (ताँबा *tāmba*) or alloy. It has a narrow flat mouth, and is used for boiling meat.

669. **खण्डा** *handa*, खाँदा *hānḍa* (Patna and the south-east), खरन्धा *kharkhanda* (Gaya), or खंखरेहरा *khankhrehra* (Champāran and North Tirhut), is a very large copper vessel for boiling rice. When used by mendicants (फकीर *phakir*) it is called by them तोकना *tokna*.

670. **तामी** *tāmi* or **तमिया** *tamiya* is south of the Ganges a large brass vessel, broad at the bottom, for cooking pulse at marriages, &c.

671. **कड़ा** *karāh*. This (to the north-west and in Gaya) is a large iron pan capable of boiling as much as twenty *sers* of rice.

672. **बरगुना** *barguna*. This (in North-West Bihar) is a small brass vessel with an erect rim for boiling rice, pulse, &c.

673. **कराही** *karāhi* or **कड़ाही** *karāhi*, and to the east and in Champāran लोहिया *lohiya*, an iron or brass broad shallow pan with handles (करा or **कड़ा** *kara*), generally used for cooking vegetables.

*About this vessel there is a story. Once upon a time all the people of Bhojpur, in Shahabad, were robbers. When a traveller passed through one of these villages, they used to seize his cooking-pot, saying “तस्ला तोर को मोर *tasla tor ki mor*,”—“Is the pot mine or yours?” If the traveller replied “मोर *mor*,” “mine,” they would set upon him and beat him and rob him of the vessel by force. If he said “तोर *tor*,” “yours,” they used, on his own admission, to take it from him and let him go peaceably. Thus, in any way, they plundered him. Hence the saying तस्ला तोर की मोर *tasla tor ki mor* has passed into a proverb, of which the application is easy to see.

674. बहूना *bahguna*, an iron or brass cooking-pot with straight edges and a handle.

675. तम्हेरी *tamheri*, a round copper vessel.

676. तवा *tawa*, तावा *tāwa*, or (Patna and Gaya) ताई *tāī*, an iron griddle plate.

677. कटोरा *katora* to the south and north-east, कचोरा *kachora* in Sāran and Champāran, डुचा *dubbha* in Sāran and Champāran, बाठी *bātī* in Tirhut, and मेन्हिबाटी *menhibātī* in South-East Tirhut, is a vessel used for eating from, with a projection at the bottom on which it stands.

678. The तस्तरी *tastari* (north of the Ganges and in Gaya, Patna, and South Munger), छिपुली *chhipuli* to the east and in Patna, जाम *jām* in Patna, Gaya, and the south-east, and कस्तरी *kasturi* in Shahabad, is like the कटोरा *kutora*, except that it is flat-bottomed, and has no stand.

679. In the south-east the झरका *jharka* is a deep pan for eating; the चम्चन पूरी *kanchan pūri*, a shallow one; and the अग्राइ *agrai*, one with the edges straight and short.

680. The थारी *thāri* or थरिया *thariya*, also छीपा *chhipa*, and (in Patna and Gaya) खोरी *khori*, is a flat pan from which food is eaten. The मरंगिया थारी *malangiya thāri* has straight sides, and the मिरजापुरी *mirjāpuri* has curved ones.

681. परात *parat*, a large flat pan like the थारी *thāri*, except that its sides curve gradually up to the top.

682. ठाँठी *thānhi* or टाँठी *tānhi* is a dish like the थारी *thāri*, but made of bell-metal (काँधा *kānsa*).

683. डब्बा *dabbu*, a brass or iron spoon, of which the bowl is deep and broad, principally used at marriages.

684. कल्चूल *kalchhul* or कर्चूल *karchhul* is a spoon. कलचा *kalchha* in South-West Shahabad means an iron spoon, and कलच्ची *kalchhi* in Sāran, Patna, and Gaya a brass or iron one.

685. North of the Ganges and in Shahabad छनौटा *chhanauta* or झरना *jharna*, and in Patna, Gaya, and the south झञ्जहरा *jhanjhra*, is a cullender or iron sieve with a handle. In North-West Tirhut it is also called सनौटा *sanauta*, and in North-East Tirhut झाँझ *jhānjh*.

686. पौना *pauna* or (South-East Tirhut) पौनिया *pauniya* is an iron cullender or straining-ladle.

687. The लोटा *lota* is used for drawing water and drinking.

688. The गेरुआ *gerua* or हथ्हर *hathhar* north of the Ganges, Patna, Gaya, and Shahabad, also सोबरना *sobarna* in North-East Tirhut, and झारी *jhāri* in Champāran, Patna, Gaya, and to the south-east, is a kind of *lota* with a spout (टोटी *tonti*). It is generally made of a white alloy (फूल *phūl*). The माधव सिंही *mādhav singhi* (North-East Tirhut) is a kind of drinking-vessel invented by Mādhav Singh, a former Maharaj of Durbhanga. It is shaped like a globe surmounted by a funnel. The globe has a spout, and the whole stands on a pedestal.

689. तम्हा *tamha* north of the Ganges, and झारी *jhāri* south of it, is a similar vessel made of red alloy (कस्कुट *kuskut*). Both the last two are used for drinking.

690. अखोरा *abkhora* or अम्खोरा *amkhora* is a drinking-vessel, the sides of which are broader towards the mouth, and it is provided with a stand (गोडिया *goriya*) at the bottom. It is also called खोरा *khora*. In Gaya डुभा *dubbha* is a large cup, and in South Bhagalpur लोटन्की *lotki*.

691. गिलास *gilas* (glass), similar to the last except that the sides are straight or only slightly curved. It sometimes has no stand, and is flat-bottomed. It is, in fact, modelled closely on the lines of a European peg-tumbler, but is of metal.

692. बट्टा *batta* (Patna, Gaya, and North-East Tirhut), a kind of large metal cup. बाठी *bāti* is a small one.

693. गगरा *gagra*, or (in Champāran and Tirhut) तम्हैल *tamghail* or तम्हैला *tamghaila*, (in Gaya) बस्नी *basni*, and (in Champāran, Patna, and to the south-east) कल्सी *kalsi*,—a copper or brass vessel used for drawing water from a well.

694. डोल *dol* or कुँर *kunr*, an iron vessel for drawing water from a well.

695. लोंहरा *lonhra* or लोंहरी *lonhri*, a small iron pan. In the south-west also used for drawing water from a well, like डोल *dol*. North of the Ganges it is also called लोहिया *lohiya*.

696. छोंड *chonrh* or मटुका *matuka*, a copper or brass vessel for storing water in.

697. The सुराही *surāhi* or सोराही *sorāhi* is used for keeping water. जालधरी *jaldhari* (North-East Tirhut) is a water-pot.

698. अफ्ताबा *aphtaba* or अफ्ताया *aphtaya*, a water-ewer used for washing.

699. चिलिम्हची *chilimchi* north of the Ganges, चिलिफ्हची *chiliphchi* in North-West Tirhut, चिलम्हची *chilamchi* south of the Ganges, and सिलफ्हची *silaphchi* amongst Muhammadans, used for washing.

700. सरपोल *sarpos*, डक्ना *dhakna*, or उपना *dhapna*, a cover for other vessels.

701. मलिया *maliya* or (Gaya) मल्हिया *malhiya*, a small cup for holding oil. Sometimes it is made of wood.

702. दीयड *diyat* or दीवड *divat* or चिरक्कदान *chirakkdān* (north of the Ganges), बरदवान *baradwān* (Gaya), and चिराग्दान *chirāgdān* (Shahabad and South Munger), is a lamp-stand. In North-East Tirhut it is दीधडि *diathi*, and in South Bhagalpur दिपन्धा *dipra* or दिपहरा *dipahra*.

703. चिम्टा *chimta* or चिंठा *śiuntha*, also चुंटा *chūnta*, a pair of small tongs used for arranging the fire or turning over oakes on the griddle.

704. सँड़सी *sanrsi*, or (to the east) बाबूली *bābulī*, or in South-East Tirhut बगुली *baguli*, tongs used for removing the pot (बहुली *batuli*, &c.), from the fire.

705. खोरना *khorna* or खोर्नी *khorni*, also चराई *sarāī* (North-West Tirhut), उटकन *utkan* (Patna, Gaya, and South Munger), एक्था *ektha* (Champāran), and लोपन *lopan* (East Tirhut), is an iron or wooden poker. पिहकर *pihkar* (Shahabad) is a wooden poker.

706. इमाम जिसा *imām jista* or (to the south-west) खादन दस्ता *hādan dasta*, or (South-West Shahabad) निमदस्ता *nimdasta*, or (South Bhagalpur) हमाम दिस्ता *hamām dista*,—a pestle and mortar for grinding spices, &c.

707. पिक्कदान *piikdān* or पिक्कदानी *piikdāni*, also to the west and south उगल्दान *ugaldān*, (in Patna and Gaya) optionally चिरमिच्छी *chirmichchi*, and (in South Bhagalpur) पिरिग्दान *pirigdān*, a spittoon. To the east and in Patna it is also पिरिक्कदान *pirikkdān*.

708. पन्दान *pandān* or पन्दावता *panbatta*,—for keeping betel.

709. लेवा *lewa*, or in Patna and Shahabad लेवन *lewan*, and in the south-west of the district लेव *leo*, is ashes plastered on the cooking-pot to save it from fire.

710. The handful of straw, &c., used for cleaning metal vessels is लुँडा *lunra* or लुण्डा *lunda*. In South-East Tīrthut it is optionally नुँडा *nūnra*. In South Bhagalpur it is नुरो *nūro*, and in South Munger नुण्डा *nunda*.

711. Musalmans generally use the following vessels :—

पतीला *patila*, a large copper vessel for cooking rice.

पतीली *patili*, देगची *deghi*, or डेगची *degchi*, a similar vessel smaller in size.

देग *deg* or डेग *deg*, a somewhat larger pot for boiling.

बधना *badhna*, the same as the Hindu लोटा *lota*, but with a spout.

बधनी *badhni*, a similar vessel of smaller size.

कटोरा *katora*, similar to the Hindu vessel, but made of copper.

पियाली *piyāli*, a cup.

पियाला *piyāla*, similar to the last, but larger.

रिकाबी *rikābi*, a saucer.

तबाक *tubāk*, जिच्छा *jibbha* in Champāran, or तबाख *tubākh* south of the Ganges, a broad flat washing-vessel.

चिमन्डा *chimta*, &c., the same as used by Hindus.

सरपोस *sarpos*, ढक्कना *dhakna*, or ढप्पना *dhpna*, cover for other vessels.

चिलिंची *chilimchi*, &c., the same as for Hindus.

अफताबा *aphtāba*, the same as for Hindus.

तसत *tasat* or (when smaller) तसन्तरी *tastari*, a broad flat dish.

सेनी *seni* or (in South-East Tīrthut) सैन *sain*, a broad shallow tray.

गगरा *gagra*, &c., as for Hindus.

लयन *layan*, a large vessel for storing water.

कराही *karāhi*, &c., the same as for Hindus.

झरना *jharna*, छनौठा *chhanauta*, &c., as for Hindus.

पन्नबत्ता *panbatta*, &c., as for Hindus. The झुसुन्दान *husundān* or (Gaya) कुत्ता *kutta* or कुत्ती *kutti* is similar, and contains additional compartments for lime.

खासदान *khāsdān*, for keeping *pān* or betel, with a cover.

The खिल्बटी *khilbatti* is used for keeping ready rolled up betel leaves, with the nut and lime inside ready for use (खिल्ली *khilli*).

पिकडान *pikdān*, &c., as for Hindus.

सोराही *sorahi*, &c., as for Hindus.

Lamp-stands, viz., फलीज सोज *phatil soj*, and in Saran also पटील सोज *patil soj*, of brass; चिरागङ्दान *chirāgdān*, of wood; दीवठ *dīvat*, &c. (see Hindu articles) of iron; and बद्वान *badvān*, of bamboo slips.

तावा *tāwa*, &c., as for Hindus.

दस पनाह *dast panāh* or दस पना *das pana*, tongs.

सिंखचा *sinkhcha* or सीख *sikh*; also north of the Ganges गज *gaj*, a spit.

डब्बू *dabbu*, as amongst Hindus.

CHAPTER IX.—EARTHEN VESSELS.

712. The number of these is very large, and varies in each district. The following list does not profess to be exhaustive. It is in alphabetical order.

713. When a new earthen vessel is taken into use, it must first be used by a member of the family and not by one of the servants of the house; otherwise it is considered impure. This is considered as a dedication of the article to family use. To dedicate an article thus is उराहब *urāhab*, or in South Bhagalpur उरहाएब *urhāēb*, and in Saran उराओल *urāöl* or औरासल *aūrāsal*.

अर्हाया *arhaiya*, a vessel containing two and a half *sers*. In North-East Tirhut it is made of brass.

अथरा *athra*, a pan for making dough. अथरी *athri* is a smaller one used (in Gaya) for holding water, washing clothes, and roasting poppy-flower cakes.

अधकर *adhkar* (east), a vessel used in distilling.

अखोरा *abkhora*, a drinking-vessel.

कंटिया *kantiya* or कटिया *katiya*, a little vessel with a long neck. Cows are milked into it.

कली *katti* (Patna, Gaya, and Saran), or गली *gatti* (Shahabad), a round potsherd used by boys in playing.

कपटी *kapti*, a kind of cup.

करई *karai* (South Munger), a water-vessel with a spout.

करणा *karna* (*Sāraṇa*), an earthen vessel in which milk is boiled, also (North-West Tirhut) used for holding curds.

करवा *karwa* (West Bihar and South Bhagalpur), a water-vessel with a spout.

कराहि *karahiya*; for boiling milk = **कराही** *karāhi*.

कराही *karāhi* (north of Ganges) an earthen pan in which clarified butter (*घू* *ghyu*) is cooked or milk boiled.

कलसा *kalsa*, **कलसी** *kalsi* = a चैता *ghaila*, especially when ornamented with lime and colours at weddings, &c.

कस्तरा *kastara* (south-east), a saucer for holding curds.

कस्तरी *kastari* (south-east) = तस्तरी *tastari*, q.v.

कुँड़ *kūnṛ* (west and Patna), a large vessel for holding grain and food.

कुँड़ा *kūnra* (north of Ganges), an earthen vessel in which sweet-meats or balls of rice mixed with sugar (**कसार** *kasār*) are given to daughters when going to their father-in-law's house. In South Bhagalpur it is **कुण्डा** *kunda*.

कुरिया *kurhiya* (South Bhagalpur), a small vessel for milk.

कुण्डा *kunda* (Champāran, Shahabad, and South Bhagalpur), a large flat jar. See also **कुँड़ा** *kūnra*.

कोहा *koha* or **पतुकी** *patuki*, a small round wide-mouthed vessel for curds, or for cooking. **कोहिया** *kohiya* (Gaya) is a smaller variety.

खपन्डा *khapra*, tiles.

खपन्डी, **खपन्टी** *khapri*, or (North-East Tirhut) **खापरि** *khāpari*, an earthen griddle for making bread or parching grain. When used for parching grain it is made by breaking off the top of a चैता *ghaila*, but that used as a griddle is specially made by the potter. In South Bhagalpur it is also called **चरिया** *chariya*.

खपन्टौडी *khaprauri* (Gaya and West Tirhut), a pot for removing the afterbirth, &c., when a child is born.

खलची *khalchi* (Shahabad), a little platter.

खापरि *khāpari*. See **खपन्डी** *khapri*.

खावा *khāwa* (South Munger), an earthen cooking-vessel.

खीकी *khikhi* (Tirhut), a vessel for holding oil.

खम *khām* (Patna), a large flat jar.

खोर *khor*, **खोरा** *khora* (Tirhut, Patna, and the south-east), a long round earthen vessel used by saltpetre-makers (नौनिया *noniya*) for holding the mother liquor; also (to the east and in Gaya) a large jar used for various purposes.

गगरी *gagri*, a vessel used for drawing water.

गत्ती *gatti*,—see कत्ती *katti*.

गमला *gamla*, a flower-pot.

गुर्की *gurki*, a drinking-vessel, especially for drinking spirits.

घड़ा *ghara*,—see घैला *ghaila*.

घरिल *gharil*,—see घैला *ghaila*.

घरिया *ghariya* (Shahabad), a drinking-vessel.

घुच्छी *ghuchchi* (Sāran), a little dish with a narrow neck.

घुरिली *ghurili*, a little vessel with a narrow neck.

घैला *ghaila*, घैली *ghaili*, घड़ा *ghara*, or घरिल *gharil*, a vessel for holding or drawing water. (See बसनी *basni*, डाढ़ा *dāda*.)

चट्टी *chatti* (Patna and Gaya), an earthen cooking-dish.

चढ़िया *chariya*,—see खपड़ी *khapri*.

चरचा *charua*, चररू *charui* (south of Ganges), a vessel for holding grain or for cooking = चेरचा *cherua*.

चिकनी चाँदी *chikni hānri*, a vessel for cooking vegetables, pulse, &c. After using it for several months it becomes polished and durable owing to the oil and butter cooked in it.

चिराक *chirāk* (South Tirhut and the west), चिराग *chirāg*, a lamp-saucer.

चिलम *chilam*, the bowl of a pipe.

चुकड़ी *chukri* (south-east), a drinking-vessel.

चुकनी *chukni* (Gaya), a small earthen jar.

चुकड़, चुकर *chukkar*, a vessel with straight sides and a very short neck, used for drinking.

चुक्का *chukka*, a drinking-vessel.

चेरचा *cherua*, चेररू *cherui* (north of the Ganges and east), an earthen cooking-dish or for holding grain = चरचा *charua*.

चौंपी *chaumpi* (Patna and Gaya), an earthen vessel in which milk is boiled.

चनान *chhanān* (Tirhut, Patna, and Gaya), a vessel with cloth at the top for straining toddy.

चौंड़ी *chhonrh* (to the west), a large earthen jar.

चौंड़ी *chhonrhi* (north-west), a vessel for keeping water or grain.

जाला *jāla*, a water-jar.

भजर *jhajjhar*, a croft for keeping water.

भवन्ही *jhabhi*, an earthen vessel into which cows are milked.

झारी *jhāri*, a vessel with a long spout.

टरिया *tariya* (Champāran and the east), a small oil-pot.

टाढ़ा *tār*, **टाढ़ा** *tāra* (Gaya), an oil-pot. A smaller variety is **टाढ़ी** *tāri*.

हँखा *tuñiya*, a drinking-vessel.

टूचाँ *tuñ*, **टूम** *tuñm* (Patna and Gaya and South Munger), a drinking-vessel with a spout.

तेहरा *tehra* (Gaya and South Bhagalpur), a kind of pot for milk.

टोंटिया *tontiya*, a tile used as a water-spout at the eave of a house.

ठिलिया *thiliya*, a vessel used for drawing water.

डबरी *dabri*,—see **डिबरी** *dibri*.

डाबा *dāba*, a vessel used for drawing water smaller than a **बस्नी** *basni* and a **घैला** *ghaila*. In South-East Tirhut, used for boiling milk.

डिबरी *dibri*, and also in Shahabad **डबरी** *dabri*, same as **सनहक** *sanhak*, but smaller.

दक्कना *dhakna* or (east) **डाकनि** *dhākani*, a cover for other vessels. **दक्कनी** *dhakni* is a smaller one.

डिमका *dhimka* (South Bhagalpur), a saucer used as a covering for other vessels.

तरकट्टी *tarkatti*, the vessel in which palm-juice (**ताड़ी** *tāri*) is collected at the foot of the tree.

तबाक *tabāk* (Patna and Gaya), a little platter (generally of iron).

तसन्तरी *tastari*, a saucer used by Muhammadans. When made of brass, also used by Hindus. Cf. **कसन्तरी** *kastari*.

तार *tai* (south of Ganges and Champāran), a griddle for making bread; a kind of shallow pan, with an edge for lifting it up by.

तेलहन्दी *telhānri*, **तेलहंडा** *telhanda*, a vessel for holding oil.

तेलाय *telāy*, an earthen vessel for cooking oil or clarified butter घू (ghyu).

तौला *taula* (north of Ganges, Gaya, and the south-east), a large earthen dish for cooking.

थपन्ती *thapri* (Patna and East Tirhut), a vessel for measuring milk.

थाल *thal*, a platter.

दबकन *dabkan* (Gaya), a saucer used as a cover for other vessels.

दवात *dawāt*, an ink-stand.

दहेंडी *dahenri* or (Patna and Shahabad) **दहरी** *dahri*, for holding tyre (दही *dahi*).

दियरी *diyari* (north of the Ganges and south-west), **दियारी** *diyāri* (North-East Tirhut), a very small lamp-saucer.

दिउरी *diuri* or **दिउली** *diuli*, a very small lamp-saucer.

दीप *dip*, a lamp-saucer.

दीया *diya*, a lamp-saucer.

दीरी *diri* (south-east and Gaya), a very small lamp-saucer.

देग *deg*, a cauldron.

नदिया *nadiya*, for keeping tyre (दही *dahi*).

नदोई *nadoi* (Gaya), an earthen cooking-vessel.

नरिया *nariya*, a kind of tile (खपड़ा *khapra*).

नाद *nād* or (east) **लाद** *lād*, a large earthen basin or bowl used as a feeding-trough and for other purposes.

पतिला *patila* (Sāran, Patna, and South Munger) or **पतीला** *patīla* (Sāran and Gaya), an earthen cooking-vessel.

पतुकी *patuki* (west), a small round wide-mouthed vessel for keeping tyre or for cooking.

पञ्चोरा *panchora* (south of Ganges), a vessel used in distilling.

परच्छा *parchha* (West Tirhut), a large jar for water.

पराद *parād* (South-West Shahabad), a saucer used as a cover for other vessels.

परिया *pariya* (Patna), a saucer used as a cover for other vessels.

पिटौआ *pitaua* (Patna), a small earthen pan.

पियाला *piyāla*, **पेला** *pelā*, a drinking-cup.

फुच्ची *phuchchi* (South-East Tirhut), a vessel for measuring milk.

फूरी *phūri* (South Bihar), a saucer used by Musalmāns in feasts of the brotherhood.

बधना *badhna*, a water-vessel with a spout.

बहका *baruka* (South Tirhut), a drinking-vessel.

बसनी *basni*, a vessel for holding or drawing water, smaller than a घेला *ghaila* and larger than a डाबा *dābu*.

बहना *bahna* (Patna and South Munger), a large flat jar.

बिथार *bithār* (Patna), a large dish.

भभका *bhabhka*, a vessel used in distilling.

भरका *bharuka* or **भरकी** *bharuki*, a drinking-vessel.

भाँड़ा *bhānra* or **भाँड़** *bhānr*, a vessel with a neck for milk or clarified butter (**घूर** *ghyu*).

भरन्का *bhurka*, **सुरन्की** *bhurki* (in Tirhut), a drinking-cup.

भोजहन्ती *bhojahri* (south-east), an earthen dish used by Musalmans at marriages.

मङ्गन्ता *mangra*, the tiles along the ridge of a roof.

मटन्का *matka*, and also (south of the Ganges and in Champāran) **महका** *matuka*, an earthen vessel for holding water or grain.

महका *matuka* = **मटन्का** *matka*, q.v.

मरतवान *martabān*, **मरतवान** *mariawān* (south of Ganges), **मिरतवान** *mirtawān* (north of Ganges), an earthen vessel with a wide mouth ornamented with lac (**लाह** *lāh*).

मल्हवा *malwa* (West Tirhut, Shahabad, and South Munger) or **मलिया** *maliya* (North-West, West Tirhut, Patna, and South Bhagalpur), a vessel for holding oil. It is equally often of wood or metal.

माँट *mānt* (Gaya), a large flat jar.

मिरतवान *mirtawān* = **मरतवान** *martawān*, q.v.

मिठिया *mitiya* or **मेठिया** *metiya*, a round vessel with a short neck for water.

मेठिया *metiya* = **मिठिया** *mitiya*.

मेठा *meta* (South Bhagalpur and to the west) = **मिठिया** *mitiya*.

मेठी *meti* (South Bhagalpur), for holding tyro.

मौन *maun*, a vessel for holding date-juice.

रमन्करुवा *ramkarua* (South-East Tirhut and Champaran), a drinking-vessel.

रकेबी *rakebi* = रेकाबी *rekabi*, q.v.

रमचुक्का *ramchukka* (Patna and Gaya), a drinking-vessel.

राद्स *rāds* (East Tirhut), a little vessel with a narrow neck, used for holding milk and similar purposes.

रिकाबी *rikabi*, a saucer.

रिकेबी *rikebi* = रेकाबी *rekabi*, q.v.

रेकाबी *rekabi* or (Patna and Shahabad) **रकेबी** *rakebi*, or (south-east) **रिकेबी** *rikebi*, a saucer.

लबना *labna* (Patna and Champaran), a water-pot in the shape of an ellipsoid.

लबनी *labni*, the vessel in the shape of an ellipsoid, in which palm-juice (**ताड़ी** *tāri*) is collected from the trees.

लाद *lād* == नाद *nād*, q.v.

सन्की *sanki* (South Bhagalpur and Gaya), a saucer used by Musalmāns.

सन्हक *sanhak*, सन्हकी *sinhaki*, a broad flat dish used by Musalmāns for eating boiled rice.

सरबी *sarbi* (South Bhagalpur), a cup for distributing pulse, &c., from the cooking-pot. Used at marriages.

सुराही *surāhi*,—see सोराही *sorāhi*.

सेफाली *sephāli* (Patna, Gaya, and Shahabad), a flat earthen dish.

सेरहा *serha*, a vessel for drinking spirits.

सोराही *sorāhi* (north of Ganges) or **चुराही** *surāhi* (south of it), a water-vessel with a long narrow neck.

हँडिया *hanriya*, diminutive of चँड़ी *hānri*, q.v.

हँडोला *hanrola*, diminutive of चँड़ी *hānri*, q.v.

हथौना *hathauna*, a vessel for collecting date-juice, larger than a लबनी *labni*, used when the juice (**ताड़ी** *tāri*) flows freely.

चँड़ी *hānri* or **हँडिया** *hanriya* (small) or **हँडोला** *hanrola* (small), a vessel for cooking or holding milk, tyre, &c.

CHAPTER X.—WOODEN VESSELS.

714. The कठौत *kathaut* or कठौती *kathauti* is a large wooden dish for kneading flour. It is also called कठःरा *kathra* south of the Ganges and to the west, तगाड़ी *tagāri* in Tirhut and Champāran. डग्नरा *dagra* in Champāran and Gaya is a large flat dish made of wood. The उल्दी *uldi* in the west, कठुली *kathuli* in Shahabad and South-East Tirhut, कठोली *katholi* in North-East and South-West Tirhut, and कठःली *kathli* or अडिया *arhiya* in Shahabad, is a small wooden dish for scraps. In Patna, Gaya, and the south-east it is पैला *paila*.

715. The कस्कौल *kaskaul* (Patna), किस्ता *kista* (Gaya and the south-east), and कम्बल *kamandal* (generally), is a wooden cup carried by mendicants. In the north-west नरियरी *nariyari* is an oval one. तूमा *tuma*, तुमा *tumma*, or तुम्बा *tumba*, is the mendicant's gourd.

716. सेवनी *sevni* or (North-East Tirhut) सौथी *sauthi* is a wooden platter used by sailors.

717. डोकनी *dokni* (Sāran and Champāran) and ढकना *dhakna* (North Tirhut) are small wooden dishes.

718. The डोई *doi* or (south of the Ganges) डोआ *doa*, or (South-West Shahabad) डोकी *doki* or (south-east) डोउआ *doüä*, is a wooden ladle used by Muhammadans in cooking pulse. The corresponding word amongst Hindus is, in North-East Tirhut, दाबि *dabi*, and in Champāran दाबा *daba*. घटना *ghatna* in Gaya is a machine for stirring pottage as it is being cooked.

CHAPTER XI.—LEATHER VESSELS.

719. South of the Ganges the मलवा *malwa* is used for holding oil. In Champāran it is मलिया *maliya*. कुप्पा *kuppa* or कुप्पी *kuppi* is for holding oil or clarified butter (घूंघटा *ghunghra*). नदोई *nadoi* is used in Gaya for the same purpose. In North-East Tirhut धोकन्डा *dhokra* is a sack used for the same purpose, as in the proverb गूँड़क चोट धोकन्डे पुरु जान *gūndak chot dhoknē punu jān*,—it's only the vessel that knows the pain (or weight) of the molasses, i.e., only he who suffers, knows the pain. गेल्हा *gelha* is a similar smaller vessel.

गेल्हा *gelha* or (in South-East Tirhut) चमन्डी *chamri* is also a vessel for carrying molasses.

720. मोठ *mot* or मोटि *moti* is the large leather bucket for drawing water from a well. ढोल *dol* is the smaller one. मसक *masak* is the leather water-skin borne by water-carriers. दस्ती कुप्पा *dasti kuppā* is the small leather bag used by torch-bearers (मसालची *masalchi*) for carrying oil.

CHAPTER XII.—LEAF-PLATTERS.

721. The दोना *dona* is a small round leaf-platter. In Patna, Gaya, and the north-west it is also called खोना *khona*, and in Shahabad खदोना *khadona*. The पत्तल *pattal* is a broader and flatter kind, and is also used as a kind of basket at Hindu marriages when a number of guests are to be fed. It is also called पत्तरी *patri* in Shahabad, पट्टा *patta* in South Bhagalpur, and पत्तन्तरौरी *patrauri* or पन्नमारा *panmāra* in Champāran and North-West Tirhut.

CHAPTER XIII.—STANDS FOR VESSELS.

722. These are made of mud or brick, and known as घिरंसिर्ही *ghirsirhi* in the north-west, east, and Patna, घिसिरी *ghisiri* in Sāran, घिरंसिंधी *ghirsindi* in Patna and Gaya, घिरंसिर *ghirsir* in Patna and Shahabad, and घिरंसच्छी *ghirsandi* in South Munger. Other names are घेलंसारी *ghailsāri* in South-East Tirhut, घलंसारी *ghalsāri* in South Bhagalpur, घलंथरी *ghalthari* in North-West Tirhut, घडँची *gharaunchi* (South-West Shahabad), and घौतंरा *chautra* or घोटा *ota* (Champāran).

S U B D I V I S I O N III.

CLOTHES AND ORNAMENTS, &c.

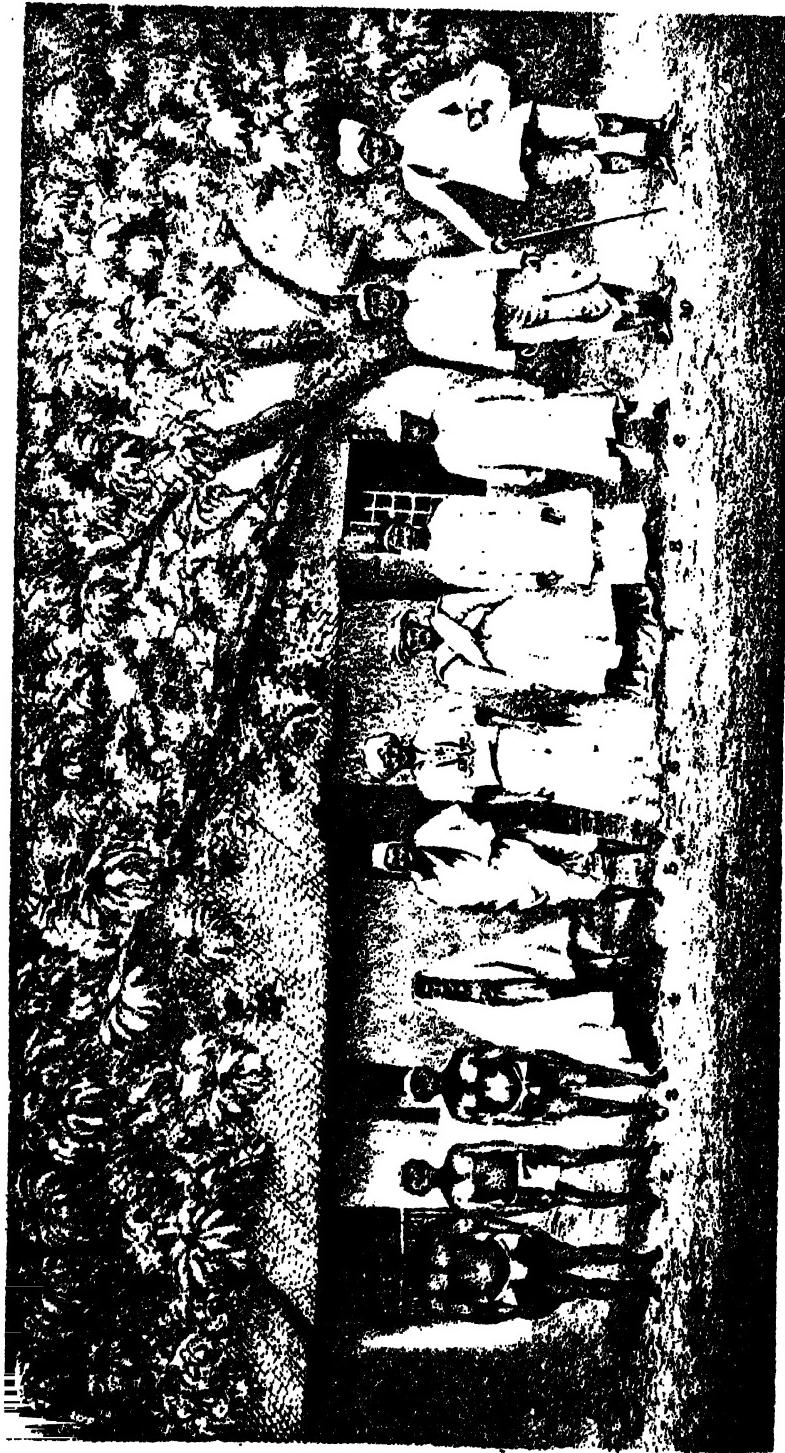
CHAPTER I.—CLOTHES.

723. The general terms are कप्रा *kapra*, चीर *chir*, and लूगा *lūga*. The last has local variants, नूगा *nūga* (South-East Tirhut) and लुगा *lugā*, नुंगा *nunga*, or नुंगा *nunga* south of the Ganges. Other names, current principally to the west, are पहरावा *pahrāwa*, बस्तर *bastar*, or

A Bihar Fashion Plate

CLOTHES WORN.

1. CASH.
2. KORI.
3. TAN.
4. TAN.
5. KENJAPPA, dhoti;
6. KENJAPPA, nambath.
7. CHAMONKIGA topi, abha, chonfie & vermillion.



कपड़ा लत्ता *kapra lutta*. A suit of clothes is called पाँचो टूक कपड़ा *pāncho tūk kapra*, and consists of a turban; loin-cloth, jacket, sheet, and bathing-cloth.

724. Amongst men's clothes are—

The turban.—पाग *pāg*, पगिया *pagiya*, पगड़ी or पगरी *pagri* is a piece of cloth woven for the purpose. The inner portion of the made-up turban (बूत के पगड़ी *büt ke pagri*) worn by the more respectable people is called फेंटा *phenta*. मुरेठा *muretha* is a piece of ordinary cloth, or even a garment, such as the गम्भा *gambhā*, चहर *chadar*, or दोपटा *dopatta*, worn round the head. चौरा *chira* is a checked turban. A piece of cloth wound under the chin and over the head is ढाठा *dhātha*; also गलौधी *galaudhi* in Patna and East Tirhut, गल्मोछा *galmochha* in Tirhut and to the east and (optionally) south of the Ganges, and गलजिन *galjin* in North-West Tirhut and Gaya.

725. The cap is टोपी *topi* or ताक्खी *takhi*. The round cap covering the ears worn by Brahmans is मुण्डा *munda* in Sāran and North Tirhut, कासीवाल *kāsiwāl* in South Tirhut, ताज *tāj* in North-East Tirhut, Patna, and the west, and बभन्नौ *babhnau* in Shahabad and South-East Tirhut. दोपलिया *dopaliya* is a long cap made of two pieces, and the चरन्पलिया *charpaliya* or चौगोशिया *chaugoshiya* is round and made of four pieces. The कन्टोप *kantop*, कन्जहप्पा *kanjhappa* (both of these also to the west and in Patna), and कन्जदार टोपी *kāndār topi* (all north of the Ganges), is a piece of cloth worn loose over the head. South of the Ganges it is कुल्ही *kulhi* or कन्जहप्पो *kenjhappo* (Patna and South Munger), कन्जहप्पी *kanjhappi* (Gaya), and कन्जहोपा *kanjhopa* (South Bhagalpur). कुल्हिया *kulhiya* in Gaya is a boy's cap. घोंघा *ghongha* in Gaya is a wide umbrella-shaped hat of *tāl* leaves, worn in rainy weather.

726. The loin-cloth.—This is धोती *dhoti*. North of the Ganges and in Shahabad it is also called मरन्दानी *mardāni*, and in Shahabad, Patna, and Gaya लुङ्गी *lungi*. The small loin-cloth is लङ्गोटा *langota* or लङ्गोड़ी *langoti*; also in Patna लङ्गोट *langot*. Other names are कोपिन *kopin*, in Champaran कोपीन *kopin*, and in the south-east नैंगोट *nangot* or नैंगोड़ा *nangota*. कप्पा *kappa* (east) is a small cloth worn round the waist by the poor. The भगवा *bhagwa*, or in Sāran भगई *bhagai* and North-East Tirhut भरिया *dhariya*, is a small *dhoti* principally* worn by

* It is not always worn by boys. Compare the proverb चोरक भगवा डाढ़ी—burn a thief's loin-cloth, i.e., disgrace him as much as possible.

boys. The बिल्डी *bisti*, or in Gaya बिछुटी *bichhuti*, is the scrap worn by poor boys. The small tight cloth worn by wrestlers, and also the usual cloth tightened up to allow of free play of the limbs in violent exercise, is काढा *kachha* or कच्छा *kachchha*. Other names are चरना *charna* (Champāran, Patna, Gaya, and the east), चित *chit* (Patna), समाली *samali* (Gaya and the south-west), भरकच्छ *bharkachh** (North-East Tirhut), and भरकाढ *bharkachh* (South-East Tirhut). तहमद *tahmad*, or in Shahabad तहबन्द *tahband*, and in Champāran तही *tahi*, is a loin-cloth worn by Musalmān mendicants (*fakirs*). The tag of the loin-cloth tucked in behind is पिछुआ *pichhua* or पछुआ *pachhua* to the west. To the east it is ढेंका *dhenka* or ढँकुआ *dhenkua*. The loose end which hangs down in front is खुंड *khunt*, सांची *sanchi* (North Tirhut), and पुच्छ *puchchh* (South-East Tirhut). In South Bhagalpur it is कोंची *konchi*. The knot in the loin-cloth for holding money, &c., is पाँड *phān*, फाँडा *phānra*, or फच्छा *phanda*. They are also called चैंट *chent* or टेंट *tent* towards the west, and पेंच *pench* in North-West Tirhut. Other local names are हरिरा *harira* (North-East Tirhut), ऐरहा *airha* or मर्ही *mārhi* (both South-East Tirhut).

727. *The drawers.*—These are पैजामा *pajāma*, also south of the Ganges इजार *ijār* and खिस्कत *khiskat* (apparently a corruption of the Persian خشک *khishk*). In South Bhagalpur they are also called तमान *tumān*, and in North-West Tirhut चुरवाल *surwāl* (a corruption of the Persian شلوار *shalwār*). According to the Kānūni Islām, the *ijār* and *surwāl* are not so wide as the *pajāma*. Tight drawers are चुरिदार *churidār*, also चुस्त *chust* to the west and in South Bhagalpur. If loose at the ankles, they are मोहरिदार *mohridār*; also खल्तेदार *khaltedār* in Patna and to the west, चरन्काबर *barkābar* in Gaya, and जँचेदार *painchedār* elsewhere. If loose, with pieces let in along the thigh, they are कलिदार *kalidār*. जँघिया *janghiya* are tight-fitting short drawers, such as those worn by wrestlers.

728. *The jacket.*—This is मिरजाई *mirjai* and also खुटिया अँगरखा *khutiya angarkha*.

729. *The coat.*—This is अँगा *anga*, अँगरखा *angarkha*, or चपन्कन *chapkan*. Those worn by Hindus open on the right breast, and those by Musalmans on the left. It is tied at the neck by a string, घुणी

* Compare Manbodh's Haribans, which is a Maithil poem. कदमक तरु चढि
भरकच्छ मारि *kadamak taru charhi bharkachh māri*,—(Krishna) mounted the
kadam-tree and tightened his loin-cloth.

ghundi or घुँड़ी *ghānri*, and also to the east and south घुँड़ी *bhundi* or घूँड़ी *bhānri*, and in South Bhagalpur घुजो *bhundo*, which runs in a hem, तुकन्मा *tukma*, or (in Patna and Gaya) गाली *gāli*. The अच्च-कन *achkan* is a long loose coat buttoning right down the front. The काबा *kāba* or (south of the Ganges) कबा *kaba* is an outer coat open at the chest and sleeves. The निमास्तीन *nimāstīn* (also called नीमा *nīma* south of the Ganges) is a jacket the sleeves of which reach only to the elbows, while the शलुका *shaluka* and सदरी *sadari* leave the arms bare.

730. *The sheet*.—This is चढ़ा *chaddar* or चादर *chādar*. This is of various kinds, viz. the दोहर *dohar* is a doubled sheet hemmed all round. The गिलेफ *gileph*, सलगा *salga*, or खोल *khol*, is similar, but is not hemmed all round, and is generally made of coarse cloth (मोटिया *motiya*). The एकपट्टा *ekpatta* or एकलाइ *eklāi* is a sheet made of one breadth of cloth. डेह-पट्टा *derhpatta* or डेह-पट्टी *derhpatti* is a sheet whose whole breadth is made up by sewing together two cloths, of which the breadth of one is half that of the other. The दोपट्टा *doptta* or दोपट्टा *dopatta* is a sheet whose breadth is made up by sewing together two cloths of equal breadth. उत्तरी *uttri* to the east is an outer garment. To the west it is used (*a*) for the string tied round a corpse's neck, and (*b*) for the mourning garments worn for ten days by the करन्ता *karta*, or person who lights the funeral pyre.

731. *The stuffed quilt*.—These have various names, according to the amount of cotton-wool in them, viz. लोचाफ *lechāph* (five or six sers); रजाई *rajāī*, नेहाली *nehāli*, or (South Bhagalpur) लेहाली *lehāli*, all of which hold from one to three sers; and the दोलाई *dolāi*, सीरक *sirak*, or (in South Bhagalpur) तुराई *turāi* or सीरग *sirag*, which contain less than half a seer. The stuffing of the quilt is भरना *bharṇa* or (to the south) भराव *bharāv* or भराना *bharāna*. Bits of old cotton padding in a quilt are अङ्गा *anga* north of the Ganges. A similar quilt made of patchwork is गुदरा *gudra* or गुदरी *gudri*. When made of rags it is खेंधरा *khendhra*; also optionally in Tirhut, Patna, Gaya, and the east गेंदरा *gendra*, and in Shahabad लेंदरा *lendra* or लेंदरा *ledra*. See also § 637.

732. The *long coat* worn by well-to-do people is आबा *āba*. The kind of court dress consisting principally of flounced petticoats is जमा *jama*.

733. The *bathing-cloth*, worn round the loins while bathing and used for drying the body afterwards, is named differently by Hindus

and Musalmans. The former call it अंगौच्छा *angauchha* or गमच्छ *gamchha*, a local variant being अंगोच्छा *angochha* to the west. A smaller kind, or *handkerchief*, is अंगौच्छी *angauchhi*, गमच्छी *gamchhi* चाकी *saphi*, तौनी *tauni* (East Tirhut), or तिउनी *tiuni* (North-West Tirhut). The Muhammadans call the bathing-cloth लुङ्गी *lungi* or लुँगी *lungi*. The वज्रिया *hajuriya* is a similar bathing-cloth worn by Hindu mendicants (बैरागी *bairagi*).

734. *The purse.*—This is थैला *thaila*, थैली *thaili*, बत्तु *battu*, बहु *batua*, or बट्टु *batui*. The झोरा *jhora* is a larger bag. In Gaya and to the west it is also घोघी *ghoghi* or घोकन्ती *dhokri*. The बगुली *baguli* or तिल्दानी *tildāni* is a tailor's housewife. लोखर *lokhar* is the case in which a barber carries his razors, &c. The last is also called किस्मत *kismat* north of the Ganges and किसःबत *kisbat* south of it. The money-belt is डॉट *doura* or डॉडन्डा *dandrha*.

735. *The shoes.*—These are जोडा *jora*, जूता *juta* (or जूता *jutta*), जूती *juti*, or पनही *panahi*. जेरपार *jerpār*, खरपा *kharpa*, or (south-east) चटका *chatka*, are usually the shoes worn by women. The wooden bathing-patten with a peg to go between the toes is खडाओं *kharāon*, खडाऊन *kharāün*, or खडाँव *kharānw* (also to the east खराम *kharām* or खराओनि *kharāoni*) or चपटा *chapta*, and the clog held on the feet with strings or straps is बाधा *bādha* or बदन्दा *badha*. In Sāran and South-West Shahabad लतन्ती *latri* are old shoes.

736. *The Brahmanical cord* is जनेव *janew*, जनेउ *janeüa*, or (to the south-east) जनेउचा *janeüa*. The knots in the cord are परन्वर *parvar* or परन्वल *parval*. In Tirhut and South Bhagalpur they are also परन्वल *parbal*. The सूत सिखा *sūt sikha* is the projecting part beyond the knot. The length of the cord is measured by handbreadths (घोषा *chaua*). A Brāhmaṇ's cord is 96 handbreadths long, and so also a Rajpūt's, but the knots are different.

737. *The blanket.*—This is कमर *kammar*, कमल *kammal*, or कमरा *kamra*. In South-West Shahabad it is also राल *rāl*. A small blanket is कमरी *kamri* or कमरिया *kamariya*. In Champaran and the south-east धूस *dhūs* or धुस्ता *dhussa* is a thick kind of blanket. पच्छात्ती *pachhatthi* is a large blanket five cubits long, and चहात्ता *chahattha* or चहत्ती *chahatthi* is six cubits long. घोघी *ghoghi* is a peculiar way of tying a blanket over the head to save the wearer from rain. In South-West Shahabad it is also called घोंडी *ghonghi*, and in Patna and North-East Tirhut बुक्की *bukki*. The blanket forms the subject of many proverbs: thus औं मीजे

त्यों कम्मर भारि *jyoñ bhije*, *tyoñ kammar bhāri*,—the more a blanket is allowed to become moist, the heavier it gets, i.e., delays are dangerous.

738. A *patch* on the clothes is चेवन *pewan*, local variants being पेवन *pewand* south of the Ganges and पौना *pauna* in South-West Shahabad. It is also called पाटी *pāti* or पटिया *patiya* to the east. Another name is चेफ़न्ही *chephri* in North-East Tirhut.

739. When cloth is doubled, the *outer piece* is अबरा *abru* or (in South Bhagalpur) पला *palla*, and the *lining* अस्तर *astar* or (in Champāran and North Tirhut) तही *tahi*.

740. Among women's clothes are—

The sheet.—This is साड़ी or साड़ी *sāri* generally, with a variant उरिया *sariya* to the east. To the west and in Patna and Gaya it is also called खिलुआ *khilua*. It is also called लूगा *luga*, with, in East Tirhut, a variant, नूगा *nūga*. In South Bhagalpur it is called बर्हत्थी *barhatthī* (when 12 cubits long), and in South Munger खाँड़ी *khānri* or खांडा *khanda*. An old torn sheet is लुगन्दी *lugri*, as in the proverb नई धोबिनियाँ आइलि, लुगन्दिये साबुन खाइलि *nai dhobiniyāñ aili lugriye sābun lāili*,—the new washerwoman has come and applied soap even when washing rags, i.e., a new broom sweeps clean. A proverb of similar import is नया नोकर खर्णगोस पकड़तारे, *naya nokar khargos pakartāre*,—a new servant will catch a hare, or, as they say in Ireland, a sharp fellow won't let a hare catch him. The smaller sheet worn by poorer women is जनानी धोती *janāni dhoti* or लुगन्दी *lugri*. Over the साड़ी *sāri* is worn another sheet, called चहर *chuddar* or चाहर *chādar*, or (in Gaya and South Munger) पिछौरा *pichhaura*. This may be दोपन्डा *dopnḍa* or दोपढा *dopat̄a*, as in the case of a man's sheet. The small sheet worn by little girls is परखण्डा *parkhanda* to the west and in South Bhagalpur and Gaya बरकी *barki* in Patna and the south-west. It is फलिया *phaliya* in Sāran and North-West Tirhut, गाँती *gānti* in South Bhagalpur, and फरिया *phariya* in South-West Shahabad. We also find खेरकी *kheruki* or खरकी *kharuki*, खेरका *kheruka* or खरका *kharukā*, north of the Ganges, and पुतन्की *putli* in South Tirhut, Patna, and South Munger.

741. The hem of the sheet is generally आँचर *ānchar*, and also आँचरा *anchra* or अचरा *achra*. This is also the part which covers the bosom. The first of these words is the nominative, and the others are more properly used with postpositions. Thus आँचर बड़ नीमन वा *ānchar bar nīman bā*,—this border is very beautiful; but अचरा में शान्त *achra meṁ shānt*,

देखो achra men bānh delin,—I tied it up in the hem of my garment. The end of the sheet gathered up and tied in front is फुफुति phuphuti, फुफुनी phuphuni, or फुफुनी phuphundi to the west, and कौचा koncha or कौची konchi to the east. The pocket in front formed by loosening the part tied round the waist is खोइच्छा khoinchha, and in the extreme south-east खोएच्छा khoechha or खोंच्छा khonchha, as in the proverb बुड़वक कनेहाँ कै नौ आना खोईच्छा burbak kaneāñ keū nau āna khoinchha,—it's a fool of a bride that only gets nine annas in her pocket (for wedding presents). The loose fold on the left side is गोझनौटा gojhnauta. In the south-west it is पिछौरा pichhaura. When a woman is modest and meets a strange man, she draws her sheet or veil (see below) before her face. This action is called घोघट ghoghat, or in Gaya घुग्घा ghuggha, in South Bhagalpur घोघो ghogho, and to the north-west घुघ ghugh or घोघ ghogh; and when a woman wishes to be extra modest, she pulls a great deal over her face. She is then called बर घोघट bar ghoghat.*

742. चसदार chasdār is a dyed cloth with a double-hemmed border worn by women in Shahabad. In the same district मसाहू masāru is a dyed cloth used by females of the lower orders, and जिम्मकी jhimki is a cloth printed with flower patterns. कक्रेरेजा kakreja is a purple, and सालू sālu a red cloth, much used everywhere.

743. *The petticoat.*—This is generally लङ्घना lanhga. A looser kind is घंघरा ghanghra in Gaya and to the east, घंघर ghanghar in the south-east, and घाँघर ghānghar in Shahabad. The घंघरी ghanghri is a girl's petticoat. काढ्हा kāchha is a mode of tying it under the leg. The waist-band through which the string is run is नेपा nepha, and the string itself is इजार बन्द ijār band, or in the case of a bride or bridegroom नारा nāra. The hem is also called कमरन्तोह kamartoi.

744. *The bodice.*—This, if it reaches to the waist, is कुरन्ता kurta, झूला jhūla, or in North-East Tirhut कसनि kasani. If it is short, only covering the breasts, it is अंगिया angiya or चोली cholī. A similar short bodice, worn chiefly by prostitutes, is called महरम mahram. This last in North-East Tirhut is called चोली cholī.

745. *The veil or cloth worn over the head* is घोड़नी orhni. When a veil or a sheet (चादर chādar) has a dyed border, it is called घुनरी

* As in Manbodh's Haribans, where the wife of Akrūr, although very modest, still wanted to look at Krishna when he came into the house, बर घोघट पुनु तकलो चाहिए bar ghoghat punu takalo chāhia.

chunri or चुंद्री chundri, and also in Saran जिम्की jhimki. The border is called in North-East Tirhut पार्हि parhi or परिधा parhya.

746. The *drawers* are पैजामा pajāma or (in North-West Tirhut) सुरवाल surval.

747. *Toilet requisites*.—The antimony put on the edges of the lower eyelids is सुरमा surma, and the lampblack applied to the eyeball is काजर kājar, as in the proverb ठाँव गुन काजर, कुठाँव गुन कारिख thāmw gun kājar, kuthāmw gun kārikh,—in the right place it is collyrium, and in the wrong place, soot. Lampblack is kept in a box called कजराता kajrauta or कजराटी kajrauti. The coarser red lead put on the forehead and on the parting of the hair is सेंदुर sendur or सेनुर senur. The finer kind placed between the eyebrows is इंगुर ingur. The silver spots put on the forehead are called टिकुली tikuli, and the round silver spot between the eyebrows is बिंदी bindi. The small silver or gold spots surrounding this are, in North-East Tirhut, बैनी beni or बैनिया beniya. The comb is कक्खा kukha, कक्खी kakhi, or कँगड़ी kangahi. It is also कक्खा kakha in Patna, Gaya, and South Bhagalpur. The hair-brush is ठकन्नी or थकन्नी thakri. To the east झुरन्नी jharni is a kind of brush made of the stem of a coconut leaf. A tooth-brush is दतुआन datuan. It is made by biting one end of a sprig of wood till the fibres form a brush. Hindus use a fresh one every day, but Musalmāns keep theirs for a fortnight at a time.

748. *Washing of clothes*.—See §§ 389 and ff.

In *making clothes*, the following terms are used by the tailor or दरंजी darjī :—

पसूज pasūj is running, तुरन्पर्स turpasī hemming or felling, उर्मा urma is top-sewing, लङ्घङ्घ langar tacking or basting, and चून chān gathering. बखिया bakhya or बखेआ bakhea is stitching, चाँपा बखिया chāmpa bakhya is long stitching, and डोरी दे के बखिया dori de ke bakhya stitching-in piping-cord. जवा jawa is a long stitch and a short stitch alternately, and कांटा फोड़ी पखिया kānta phori pakhiya is a kind of stitching for which there is no English name. सुल्तान लोही sultān lorhi is a mantua-maker's hem, सारंजी sārji is herring-boning, and जाली jāli a kind of herring-boning for joining two cloths but not bringing their edges together. दरज़ daraj is a run-and-felled seam. When it is narrow, it is called गोल gol; when wide, इमल्पत्ती imalpatti; and when very wide, छौरा chaura. There are false hems of various kinds. When

the edges of the two pieces meet evenly, it is called घटी *patti*; when the edge of the added piece extends beyond the edge of the main piece, the false hem is called, if it is narrow, मगजी *magji*, which properly means the overlapping portion. If it is wide, it is called सञ्जाफ़ *sanjāph*. When the overlapping portion is very wide, the false hem is called लखनवाला सञ्जाफ़ *lakhnawālu sanjāph*, or in Shahabad लखनौचाल सञ्जाफ़ *lakhnauāl sanjāph*. काज *kaj* is button-hole stitch, and हुल *hul* eyelet-holing.

749. सिलहरा *silahra* is a kind of embroidery. Two thicknesses of muslin are sewn together. The under one has holes cut out in it which are embroidered, and are visible through the upper one. It is used as an ornamental border. बेल *bel* is similar to सिलहरा *silahra*, except that patterns of various leaves, &c., and not holes, are cut in the lower muslin. सिंधारा *singhāra* is an embroidered scolloped or vandyked edge. सोराही *sorāhi* is a piece of calico cut into an ornamental shape and appliquéd on to the shoulder of a coat. उल्टा मुण्डा *ulta mundha* is binding an armhole with piping-cord. कंथा *kantha* is a rounded collar sewn in front of the coat. A sleeve is said to be चुरिदार *churidār* when it is gored to fit tight at the wrist. A gore is घोर *ghor*. There is no Bihāri equivalent for "dart," "pleat," or "tuck."

CHAPTER II.—CARPETS AND MATS.

750. A floor-cloth is कालीन *kālin* south of the Ganges, north of the Ganges आजिम *jājim*, or (to the west) फरस *pharas*. A carpet is दरौ
dari, or when larger सतनझी *satranji*. A गलैचा *galaicha* or गलौचा *galicha* is a thread mat. चट्ठी *chatti* in South Bhagalpur is a canvass mat, and चाली *chāli* in Gaya is a coarse kind of mat made of bamboo slips tied together.

751. चटार *chatār* or चटैनी *chataini* is a mat made of various reeds or bamboo slips. A गोन्डरी *gonri* or गोंदरी *gondri* is made of the *gond* reed. In Patna, Gaya, and the south-west सप्त *saph* is a long *gond* mat used when a number of people are assembled at a marriage, &c. In the north-west it is ढारा *dhārha*, in South-East Tirhut चटान् *chatān*, and in North-West Tirhut बरहत्था *barhattha*. A तराय *tarāy* to the east is made of palm leaves, and a तररै *tarai* in Cham-paran of reeds. चितपाटी *chitpāṭī* is a fine mat for sleeping on in the hot weather. When a number of Musalmans say prayers together on one carpet, it is called जानिमाज *jānimāj*, or in South Munger जायनेमाज *jāynemāj*; and when on a mat, it is called सप्त *saph*.

CHAPTER III.—JEWELRY.

752. The following are some of the varieties of jewelry commonly worn :—

a.—Worn by Men and Boys.

753. *On the ears.*—बाली *bāli* or (in Shahabad) बारी *bāri*. This is a ring. Also the कनौसी *kanausi* (Patna and Gaya, where it is worn by Hindus only). Other ear pendants are मोती *moti*, गोखुला *gokhula* (and to the west also गोरक्खुल *gorkhul*) (an ornamented ring), कुण्डल *kundal* (a large ring), लोर *lor* (worn principally by Goālas), and कन्दबाला *kanbāla*. सोना *sona* is a plain ear pendant, and अच्छी *anti* is a plain stud fixed in the lobe of the ear. फिरकी *phirki* is a double gold ring.

754. *On the arms.*—The बाँक *bānk* and चौकन्ठा *chauktha* are worn on the right upper arm. So also the बिजावठ *bijāvath* or बिजौरा *bijautha*, which is, however, more properly a female ornament. The अनंत *anant* and तावीज *tāvij* are various kinds of amulets.

755. *On the neck.*—The माला *māla* is the bead necklace. The उद्नराश *udrāchh* is one made of the seeds of the एद्राश *rudrāchh* (*Eleocarpus ganitrus*). The कंथा *kantha* is a necklace with gold and silver ornaments or sacred relics attached to it. The मुँगवा *mungwa* is a coral (मुँगा *munga*) necklace, and the मोहर माला *mohar māla* or मोहन माला *mohan māla* is a long necklace of gold *mohars* and coral. The गोप *gop* is made of twisted gold wire, and it is also called घुन्सी *ghunsi* in Champāran, North Tirhut, and South Munger. The सिकन्ती *sikri* is a long chain going round the neck.

756. *On the fingers.*—This is अँगुठी *anguthi*, ऐँधचा *aindhua* (Gaya), or आँठी *aunthi*. The गोरख धन्हारी *gorakh dhanhāri* or गोरख धंघारी *gorakh dhandhāri* is a puzzle-ring which takes to pieces and is difficult to put together again. मुँदरी *mundri* is a ring worn on the right little finger. गोल *gol* (Shahabad) and फेरचा *pherua* (Patna and Gaya) are kinds of rings.

757. *On the wrist.*—These are बाला *bāla* or (Patna and Gaya) पहुंचा *balea*, पहुंची *pahunchi*, and also (south of the Ganges) पञ्चारी *pahunchāri*, कड़ा *kara* (south of the Ganges), बेरा *bera* in Gaya and to the west, जिगा *jigga* in Sāran, मठिया *mathiya* in South Bhagalpur, and तोरा *tora* in South-West Tirhut. These are worn principally by boys. तेजी *tainti* is a kind of amulet in South Munger, Gaya, and Shahabad.

758. *On the waist.*—The chain hung round the waist is करधन kardhan or करधनी kardhani; also हरहरा harhara in the east. A kind of belt is लौंगन्डा, and of this जावा jāwa or जावारी jawāri, लौंगन्डा langra and जाई jai, are portions of the clasp.

759. *On the ankles.*—A boy's anklet is गोडँव gorānv, गोडँवी gorāni, or कड़ा kara. South of the Ganges we also meet गोड़न्हा gorha, घुँघुर ghunghur, or घुँघन्हुर ghunghru (fitted with bells, used also in Tirhut), and चौरासी chaurāsi (when it carries 84 beads).

760. *On the toes.*—अङ्गुठा angutha is a toe-ring.

b.—Worn by Women.

761. *Ornaments for the head.*—The ornamented hair-pin is छोटी chonti.

762. *Ornaments for the forehead.*—The मङ्गटीका mangtika or बन्नी banni is an ornament tied in the centre of the forehead by three strings, one passing round each side and the other over the top of the head. They are fastened in the hair. Of this the ornament is called चौक़न्दा chauktha, and the strings सिक्री sikri. The spangles or wafers gummed on to the forehead are टिकुली tikuli. Another name in South-West Tirhut is सिस्फूल sisphūl or चाँद chānd. In Shahabad सतिया satiya is a wafer made of embossed paper and gummed on the forehead.

763. *Nose-ornaments.*—The nose-studs fastened on to the outside of one nostril is छुच्छी chhuchchhi, in South Bhagalpur नक्खन्दा nakchanda, and in Patna and to the south-west लौंग laung. It is not an easy thing to steal, hence the proverb कहावै ले सियद चोरावै ले kuhācāi lai saiyad, chorācāi lai chhuchchhi,—by name he is a saiyad, but he can steal even a nose-stud. The ring passing through the outside side of the nostril is नथ nath. A smaller kind is नथिया nathiya, and that worn by girls नथनी nathuni. The बुलाक bulāk or बेसर besar is a ring hung from the centre cartilage of the nose, and the झुलन्नी jhulni is a similar one worn by women of the Rauniyār caste. It swings backwards and forwards, and is ornamented with beads.*

* Nose-ornaments are peculiar to females. If a mother loses a first-born son she endeavours to persuade the demon who kills children that any future boys born are only girls, and hence not worth killing. To do this, she often makes the boy wear nose-ornaments, and calls him by some nickname, as *Bulāki* (wearer of a nose-ring), &c. There are other similar customs, such as giving opprobrious names to such sons who are born after the death of a first born, which it would take too much space to mention here.

764. Ear-ornaments.—Ear-studs fastened to the lobe of the ear are करन्पूल *karanphūl* or कनपूल *kanphūl* and खोटला *khotla*, or in East Tirhut खुटला *khutla* or खुट्टी *khutti*, to the north-west खुत्ती *khutli*, and in Gaya and Shahabad खुटिला *khutila*. The कनैली *kanaili* is a stud worn on the cartilage just where it leaves the head under the hair. Rings worn in the lobe of the ear are बाली *bali*, and those worn in the upper part of the cartilage उतरना *utarna*. Broad plates worn across the ear are पात *pāt*, पत्ता *patta*, and तरंकी *tarki*. A smaller kind worn in Gaya is called गोलवा *golwa*. Amongst pendants are the झूमक *jhūmak* or झुम्मक *jhummak*, which has two round pendants, and the जिम्जिमिया *jhimjimiya*, which are flat pendants. The मछरिया *machhariya* is a pendant shaped like a fish. In South Munger it is called मछलिया *machhaliya*. The लोर *lor* and कनौची *kanausi* form a set of ear-ornaments. The first are round plates with a square cut out of the inside, forming a kind of ring with a square inside. One of these is hung in the lobe of each ear. The latter is a ring. One is hung in the upper part of the cartilage of the right ear, and two in the upper part of the cartilage of the left ear. When a hole bored in the ear for an ornament is not in use, it may be filled up with a plug, called थेक *thek*. When the ornaments worn are too heavy for the ear to carry without tearing, a chain is fastened round the ear so as to support the heavier ornaments. This is called सिकरी *sikri*. Other ornaments for the ear are बीड़ *bir* (Tirhut), काँप *kamp*, and खुबिया *khubiya* in the south-east, and बिजली *bijli* in Patna and Gaya.

765. Neck-ornaments.—The चन्द्र छार *chandar hār* is a long chain. A नावीज *tāwīj* is a similar one with an amulet attached. A set of three chains of various lengths is तेलनरी *telri*, and also to the north-west तिलनरी *tilri*, of five chains पचलरी *pachlari*, and of seven chains सतलरी *satlari*. The सिकरी *sikri* is a long chain, and the बड़ी *baddhi* is a long chain crossing the chest and going behind round the body. झंगेर *humel* is a necklace fitted with bells. Bosses tied to the throat are चम्पा कली *champa kali*, जुगनू *jugnu*, and ढोलना चौकी *dholna chauki*. The last is principally worn by the bride at a marriage, and is the first ornament put on before the marriage ceremony. The हँसुली *hansuli* is the solid necklet open in front which goes round the neck, and the तवक *tawak* is similar with pendants in front (worn by Musalmāns). सूति *sūti* in North-East Tirhut is a kind of neck-ring. जावा गोठा *jawagota*, गलासटका

galsatka, गरन्दवानी *gardawāni*, and गरसौ *garsi*, are various neck-ornaments used in Gaya. Other neck-ornaments are चित्तांचा (South-East Tirhut), कटेसर *katesar* (Champāran, Patna, and South Bhagalpur) or कटन्सर *katsar* (Tirhut and South Bhagalpur), and खंभिया *khambiya* (South Bhagalpur). छार *hār* or छरन्पा *haripa* is the general term for a necklace, and मोती माला *moti māla* is a pearl necklace, or one made with beads of the shape of pearls. लल्हरी *lalri* and दरपन *darpan* are two ornaments worn on the breast in Gaya and South Bhagalpur. A हैकल *haikal*, or in Champāran हैलक *hailak*, is a long necklace composed of flat pieces, generally nine in number. When a man marries a second wife, an ornament is made representing the first wife, which the second wife wears. On the first occasion on which the second wife applies vermilion to her hair, she first puts some on the ornament before applying it to herself. This ornament is called सौतिन *sautin*, or in South Munger सौत *saut*.

766. *On the clothes.*—मनोरी *manori* are ornaments on the veil (सारी *sāri*), and छंचनरी *anchri* on the hem of the sheet.

767. *Arm-ornaments.*—The following are worn by all classes. Highest up on the arm is the बाजू *bāju*, or बाजू बन्द *bāju band*, which is a wide armlet. Below it the बिजावठ *bijāwath*, बिजापृ *bijāeth*, or बिजौठा *bijautha*, which are five ornaments strung together; below that the बिरङ्गी *birkhi*, which is smaller. Another name is बिरेंटी *birenti*. Below this comes the बाँक *bānk*, made of one piece. It is worn by Hindu women on the right arm, but by Musalmāns on both. Lowest down comes the बहुन्ता *babhuntā*, or to the west बड़णा *bahuntā*, of five pieces and round. Arm-ornaments worn principally by Hindu women are अनन्त *anant* and टार *tār* or टरिया *tariya*. Similar to the last is also another ornament called बहुत्ता *bahutta*. सिक्री *sikri* is a chain worn on the upper part of the arm. जहिया *jhabiya* is a kind of inverted cup hanging from the arm, and to which bells (**बच्चन्वा** *bachchua*) are attached; and घुण्डी *ghundi* little ball pendants hanging from the बाजू *bāju* or from an अनन्त *anant*. मुन्डी *mundhi* is a clasp. बरेखी *barekhi* in South-West Shahabad is an arm-ornament worn by women of the *Goāla* caste. Arm-ornaments worn principally by Musalmān women are,—on the upper arm, जौसन *jausān*, पात *pāt* (a flat piece tied on), and बजुला *bajulla*, or in Saran बिजुलि *bijuli* (worn immediately below the बाजू *bāju*); and on the forearm नौनगा *naunaga* or (in North-East Tirhut) नबग्रह *nabgrah* of (nine stones). An

ornament worn on the back between the shoulders is called by Hindus पान pān or पनवा panwa, and by Musalmāns बलमंटार balamtār.

768. *Wrist-ornaments* are कँकना kankna, कँकनी kankni, or कँगना sangna, or in Champāran ककना kakna, कचन्त्रा kachra (Gaya and the south-east), कतन्वा katna (Gaya and the south-east), कत्री katri, कंसौठी kansauthi (Gaya and the south-east), खसिया khasiya, गोलन्वा golwa (Gaya and the south-east), चूर chur, चूरी churi (bangles), छन chhan or छन् chhand, जई jai, जिगा jigga, टोडा tōra, तिन्कङ्हांडी tinkhandi, तिन्नगा innaga, तिसिथौटा tisiauta (Gaya and the south-east), नघुरी naghuri or निगहन्ती nigihri, or (in Gaya and the south-east) लघुरी laghuri, पच्छखण्डी achkhandi, पछेला pachhela or पछेलिया pachheliya, पठन्ती patri, पठन्वा patwa, पहुंची pahunchi, बँगुरी banguri, बढ़न्हड़ा barhara, or in Gaya बढ़न्हर arhar, and in Champāran बेलहरा belahra, बाला bāla, बाँहू bānhu, बेरा era, बैंखा baunkha (Gaya) (made of thread), मठिया mathiya, लपौठी upauthi (Gaya and the south-east), and लघुरी laghuri (see नघुरी naghuri). The सम्सेबन्द samseband is a keeper worn on the wrist to prevent the चूर chur falling off.

769. *On the fingers.*—A ring is अँगुठी anguthi. A round solid ing is छक्का chhalla. Other names are आँठी anathi and ईदुआ ainthua. The गोरख धन्हारी gorakh dhanhāri, &c., is the same as that worn by men; so also the गोल gol and फेरवा pherua. Other rings are तिन्हलिया tinhhaliya, बहलोली bahloli, अँगुष्ठाना angustāna, आरन्ती arsi (which has a small mirror attached), मुद्रन्ती mundri, लोभेरुआ lobherua (south-east), दर्याबादी daryābādi (ib.), पथन्ती pathrauti (ib.), चिरौगिया chirangiya (ib.), अँगुष्ठा ankhua (South Bhagalpur), मथानी mathāni (South-East Tirhut), बदामी badāmi (Tirhut), पोर por (ib.).

770. *On the waist.*—Waist-chains and bands are करधनी kardhani, सरङ्कस kamarkas, झब्बा jhubba or झबिया jhabiya, गठौरा gathaura, अँवरा amura, कोचन्बन kochban, कमरजेब kamarjeb, सौपी sūpi, जाफन्ती japhri. The कोथली kothli is a kind of pocket tied to the waist.

771. *On the feet.*—The ornament fitting on the ankle and covering it fitting on to the upper part of the foot is पाँव जैब pānw jeb. Like it is पावट pāvat, पैरी pairi, and पाँव संकर pānw sankar. Over this comes 10 छड़न्वा charra or छड़ा chhara, a number of fine rings like the चूरी churi on the arm; over this again the कड़ा kara; and at the top the चूर chur. The पैंजनी painjni are anklets with bells; so also किंकिनी khinkini and घुँघुर ghughuru or घुँघुर ghunghuru in Gaya and North-East Tirhut.

772. On the toes—are अँगुठा angutha and छह्ला chhalla, which are rings. An ornament fitting over all the toes is बिछिया bichhiya. In Gaya and the south-east बढ़ती baturi is a toe-ring to which bells are fastened.

S U B D I V I S I O N I V .

A P P L I A N C E S U S E D I N W O R S H I P .

773. The appliances of a Hindu temple are as follows:—The आसनी asni is a sort of mat made of kus grass, wool, &c., for sitting on.

774. A spoon for throwing water on the lingam is known as आचन्मनी achmani; also आचन्मनी achmani in South-West Shahabad, अचौना anchauña in Gaya, अचौनी anchauñi in Sāran, and कल्ही kalchhi in South Tirhut.

775. The जलपातर jalpātar is a vessel in which water is kept, and a smaller kind is पञ्चपातर panchpātar. The अरघा argha is the saucer made of stone or metal in which the stone representing the lingam is placed. The पिंडी pinri or पिंडी pindi is the platform on which the lingam is placed. Other names are सराई sarāī (optional) in South-East Tirhut, चौरा chaura in South-West Shahabad, and जखार jakhār in the rest of that district.

776. घण्टा ghanta or घड़ी ghari, also south of the Ganges घण्टा ghant, are gongs or bells, and the बिज्जंघ bijghant is a kind of gong with erect edges. घण्टा ghanta specially means a bell; ज्वाला jhāl (small) or ज्वाला jhāl (large) are the cymbals. संक्ख sankh is the conch.

777. The idol is मूरत mūrat, also सुरानी murti in South Bihar, and पार्कहत parkhat optionally in South-East Tirhut. Its seat is सिंगासन singāsan or (in Patna and Gaya) सिंहासन singhāsan.

778. होरसा horsa, or in the south-east होरडा horen, is a round stone for grinding sandal-wood (चन्दन chandan). Another is चंद्रतौटा chandrauta. The vessel in which the ground sandal-wood is placed is कटोरी katori.

779. The censer is भुपादान bhupādān in Patna and Shahabad भुपदानी dhupdāni, in Gaya भुपदानी and in the south-east भुपेडी dhuperi.

780. The दिपदान dipdān, दिपदानी dipdāni, is the holding only one lamp or wick. One with four or five wicks called आराती arti.

781. The चुमिरनी *sumirni* north of the Ganges and चुमरनी *sumarni* south of it is the rosary of nineteen beads. In Champaran and Gaya it is also चुमेर *sumer*. माला *māla*, or in Sāran and Tirhut कर्माला *kurmāla*, is a similar rosary of one hundred and eight beads. चुमरनी *sumarni*, &c., are also used for the large bead at the end of a माला *māla*. A जापन्माला *jāpmāla* is a large rosary containing as many as a thousand beads. The अष्टोत्रनी *ashtotri* or अठोत्रनी *athotri* is a rosary which is kept in a small bag called झोरा *jhora*. Into this bag the worshipper puts his hand and turns the beads. The रुद्राच्छ *rudrāchh* is a rosary used by worshippers of Shiva, as in the proverb चापक गरे मुग्नी, पूतक गरे रुद्राच्छ *bāpak gare munghi, pūtak gare rudrāchh*,—the father has a club on his neck, and the son a rosary, i.e., the father is a scoundrel and the son a devotee.

782. The सूमा *tāma*, तुम्मा *tumma*, or तुम्बा *tumba* is the hollow gourd carried by religious mendicants (साधु *sādhu* or जोगी *jogi*). It is also called कठारी *kathāri* or सागर *sāgar* in Sāran and Tirhut. The तुम्बड़ी *tumri* is a small gourd. The कमण्डल *kamandal* is a similar vessel used for drawing water in a temple. A उख कमण्डल *dand kamandal* is a similar vessel made of metal (brass, copper, gold, &c.)

DIVISION III.

SOILS.

CHAPTER I.—CLASSIFICATION OF SOILS.

783. Soils may be classified—

- (a) According to their distance from the village site.
 - (b) According to their constituent elements.
 - (c) According to the crops for which they are prepared, or which they usually produce.
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CHAPTER II.—SOILS CLASSIFIED ACCORDING TO THEIR DISTANCE FROM THE VILLAGE SITE.

784. The concentric circles (**खर्का** *halka*) are generally, but not always, three in number. The nomenclature and division differ according to locality.

- (a) The belt near the homestead, which is better manured, more carefully cultivated, and adapted for superior kinds of crops. The homestead is called **आबादी** *abādi*, ढी़ *dih*, **बसन्ती** *basti*; and the belt of land **गोई़** *goēr*, **गोई़डा** *goenra*, **गोई़ा** *gonrha*, or **गौंडा** *gaunrha* or **बाध** *bādh*; also **कोरार** *korār* in Patna and to the west, **दिहाँस** *dihāns* (Shahabad, Patna, and Gaya), **घरबारी** *gharbāri* in Patna and South Munger, and **बाड़ी** *bāri* in South Bhagalpur. The land actually in the homestead is specially called **ढी़ dih**, **दिहाँस** *dihāns*, or (in Tirhut) **भीठा** *bhitha*, and in Champaran **भीठ** *bhith*. **ढी़ dih** is properly an old village site or mound. If there are two clusters of dwellings of the same name some distance apart, the older one will be called **ढी़ dih**. **आबादी abādi** is properly settled or cultivated land. The land near the village which receives the drainage of the houses is **गोहान** *gohān* in Shahabad.

- (b) The next furthest belt from the village site is बहरन्सी *baharsi* to the west and in Patna and South Munger. This belt is also called सरेष *saresh* to the south-west as long as crops are standing on it. It is also called नाष्टी *tādhi* (Champaran), बहरन्मूँ *baharbham* (Saran and Tirhut), टाल *tāl* (South-East Tirhut), बहियार *bahiyaṛ* (North-East Tirhut), and बैचार *baihār* (South Bhagalpur). In Hazāribāgh it is called चिङ्गा *singha*.
- (c) The belt furthest from the village site is also called सरेष *saresh* to the west, also बहरन्मूँ *baharbham* in South Munger. So that the second and third belts are only considered as one. There are also, however, separate names for the third belt, viz. टाड़ *tāṛ*, टाँड़ *tānr*, or टाँड़ी *tānri*, which is used to mean high extensive wastes of infertile or gravelly soil, or of hillocks and ridges such as are found in Gaya, and चौर *chaunr*, which means low open marshy country. In South Bhagalpur भीठो *bhitro* is the land far from the village site which only produces bhadoi crops with much labour, and a still further circle is बरन *baran*, which bears no produce. In Saran and Tirhut दीयर *diyar* are the fields situated on the further side of a river, or islands formed by rivers.

CHAPTER III.—SOILS CLASSIFIED ACCORDING TO THEIR CONSTITUENT ELEMENTS.

785. Sandy soils.—भाला *bāla* or बलन्दा *balna*, बलन्थर *balthar* (North-West and in Patna and in Gaya), बलन्वाह *balwāh* (South Bhagalpur), and बलन्धुस *baldhus* (Champaran), are soils principally composed of sand. Sandy loams are बलन्दुन्दर *balsundar* or बलन्दुन्द्री *balsundri*, with local variants बलन्दुन *balsun* or बलन्दुन्दी *balsunhi* in South Tirhut, बलन्कसी *balkasi* in South-East Tirhut, and बलन्दुम *balsum* in North-East Tirhut. They are also called बलुआठ *baluat* to the west, and बलिमठ *balimat* in Shahabad. North of the Ganges and in South Munger बलुआ *balua* is land with sand on the surface and clay at some distance below. In Champaran and South-West Tirhut धूस *dhūs* or धूसी *dhūsi* is an arid and sterile soil consisting of an admixture of sand and clay. A loose sandy subsoil, in which a clay well will not work, is बेंगा *benga* or बेंग्ना *bengua*. In South-East Tirhut it is also

सुखनी *bhusni*. In Shahabad भीस *bhis* is fine compact sand, and खाला *bāla* loose coarse sand.

786. Clayey soils.—The principal is मटियार *matiyār*, or in Gaya मतिगर *matigar*, which is a brown clay soil, well adapted for rice. It contains about 60 or 70 per cent of clay. A stronger kind, containing about 85 per cent, is called केवाल *kewāl*. This is also called करार *kardar* in the south-east. केवाल *kewāl* in South Munger is of three kinds, viz. करका *karka*, which is black; गोरिष्ठा *goriatta*, which is yellowish; and चन्की *chanki* or गगनी *gagri* केराल, which is mixed with fine gravel. This last is also called पथ्रटिया *pathratiya* in South Bhagalpur or (when it is of a reddish colour) गोरेंटिया पथरौटी *gorentiya pathrauti*. In South-East Tirhut केवाल *kewāl* is of two kinds, viz. गोरी केवाल *gori kewāl*, which is light-coloured, and तेलिया केवाल *teliya kewāl*, which is dark. करैल *karail* to the west is a bluish-black soil, which contains more organic matter than मटियार *matiyār*. In Shahabad it is divided into two kinds, viz. बाँगर करैल *bāngar karail*, which is apt to crack on drying, and डोमा करैल *doma karail*, which is of a more bluish colour than the other. A clay which feels greasy when rubbed in the hand is called दूधी *dūdhī* or चिक्कन मिट्टी *chikkan mitti* or चिकनी मिट्टी *chikni mitti*; and सुखुरी *bhusuri* (west) and कच्चौस *kachaus* (east) are clay soils which soon dry on the surface. रखौर *rakhaur* is a similar oil mixed with ashes, which is called in South Munger भसुराही *bhusurāhi*. चन्की *chanki*, or to the west सिगन्ता *sigtā*, are hard soils, which split and crack when dry. In Patna and Gaya कछुइया *kachhuiya* is a loose clay met in digging wells. लाल्की मिट्टी *lalki mitti* north of the Ganges, गेरु *geru* south of it, and काबिस *kabis* in South-West Shahabad, is a red clay. नरम *naram*, and also to the east लरम *laram*, are soft when applied to clay. North of the Ganges, to the west, and in South Munger, अक्राह *akrāh* is a hard clay soil mixed with fine gravel. In South-East Tirhut it is छराही *chharahi*. रोहिया *oriyā* or रोरहा *rorha* is land which goes into hard lumps the size of eggs after preparation. कुम्रांती *kumrauti*, or in Sāran कुम्राहीटी *kumrāuti*, and in Tirhut कारी माटी *kāri māti*, is potter's clay.

787. Loamy soils.—The चहल *chahal* or कदोई *kadoi* is that which is never drier than mud, and in which crops are planted withoutoughing. ढबरी *dhabri* or ढाब *dhāb* is land which is part of the year under water and part of it dry. दोरस *doras*, or (in Patna and Gaya) दोराही *dorāhi*, and (in South Bhagalpur) परंसोती *parsoti*, and also

पैंचकटैल *panchkatail* in Tirhut, is a clayey loam; while बल्सुन्दर *balsundar* (see sandy soils for other names) is a fine sandy loam. In Champāran बभनी *babhni* is a light red soil.

CHAPTER IV.—SOILS AND WATER ACTION.

788. Land thrown up by fluvial action is गङ्ग बरार *gang barār* (also spelt बडार *barār*), and that cut away गङ्ग सिकस *gang sikast*. छारन *chhāran* is land left by the retrocession of a river. टाँड *tānṛ* in South-West Shahabad, and पट्टपर *patpar* in South-East Bihar, is newly-formed land so situated as to receive an annual accretion of alluvial deposit; but in Sāran and South Tirhut पट्टपर *patpar* is barren alluviated land. In Sāran मामस *māmas* is rich alluviated land. In Tirhut, Patna, Gaya, and the south-east तरौ *tari* means moist soil in hollows and at the foot of slopes. It also even means water. Thus they say, ‘Are you going तरौ *tari* (by water) or खुश्की *khushki* (by land)?’ In Sāran तरङ्घानी *taryāni* is similarly used. तरौ *tari* is also applied to lands recovered by retrocession of a river. In Shahabad they are भागर *bhāgar*, and in the south-west of that district छिच्छिया *chhichhlahiya*. They are also called छारन *chhāran*. दीयर *diyar* or दियारा *diyāra* is fresh land thrown up by the shifting of the course of a river. In Patna, and also in Champāran, it is called दिअरा *diara*, in South-West Shahabad ढीला *dila*, in South Munger दीरा *dīra*, and in South Bhagalpur दीरू *dira*. The alluvial deposit left by rivers while still wet is called कदरू *kadui*, कदोइ *kadoi*, or पांक *pānk* or पांक *pank* (see § 789). Land rendered useless by deposits of sand is called कोरा बाल *kora bāl* (in Sāran) and बलान *balān* (North-West Tirhut).

CHAPTER V.—MUDDY AND WATER-LOGGED SOILS.

789. Land in the bed of a tank is in Patna and Gaya तरौ *tari*. In Shahabad it is कौच *kinch*, and to the west generally कानो किचहर *kāno kichehar*. Marshy or muddy soils and quagmires are भास *bhas* and दल्की *dalki* to the west and in Patna, and the latter also in Gaya and South Munger. In Tirhut, Sāran, and Patna they are दल्दल *daldal*, in Patna and Shahabad पैंकाहा *pankha*, and in the south-west of the last district खंच्रा *khanchra*. Lands usually saturated with water are पनमार *panmār* north of the Ganges, सुग्रा *sugra* in South-

West Shahabad, चिन्हारा *siñrah* in the rest of the district, चिन्हारा *sirāha* in Patna and South Munger, चौड़ा *sira* in South Bhagalpur, and सेत *set* in Gaya. धसना *dhasna* is land liable to be submerged. It is called गैंची *gaunchi* in Gaya and जल्की *jalki* in South-West Shahabad; in South Munger it is गैंची *gaunchhi*. The old dry bed of river is छारन *chhāran* or (in North Tirhut) मरन *maran*. Other names are बाँक *bānr* in Patna and Shahabad and झोर *jhor* in the south-west of the last district. पांक *pānk*, पांकी *pānki*, or पङ्क *pank* is earth wet and soft so as to yield to the tread, adhesive and rotting. Nothing will grow in it. कादो *kādo*, कदोई *kadoi*, or कदर्द *kadai*, is mud in which crops will grow.

CHAPTER VI.—HIGHLANDS AND LOWLANDS.

790. Highlands, as contrasted with river valleys, are उपरन्वार *uparvār* in Patna and to the north-west, बहरभूम् *baharbhm* in South Tirhut, and उपन्वार *uprār* in East Tirhut. South of the Ganges उचाँस *dihāns* is used in Patna, टाँर *tānr* in Gaya and South Munger, डील *dil* in Shahabad, and ढीर *dih* in South Bhagalpur. In Hazabāgh other names are उचास *uchās* and ढीबर *dhibar*. In South Munger गाद *gād* is the corresponding word for a lowland. खील *khil* or चौर *chaur*, or in Saran काढ *kachh*, is low marshy land. In Patna, Gaya, and South Munger it is जाह *jāh*. मन *man* is a large sheet of water of considerable depth, and in Tirhut जान *jān* is similar but something smaller. खाल *khāl*, खलन्दा *khalwa*, or in the north-west खलार *khalār* or खलहर *khalhar*, is a hollow with or without water.

CHAPTER VII.—RAVINES AND MOUNDS, &c.

791. Land cut by ravines and broken ground is बिहर *bihar* or (in Gaya) बिहार *bihār*. In South Bhagalpur it is अरिचम *arian*. The elevated soil in the midst of ravines is धूः *dhū* or धूरी *dhūhi* in South-West Shahabad, डील *dil* in the rest of the district, तिल्हा *tilha* in Patna, Gaya, and South Munger, and टिक्कर *tikkar* in South Bhagalpur.

792. In Patna, Gaya, and South Munger टेपुआ *tañrua* or नाला *nāla* is a ravine. The latter word is also current to the west, and is only used when the ravine is also a water-course. In the south-east

the word is देर्ह dānr. देर्ह कौआ derh kaua is also used in Patna. Uneven ground is उभार ubhar khābar to the north-west and in South-East Tirhut, and मठन्हा matha or ढाबर dābar (also in Champāran) in North-East Tirhut. South of the Ganges we have जाबर खाबर ubar khābar in Patna, Gaya, and South Munger (also noted in Saran), ऊच खाल ūnch khāl in Patna and to the west, ऊखर खाबड़ ūkhar khābar in Shahabad, and ऊचली uchli in South Bhagalpur. A high river bluff is करारा karāra, अर्रा arra, अरार arār, अरारि arāri or कच्छाहु kachhār or कच्छाहा kachhāra. Other names are धाहु dhāh (north generally) and कंगनिया kanganiya (North-East Tirhut). The sloping bank of a river is in Shahabad तरसिवाई tarsivāī, and in South Munger तरि tari.

793. A mound generally is टिल्हा tilha, or in South Munger टिल्हा टाकर tilha tākar. In South-West Shahabad it is धूह dhūh, धूही dhūhi (also in Saran), डील dil, or डिला dilla, in the rest of that district टीपुर tipur, and in South Bhagalpur टिकोर tikor or टिक्कर tikkar. In South-West Shahabad पटवरी patvari is a hill with a flat top. The sites of ruined villages are धीह dih; also भीथा bhītha in South Munger. The sites of old villages are often covered with potsherds, hence such sites are also called थिकराहु thikrāhu in Patna, थिकरौल thikraul in Saran, थिकरिया thikariya to the east, झिकटौर jhiktaur in Patna, Gaya, and Champāran, सिक्राहु sikraur or झिक्राहु jhikraur in Shahabad, and झिकन्दिया jhiktiya in South Bhagalpur, the words for potsherds being झिकटा jhikta, झिकटौर jhikti, or थिकर thikar or थिकड़ा thikra, also सिक्रा sikra in Shahabad and झिकड़ा jhikra to the west.

CHAPTER VIII.—STONY SOILS.

794. Gravelly soils are कंकन्तासी kanknāhi in Saran and Patna, अंकन्डैल ankrail in Saran, and अंकन्टौर ankraur to the west. Gravel generally is in Patna and to the west अंकड़ा ankar, and to the east गङ्गट gangat; also everywhere कङ्कड़ा kankar. In Champāran and Tirhut it is इंकड़ी inkri, and in Champāran and Gaya झिकटौर jhikti or गराँगट garāngat. Coarse gravel is in Shahabad अंकड़ा ankra, and fine अंकड़ी ankri. To the south-east it is गँगटा gangta and गँगन्डी gangti. Soil mixed with coarse gravel is गँगटियाहा gangtiyāha in Patna, Gaya, and South Bhagalpur, and गँगटाहा gangtāha in Patna and South Munger. चटान chatān is a hard rocky soil. Other names are डोहर dohar in South-West Shahabad, and पथरेहर pathrehar in South Munger.

CHAPTER IX.—CULTIVATED AND WASTE.

795. Classifying soils according to cultivation, we have cultivated land known as अबाद *abād* or अबादी *abādi*. It is also known in the north-east and Gaya as पह *pah*, in Patna as खील *khil* बैठाहौल *baithāöl*, and Shahabad as खिल्मार *khilmār*.

796. An inhabited village is बसन्गित *basgil* or बसन्ती *basti*, and a deserted village बे छपर *be chappar* (unroofed), and also in South Munger निचिराकी *nichirāki* (without a light) and in Gaya इमङ्का *imṅka*. Other names for the latter are उजङ्ग *ujang*, उजङ्गरख *ujgral*, उजाङ्ग *ujang*, उजङ्गड़ा *ujgra* or (optionally in Tirhut) डोह *dih*.

797. Waste land is परीत *parīt* (Patna, Gaya, and South Munger) परन्ती *parti*. Land which has accidentally gone out of cultivation specially परात *parāt* in Saran, पराता *parāta* to the north-west, and खेत *parānt* or परन्ता *parta* in North Tirhut. Waste land broken for the first time is खील *khil*, or in the south-east खिल्काट *khilkat* खिल्कटी *khilkatti*. In Tirhut it is also called खिल्मार *khilmār*. In the second year after it is broken up it is खील *khil* to the north-west, पह *pah* in Tirhut, Shahabad, and the south-east, and पौह *pauh* in Patna and South Munger. The third year it is called खेत *khet* or (Champaran) पही *pahi*, and North-East Tirhut पह *pah*.

CHAPTER X.—FALLOW.

798. Land left fallow for sugar-cane from the previous spring harvest till the season for sowing the cane is called मग्हार *maghār*, see § 805. Land left uncropped in the autumn harvest and ploughed during the rains for the cereals of the spring harvest follows; is चौमास *chaumās*, and to the west also पलिहर *palihar*. Those lands which a spring crop is sown without any interval after the autumn crop is cut are called नारी *nāri* in Patna and South Munger, and जरी *jari* or जरी खेत *jari khet* elsewhere south of the Ganges and in Saran. Late lands which are ploughed up during the rains and cold weather and sown in rice at the commencement of the next rainy season are called दोत्रांता चौमास *dotra chaumās* in North-West Tirhut, गजांव *gajāv* in South-East Tirhut, बिरार *birār* in South-East Bihar, and झुलाहर *jhulāhar* in the south-west.

799. Lands left fallow for a time to recover their strength are नंती *parti* generally. Other names are परन्ता *parta* in North Tirhut

and चाँच *chānch* in South Bhagalpur. Land which never lies fallow is अबाद *abād* or अबादी *abādi*. Another name is उठती *uṭhi* in Champāran. North of the Ganges रुली *rulli* or (to the east) रुनी *runni* is poor light land which requires to be left fallow for a year or two. It also means land which has lost its fertility. Other words in use are ज्हुस *jhūs* and खलूक *haluk* to the north-west and in Patna, झुसी *jhūsi* in North-East Tirhut, कोही *korhi* in Patna, चाँच *chānchh* in Gaya, बङ्गराह *bangrah* to the south-west of that district, तिलिया कोही *tiliya korhi* in South Munger, and अलंगी *algi* in South Bhagalpur.

CHAPTER XI.—RICHNESS AND POORNESS OF SOIL.

800. बरियार *bariyār* or गङ्गरा *gahra*, or in South Munger जैयद *jaiyad*, is the general term used for rich soils. Others are जीगर *jigar* (Patna) and चोक्का *chokka* (North-West, Gaya, and South Munger). Poor soils are खलूक *haluk* (North-West Bihar), रुनी *runni* (see § 799), तपन्नाह *tapnāh* (North-East Tirhut), and थस *thas*, अबर *abbar* (also in Champāran), or उसठ *usath* south of the Ganges.

CHAPTER XII.—IRRIGATED AND DRY LANDS.

801. Land artificially irrigated is पटौआ *pataua* or पटौई *pataui* to the west. Other local names are पटौना *patauna* South-East Tirhut, and पटाओल *patāöl* North-East Tirhut and पटाहुआँ *patāhuāñ* in Shahabad. In Gaya it is हथघिसेट *hathghiset*, and in South-West Shahabad भरैया *bharaiya*. Land irrigated from tanks or ponds is छानन *chhanan* in Sāran and Patna, फोर *phor* in South-West Shahabad, and elsewhere south of the Ganges मेलवानी *melwāni* or (South Bhagalpur) मेलानी *melāni*. When irrigated from wells it is मोटवाही *motwāhi* to the west. Unirrigated land, or land which does not require irrigation, owing to its being, or its capability of being, flooded is अपता *apta*. If watered after ploughing, it is चिरिकनी *chhirikni* to the west, पचौआँ *pachauāñ* in South-West Shahabad, and पनौआ *panauala* in the rest of that district. निपनियाँ *nipaniyāñ* are in Patna unirrigated crops. In South Munger lands which require irrigation are रुना *rūna*, and there and in Sāran those which produce crops without irrigation are रुखाही *rukha*.

CHAPTER XIII.—LANDS WHICH RETAIN AND WHICH DO NOT RETAIN MOISTURE.

802. This is the division most common amongst natives themselves. The moisture in land is वाल *hal*. Land which does not retain it is बँगर *bāngar*, and that which does is भीठ *bhīth*, or in North Saran भाठ *bhāth*. Under these divisions come other subdivisions, such as बलुआ बँगर *balua bāngar* (which is sandy), मतियार बँगर *matiyār bāngar* (which is clayey), and so on, and बलुआ भीठ *balua bhīth*, मतियार भीठ *matiyār bhīth*, and so on. Crops on *bāngar* lands cannot be cultivated without irrigation, and the expense of cultivation is therefore greater, but the yield more than compensates the outlay, being a third, and sometimes double the amount of *bhīth* produce. The latter lands are sometimes irrigated and sometimes not.

CHAPTER XIV.—LANDS BEARING A SINGLE AND A DOUBLE CROP.

803. Lands which produce only one crop in the year are एक-फसिला *ekphasila* or एक-फसिली *ekphasili*. In Champāran they are called एक-सलिया *eksaliya*. चौमास *chaumās* lands (also called पलिहर *palihar* to the west) are kept free from crop during the rains, and tilled for the cold weather crop. Lands bearing two crops in the year are दोफसिला *dophasila* or दोफसिली *dophasili*, or in Champāran दोसलिया *dosaliya*. In South Bhagalpur they are दोसाल *dosāl*. Land on which crops are grown all the year round is तिन-फसिला *tinphasila*.

CHAPTER XV.—TERMS USED IN CONNECTION WITH DIFFERENT CROPS.

804. The following terms are used in connection with different crops.

805. *Sugar-cane.*—Land prepared for this crop is उखाँव *ukhāñv* or उखाव *ukhāo*. Land constantly ploughed for cane or any other crop from Asārh to Māgh are मधात *maghāt* in South-East Tirhut, मधाड़ or मधार *maghār* in Saran, Patna, and South Munger, मधन्धा *maghra* in Gaya and the south-west, and मधुआ *maghua* in South Bhagalpur. Land under cane is उखारौ *ukhārāi* in Shahabad. जठ्ठन *jathhan* in South Munger is land cropped in the previous year with cane.

806. *Cereals.*—हरजिन्सा *harjinsa* are those lands which grow all crops except transplanted rice.

807. Garden crops.—Land suited for growing garden crops is कोरार *korār* in Patna and to the west and कौरियार *koriyār* in Patna and Gaya. Other names are कोरांट *korānt* (South Tirhut), कैरियार *kairiyār* (Shahabad), बारी *bāri* in Tirhut, and लतिहानी *latihāni* in South Munger. These names apply rather to the use to which the land is put than to the kind of soil, most of them being connected with the word कोरी *korī*, which is the name of a well-known caste of garden cultivators.

808. Cotton.—In Shahabad the following kinds of land are suited for the various kinds of cotton :—

| Cotton. | Land. |
|------------------------------|--------------------------------------|
| (1) रहिया <i>rariya</i> | करैल <i>karail</i> . |
| (2) बङ्गन्धा <i>bangngha</i> | कोरार <i>korār</i> . |
| (3) हौवन्ती <i>hauvti</i> | बरियार <i>baryār</i> . |
| (4) मनवाँ <i>manwān</i> | नद्वाँसी <i>nadwānsi</i> . |

809. Pulses.—Land under gram is called चेता *chaita* in South Bhagalpur.

810. Maizes, millets, &c.—Land under these crops is दोतुरा *dotura* north of the Ganges. The word means properly land in which both a rainy season and a cold weather crop can be sown.

811. Spring crops.—Light friable soil suitable for these crops is called भौठ *bhit* or भौडा *bhitā*, also in Gaya भिठारा *bhitāra*. See, however, § 802.

812. Rice.—Rice land is धनधर *dhanhar*. In Gaya it is called धन कियारी *dhan kiyāri*, and in South-West Shahabad धनखर *dhankhār*.

813. Land under trees, brushwood, &c.—Forests are बन *ban* or जङ्गल *jangal*. A grove is बगेचा *bagaicha* or गाढ़ी *gāchhi*. बाग, *bāg* is a garden, and बगिया *bagiya* an orchard. फुलवारी *phulvāri* is an orchard, enclosed, irrigated, and stocked with fruit-trees. A खाने बाग *khāne bāg* in Champāran and Patna or नजार बाग *najur bāg* in Gaya and Shahabad is a grove attached to a shrine or other building, and growing flowers as well as fruit.

814. A mango grove is आम के बगेचा *ām ke bagaicha*, or in Tirhut गाढ़ी *gāchhi*; a clump of bamboos is बाँस के कोठी *bāns ke kothi* in the north-west, बंसुआरी *bansuāri* north of the Ganges generally, and बाँसक बोढ *bānsak bith* in North-East Tirhut. In Patna it is बसेर *baser*, in South-West Shahabad बंसवार *banswār*, and elsewhere south of the Ganges बसार *basār*. In South Bhagalpur it is also called बीठो *bītō*, and

in Tirhut ओढ़ odh. A young grove of fruit-trees is गच्छी gachhuli north of the Ganges, also नौराही naurāhi in Champāran, नरों naroī in Champaran and Tirhut, and लब गच्छी lab gachhuli or नव गच्छी nau gachhuli in Tirhut. Another name is नव पेरा nau pera. South of the Ganges it is लौगाढ़ी laugāchhi to the south-east, केड़नवारी kerwāri in Shahabad, नरोई naroīn in Patna and South Munger, and नौकेरा बगैचा naukera bagaicha in Gaya. A belt of trees on either side of a road is पाँती pānti or पांतियारी pantiyāri, and also लखराँव lakhrañv to the west and पाँता pānta in Tirhut.

815. Land producing brushwood is भारा jhāra (Sāran and Patna) or बन छिह्ली ban chihuli (South-West Shahabad). Brushwood is भार jhār, भाराचा jharha, or to the north-west and in Patna and South Munger भूर jhūr. Small stunted brushwood is झुखली jhakhuli or झुखुरी jhukhuri north of the Ganges and in Patna, रौंजी raunji in Patna, and झर्कण्डी jharkanti in South-West Shahabad. Land producing tall thatching-grass is खडौर kharhaur or खडौल khurhaul, or south of the Ganges खराहर kharāhur. Other names are मुजवानी mujwāni, कँडवानी kanwāni in the north-west, and मुजवान munjuvān in Shahabad. In South Munger it is खरेठा kharaitha. The principal of these grasses are पटेर pater, खर khar or खररे kharai, रारी rāri, दाबी dābhi, इक्कर ikkar or इक्करी ikri, मूँज mūnj or झलास jhalās. Of the last, मूँज mūnj is properly the bark used for making string, झलास jhalās the leaves used for making rough thatches, काँडा kāndā the stout lower part of the stalk used for roof-thatching, and सिरकी sirki the upper or reed part used for making sieves and mats. Reeds are नरकान narkān, and the land produoing them is नरकान narkān in Champāran.

CHAPTER XVI.—LAND IMPREGNATED WITH SALT, &c.

816. Land impregnated with impure carbonate of soda रेह (reh) is जसर usar or उसर ussar. Other names are रेहाह rehāh or रेहाह रेहर (East Tirhut) and रेहाङ्गा rehra (Patna, Gaya, and South Munger). खारी khāri or (South Bhagalpur) खरखाचा kharivā is land impregnated with sulphate of soda. नौनी noni south of the Ganges is land impregnated with common salt. Other names are नौनियाह noniyāh, नौनियारी noniyāri, and नौन्हराह nonchharāh. In South-West Shahabad चांप champ, and in the rest of the district चांदिल chāndil, is जसर usar land, in which spots of good ground are scattered.

DIVISION IV.

GENERAL AGRICULTURAL OPERATIONS.

SUBDIVISION I.

PLOUGHING AND HARROWING.

CHAPTER I.—PLOUGHING AND HARROWING.

817. To plough is घर जोतब *har jotab*, घर बहब *har bahab*, or घर चलाप्रब *har chalāeb*. घर नाधब *har nādhab* is properly to yoke the oxen to the plough (also called सरनी *larni* in Champāran and South-East Tirhut). Other expressions for ploughing are सिराऊर के घरल *sirāur ke dharal* or सरिया के जोतल *sariya ke jotal* in Champāran, पैच घरब *pais dharab* (or पुइ घरब *puis dharab* in North-East Tirhut) in Champāran and Tirhut, and दहिन घरेओब *dahin dhareao* in Champāran and South-East Tirhut. One ploughing is चास *chās*, and in Gaya and to the west also बाँह *bāñh*: thus, एक बाँह *ek bāñh* the first ploughing, दो बाँह *do bāñh* the second ploughing, and so on.

818. The first ploughing is called पहिल चास *pahil chās* or फरनी *pharni*. In Gaya and Champāran it is फारन *phāran*. Lands sown after a single ploughing are भोकौवा *bhokaua* in the north-west and जोता बाबग *jota bābag* in Champāran and Tirhut. मधाड जोतब *magħar jotab* is north of the Ganges and in Patna and Gaya the ploughing in the month of Magh (January–February) of lands intended to be sown at the next rainy season. In East Tirhut and Champāran this is also called चौमांस जोतब *chaumāns jotab*. In Gaya and Champāran it is also मधवडा चास *magħwadha chās*, in Shahabad मधवड *magħwad*, and in the south-west of that district कुल्हर *kulhar*. In South Bhagalpur it is माघी चास *magħi chās*, and in South Munger मधाड *magħar*. The field which is thus ploughed is बिरार *birār* to the west and south and पह *pah* also south of the Ganges and in Champāran. North of the Ganges it is called चौमांस *chaumāns*.

819. The second ploughing is दोखार or दोखाह *dokhār*. In Gaya and Champāran it is also called पुर्वे *purwe*. Other names are जोमरा *somra* to the north-west and समार *samār* in North-East Tirhut, दोखार *dohār* in Champāran and North-West Tirhut, and दोहरावन *dohrāvan* in South-West Shahabad; and the same names are also applied to the field so ploughed. In the south-east the second ploughing is called चास *chās*, दोखार *dokhār* being the third ploughing.

820. The third ploughing is तेखार *tekhār* and also (in Champāran) तेखना *tekhna*. To the west it is also तेहरावन *tehrāwan*. In the south-east it is दोखार *dokhār*. The same terms are used for the land so ploughed.

821. The fourth ploughing is in East Tirhut and Gaya चौखार *chaukhār*, and in Shahabad, Gaya, and South Bhagalpur चार-चासी *charchasi*. Elsewhere it is चार चास *chār chās*; so also the land so ploughed.

822. The fifth ploughing is पांचचास *pānchās*.

823. The phrase used for successive ploughing is एक चास *ek chās*, दु चास *du chās*, and so on. Theoretically there is no limit to the number of ploughings required for some crops, as is shown in the following rhyme current in Gaya :—

| | |
|----------------|---------------------------|
| सौ चास गणा, | <i>Sau chās ganda,</i> |
| पचास चास मणा, | <i>Pachās chās manda,</i> |
| तेकर चाधा मोरी | <i>Tekar ādha mori,</i> |
| तेकर चाधा तोरी | <i>Tekar ādha tori.</i> |

—A hundred ploughings for cane, fifty for wheat, half that (25) for rice, and half that (12½) for oilseeds.

824. The ploughing of millets, when they are about a foot high, is बिदाह *biddāh*, a local variant being बिदानी *bidañni* in Champāran, West Tirhut, Patna, and the south-east. In Gaya and Champāran it is कोडन *koran*, and in South Munger, when hoeing is substituted for ploughing, it is कोडनी *korni*. When a rice-field is flooded and then ploughed to kill the weeds, the process is called लेव *leo* in the north-west, लेवा *lewa* in Gaya, and कादो *kado* or कादना *kadwa* to the north-west and in Tirhut. In North-West Tirhut it is called मसार *masāh*.

825. In Saran and Champāran ploughing with a plough of which the block is new and full-sized is जपन्डा के जोत *javndā ke jōt*, and

with one which has a small worn block खिनौरी के जोत *khinauri ke jot*. In Tirhut and also in Champāran the corresponding words are respectively लवटा के जोत *lawtha ke jot* and ठेंडा के जोत *thenthā ke jot*, and in Shahabad नवहरा *nawahra* and खुंटेहरा *khuntehra*.

826. In rice cultivation, after sowing, the field is lightly reploughed to clear the weeds and cover the seed. This is called उभार *unbhār* to the north-west and in North-West Tirhut, गजार *gajar* in the North-East Tirhut, and समार *samār* in Champāran and South-East Tirhut. In Patna it is उमार *samār*, in Gaya बिराह *birāh*, to the west and in Patna and Gaya बिदाह *bidāh*, and in Champāran and to the south-east बिदाहनी *bidahni*.

827. The small pieces of the field which the plough has not touched are पैस *pais* in Champāran and South-West Tirhut and पुह्स *pūhs* in North-East Tirhut. In North-West and South-East Tirhut and in Champāran they are दहिना *dahina*, and in Sāran and Champāran छुट्टु खेत *chhūtal khet*.

828. Cross-ploughing is आरा *ara*, or in Champāran and South Bhagalpur आर *är*, and in South-East Tirhut समार *samār*. When a field is ploughed round and round in constantly diminishing circuits, it is called चौकेडा *chauketha* or (in Patna) चौएडा *chauetha*, आरी चास *āri chās* in Gaya, चौबग़ली *chaubagli* in Champāran and Gaya, and चौगढिया *chaugathiya* or चौक *chauk* to the west. In Sāran and Champāran it is चौगेठ *chaugeth*, in South Munger भौरिया *bhaunriya*, and in North-West Tirhut चौकेर *chauker*. The centre plot in the middle, round which the bullocks have no room to turn, is called बद्धार *badhār*, and this is furrowed by taking the plough across it diagonally from corner to corner. Ploughing from corner to corner is कोनिया जोत *koniya jöt* or कोन *kon*, also कोनसी *konsi* in South Munger, कोनसिया *konasiya* in Champāran and South-West Tirhut, कोनी *koni* in Gaya, and कोना कोनी *kona koni* to the west. When a crookedly-shaped field has to be ploughed, it is called अना जोही जोत *una dyohī jöt* in Sāran and Patna and अनाढेही जोत *una derhi jöt* in Champāran. When a rectangular field is ploughed straight along its length, breadth, the ploughing is called चोझौचा जोत *sojhaua jöt*. Other names current are थर्हाइन *tharhain* in Patna and Champāran and थर्हिया *tharhiya* to the west. Ploughing breadthways is घानी *phani* in Sāran and North-West Tirhut, फटकी *phatki* in Champāran and the south-east, अना घानी *una phani* in Patna, and फंदिया *phandiya* in South-West Shahabad.

829. The following rule is current in North-East Bihar as to ploughing and harrowing:—

थोर जोतिहः बहुत हँगाहन्, ऊंच के बँधिहा चार ।

उपजे नहै उपजे नाहीं तः वाषे दीहन् गार ॥

*Thor jotiha bahut hengaīha, unch ke bandhiha ār,
Upje ta upje nāhīn, ta Ghāghē dīha gār.*

—Plough little, harrow much, and have your field boundaries high. If what should come does not then do so, you can abuse Ghāgh (who gives you this advice).

830. A harrow is हँगा *henga*, &c., as described in § 30 and ff. To harrow is हँगाएब *hengāēb*, हँगा चलाएब *henga chalāēb*, or चौको घुमाएब *chauki ghumāēb*. The act of harrowing is in Gaya पालट *pālat*.

831. The oxen attached to a harrow have various names. The one on the left-hand side is called पंचौट *panchaut* or कुड़न्दिला *kurdahina*, and the one next to him छठौटा *hathaua*. The right-hand ox is भेरा *phera*, or in South Munger भसन्नी *bhasni*.

CHAPTER II.—FIELDS.

832. A field is खेत *khet*. Other names also current are टोपन्ती *topri* and पारी *pāri* south of the Ganges, टोपन्ता *topra* to the west, and चाबर *dābar* in Champāran and Gaya. In South Bhagalpur the words बारी *bāri* and बहियार *bahiyār* are used. Beds made in a field to facilitate irrigation and for other purposes are कियारी *kiyāri*, and also in Champāran घरारी *gharāri*, in Patna and to the south-east गँडारी *ganrāri*, and in Gaya गँडारी *genrāri*. Similar beds in a sugar-cane field are called हाता वाला *hāta wāla* to the north-west and in Gaya and North-West Tirhut, and झोरा *jhor* or झोरा *jhora* south of the Ganges. In the north-west झोरा *jhora* is a large bed, and so also are पहङडा *pahta* in Gaya, Sāran, and Champāran, परिया *pariya* in South-West Tirhut, दवन *dawan* in Champāran and North-West Tirhut, and कियारा *kiyāra* or भेर *bher*, in East Tirhut. The raised banks between the irrigation beds are मेंड *menr* in the north-west and चार *ār* in Tirhut. In Shahabad, Patna, and Gaya they are करहा *karha*, and in Patna and Gaya चरंगा *panrga*, in South Bhagalpur चरङ्गा *palanga*, and in South Munger दौग *dauq*. North of the Ganges a plot marked off by a boundary is चाता वाला *hāta wāla* in the north-west and South Munger and चरन्की वाला *chharki bāla* in East Tirhut. The small patch

of ground adjoining a house is कोला *kola*, कोली *koli*, or कोल्हान्वार *kolwāī* to the north-west, and बारी *bāri* in Champāran and Tirhut. कोला *kola* also obtains in Shahabad and the south-east. In Sāran and Patna it is खण्ड *khund* or खेंड *khanr* (which properly means a ruined house), and in Gaya घेवारी *ghewāri*. Other optional names are गजी *galli* in South Bhagalpur and कोनासी *konāsi* in Shahabad. When the fields of one proprietor's share are scattered over a village, each is called तख्ता *takhta* or किटा *kitta*. The whole cultivation of such a proprietor is called खेती बारी *kheti bāri* to the west and in Tirhut; also खेत बधार *khet badhār* in Shahabad and Patna, and खेत पथार *khet pathār* in Champāran and South Munger. In Patna and Gaya खन्द *khandh*, खन्दा *kandha*, किटा *kitta* or किटा *kita*, is a large area of cultivated land. A division of this is खंडौड *kandhaut*, which is again divided into fields.

CHAPTER III.—BOUNDARIES.

833. The low ridge which forms the boundary of a field is everywhere आर *ār*, आरि *āri* or आरी *āri*, as in the proverb आरि आई तां कपार लादी, बौच बङ्गा चर्वाही, *āri jāi ta kapār lāthi, bich banga charvāhi*, —if you go on a field boundary have a stick (to protect) your head, (and then) you may graze your cattle in the midst of a cotton-field. North of the Ganges it is also called डंडेर *danrer*. Other names are अरन्हरी *ahri* (see § 919), अलङ्ग *alang*, or पराँठ *parānθ* in Patna, Gaya, and the south-west; पँरङ्गा *panrga*, गँड़ारी *ganrāri*, आरल *āil*, or आल *āl* in Gaya and South Munger, and डाँड *dānur* in South-West Shahabad. A ditch boundary is खाई *khāi*, खार *khāi*, खत्ता *khatta*, or खावाँ *khāwān*. Another name is खन्ता *khanta* in South Bhagalpur. In Gaya district डोभन्हा *dobhra* is a small ditch. An embankment used as a boundary is अह्रा *ahra* (see § 919) or बाँध *bandh*. Other names are भरबन *bharban* (Champāran), धूर *dhūr* (North Tirhut), and ररन्की *chharki* (South-East Tirhut). A place where three boundaries meet is तिनकोनिया *tinkoniya*, and where four meet चौमुख *chumukh*, चौबटिया *chaubutiya*, or चौराखा *chaurāha*. In Champāran and South-East Tirhut it is also चौपड *champar*.

834. The rural Bihari lays great stress on the importance of keeping these boundary embankments in order. Thus, there is a proverb ठारिक चुकल बानर ; आरिक चुकल किसान *thārik chukal bānar, ārik chukal kisān*,—a cultivator who neglects to look after his boundary embankments becomes like a monkey fallen from a branch. Another

proverb which may be noted here is खेत भासे, चारि कोड़ी *khet bhase dri kori*,—the field is flooded, cut the boundary embankments, i.e., passion must have its vent.

CHAPTER IV.—FURROWS.

835. A furrow is घराई *harāī* to the west. In Champāran and Tirhut it is सिराऊर *sirāur*, in Patna सिरोर *sirov*, and elsewhere सिरौर *siraur*. In Gaya another name is चेवात *sewāt*. झंजिया *jhanjhiya* or चारी *dhāri* in Gaya and Sāran, and घरै *ghai* in Patna and South-East Tirhut, are the deep furrows in a field in which extra crops are grown, especially those at the edge of the field, or running from corner to corner.

836. The deep furrow used as an irrigation channel is चारा *čāra* in the north-west, पैन *pain* or पैनि *paini* generally, दौंगर *daungar* in South Tirhut, Patna, and Gaya, नारी *nāri* or करन्हा *karha* to the west and in Patna and Gaya, भीता *bhita* in East Tirhut, and दौग *dauq* in Patna and to the south-east.

CHAPTER V.—MISCELLANEOUS TERMS USED IN CONNECTION WITH PLOUGHING.

837. To the west सांझले *sānjh le*, झंजिया *sanjhiya*, and चंचलहरिया *sanjhariya* mean 'up to evening,' or 'at evening' and hence are used as adjectives with the word जोत *jot* to signify as much land as can be ploughed in a day. In Champāran and South Munger this is उगरन्दिना *sagardina*, and in Patna थकाहरिया *thakhariya*. The area ploughed in half a day is called दोपहरिया *dopahariya*.

838. The portion of land included in a plough circuit is चाँतर *āntar*, and also to the north-west and in North-East Tirhut छटा *hattha*, and to commence another circuit is दोसर चाँतर धरब *dosar āntar dharab*. The place where ploughing is going on is घरवाही *harwāhi* in Patna and north of the Ganges. In Shahabad it is घरवाही *harwāhi*. In Patna it is टोपन्द्रा *topra*, and generally घराठ *harāth*.

839. The first ploughing of the season is हरमहातर *harmahutar* in Sāran and हरमोहातर *harmohtar* in Patna and Gaya. It is also उमात *samhut*, and to the north सिरपंचमी *sirpanchmi* or सिरपचाल *sirpachal*, both the last two terms being derived from the festival of the *sri*

panchamī. In South Munger it is घर महान्तर *har mahantar* or घर समत *har samat*, and in South Bhagalpur बोमाता *gomata*. Another name current in Sāran is घरवत *harvat*.

840. The bringing home the plough on the back of a bullock or with the share over the shoulder is घरन्दुखी *harkhuli*, घरन्खोलिया *harkholiya*, or घरन्दुखज्ज *harkhujal*, and in South-East Tirhut (optionally) घरन्दुखगानी *harkhugdni*. In South-West Shahabad it is घरन्दुटाव *harchhutao*, and in the rest of the district and in Gaya घरन्दुखन *harchhuttan*. In Patna it is घरन्विनार *harbinar* or घरन्खोचार *harjoar*, in South Munger and Champāran घरन्खोलानी *harkholani*, and in Gaya, Champāran, and the South-East घरन्खोली *harkholi*.

841. The bullocks which draw a plough or harrow are called घरद *barad*, and to the west. also बैल *bail*. When it is wished to distinguish them specially from cart-bullocks, they are called in Champāran and Tirhut घडा घरद *hattha barad*, and to the north-west and in Gaya घरेला बैल *harea bail*. A lazy fat plough bullock, which sits down rather than work, is called कोढि *korhi* or परुआ *parua*, as in the proverb कोढि घरद कैं फेफरि बडत *korhi barad keñ phephari bahut*,—it's the lazy bullock that puffs and blows.

CHAPTER VI.—PLOUGHMEN AND AGRICULTURAL LABOURERS GENERALLY.

842. A ploughman is घरवाहा *harwāha*, and to the west also घरवाह *harwāh*. In East Tirhut he is also called घरौरी *harauri*. His wages are called घरवाही *harwāhi*. An agricultural servant in general is मजूरा *majūra* or बनिशार *banihār*. An agricultural servant engaged for the whole year is घडःवर *harwar* in Sāran and भरन्धसिया *bharsaliya* in North-East Tirhut, and one for the whole day is भरन्दीना *bhardina*. A ploughman who works for half a day is दुपरिया *dupahariya* or दोपरिया *dopahariya*, or in North-West Tirhut पघरन्वार *paharwār*. One who works on advances is अग्नवङ्ग or अग्नवह *agvar* (or *agwarh*) *jan* to the north-west, कमाई *kamāi* to the west, कमियरे *kamiyār* or कमियाँ *kamiyān* in Patna, Gaya, and South Munger, and लगुआ *lagua jan* generally. The last is usually the man who binds himself to work off a debt incurred. When a ploughman receives the use of a plough for one day in three instead of wages in cash or kind, he is called अंगुवरिया *angwariya* or अग्नवरिया *agwariya*, and to the west अंगवार *angwār*. In Sāran

and Champāran he is also called टेपन्डा *tepta* (so also in North-East Tirhut), or तिसरी *tisri* or तिसरिया *tisariya*. In East Tirhut a ploughman who works without advances is called उठा *uttha*, as distinguished from चरवाहा *harwāha* or हरौरी *harauri*, who does take them.

843. In North-East Tirhut पट *pat* or चाढ़ी पाटी *sati pati* is the custom of a plough-owner employing two ploughmen for each plough, each ploughman relieving the other at intervals of eight days. In Shahabad and Patna चराई *harāī* is the custom under which every tenant lends his plough and bullocks to the landlord for two days in the year.

844. An agricultural labourer paid in kind is जन *jan*, also in Gaya and Champāran उफँगिया *uphangiya*, and in South-West Shahabad बनी *bani*. One who receives money is नोकर *nokar*, or in the north-west जाना *jāna*. One paid solely in cash is called कोरञ्जा *koranja* to the north-west. In Patna, Gaya, and South Munger the preodial slaves who are attached to an estate, and cannot leave it, or marry, or in fact do anything without the consent of their landlords, are called नफर *naphar* or कमियाँ *kamiyān*; and food given to such is खैहन *khaihan*. A labourer who by custom works a certain number of days for nothing for Government (formerly, and for the landlord nowadays) is called बेगार *begār*. Payments made in kind to agricultural labourers are called बन *ban*, or in East Tirhut बोन *bon*. Advances to ploughmen are अगवार *agwar* in the west and अगौरी *agauri* in South-West Tirhut. Elsewhere in Tirhut and to the north-west they are called चडौड़ी *harauri*, and generally लगुआ *lagua*.

845. When there are spare bullocks in a field where ploughing is going on to relieve those that get tired, the boy who looks after them is called अन्वाह *anwāh* in East Tirhut; elsewhere he is चरवाहा *charwāha* or गोरखिया *gorkhiya*.

CHAPTER VII.—RECIPROCAL ASSISTANCE IN CULTIVATION.

846. बदलैया *badlaiya* and पलता *palta* or पलटी *palti* are terms for exchange of labour for labour by agriculturists. To the west it is also called पैच *painch*, in Gaya बदली *badli*, and to the south generally पाठे *pāeth*. In East Tirhut another name is जनपैचा *janpaincha*. The practice of two or more cultivators joining their

ploughs and ploughing together, first the field of one and then the field of another, is called generally भाँजा *bhanj*. Other names are भाँज़-हरिया *bhanjhariya* and हर सज्जा *har sajjha* to the west generally भाँजौती *bhanjauti* in North-East Tirhut, हर मज्जा *har bhanja* in Patna and to the north, हर पट्टा *har pahta* in Champaran and Gaya, भाँजेठ *bhanjeth* in South-East Bihar, and भाँजो *bhanjo* in South Bhagalpur. The cultivator in this case is भाँजा वाला *bhanjā wāla*, or in Tirhut भाँजैत *bhanjait*. Another name current to the west is अंगवारा *angwāra*, though this properly refers to the custom of paying ploughmen (अंगवरिया *angwariya*, see last chapter) by lending them a plough and cattle one day in three.

847. The work which one cultivator does for another in this way is called to the west घापड *sāpat*.

SUBDIVISION II.

MANURING.

CHAPTER I.—KINDS OF MANURE.

848. Manure is north of the Ganges खादर *khādar*, खदौर *khadaur*, खड्डी *khaddhi*, or गोदौरा *gondaura* to the west, and गोआ *goa* or करन्सी *karsī* to the east. South of the Ganges, to the west, it is घूर *ghūr*, and to the east (also in Sāran) गनौरा *ganaura* or गंदौरा *gandaura*. कूरा *kūra*, कूरुकुर *kūra kurkut*, बहारन *bahāran*, or (in South-East Tirhut) गोबर-टोर *gonraur*, is rubbish or road-sweepings. Cowdung is गोबर *gobar*. When dried it is called south of the Ganges उमारा *damāra*, of which a variant in East Tirhut is उमार *damār*, also in Shahabad and Patna कच्छा *kanda*, and to the west कंकरा *kanrra*. The latter term is also used in Sāran. In North-East Tirhut it is गौठि *gauthi*, and in Champaran गौठी *gauthi*. In Gaya फेंडी *phenti* are pieces of dried cowdung. चोत *chot* to the west is the quantity that falls from an animal at one evacuation. Cattle urine is गौंत *gaunt* or गौत *gaut*, and to the west also मूत *mūt*. लीद *lid*, लिदी *liddi*, or लोदी *lidi* is the dung of horses, elephants, &c., and that of sheep or goats is भेनरी *bhenrāri*, भेनारी *bhenāri*, or (to the west) लेन्री *lenri*. Other filth of various kinds is मैला *maila*, or in South Bhagalpur घिना *ghina*. The refuse of indigo after maceration used as manure is चौड *sith*.

849. A manure heap near a house is देरी *dheri*, or (in East Tirhut) गोनर *gonar*.* North of the Ganges generally it is also मान *mān*. A manure-pit is घूर *ghūr*, खाद *khād*, or खादर के गड़ःहा *khādar ke garha*. A heap of dried grass, sweepings, dung, &c., is in North-East Tirhut and Shahabad कूर *kūr*. Ashes are राख *rākh* or छाउर *chhāür*, and in South Bhagalpur छौरो *chhauro*. In Patna and Gaya they are बानी *bāni*. An ash-heap is in North-East Tirhut छैराठ *chhaurāth*.

CHAPTER II.—MODES OF MANURING.

850. Heavily-manured land is north of the Ganges खदौर खेत *khadaur khet*, or it is called गोबन्दराएळ *gobrāēl*, or in South-East Tirhut भरल *bharal*. South of the Ganges it is खदौर *khadaur*, खदगौर *khadgaur*, or खरित *kharit* in Shahabad.

851. The custom of allowing cattle to stand in a field for the purpose of manuring it is called north of the Ganges भेंडी बैसाओल *bhenri baisāöl* or भेंडी हिराओल *bhenri hirāöl*; south of the Ganges it is जिवगर झोप ला धूर बैसाओल *jivgar hoë la dhūr baisāöl*, and in South Munger they say खेत गोबन्दराबेहँ *khet gobrābe heñ*.

CHAPTER III.—MANURE USED AS FUEL.

852. Manure collected in the forests and grazing-grounds and dried for fuel is called north of the Ganges कङ्कडा *kanrra* or कङ्कङडा *karra*. South of the Ganges it is डमारा *damāra* or कच्चा *kanda*. In East Tirhut it is डमार *damār*, and to the west it is also called चिरुषा गोइठा *binua goitha*. Another general name is बन गोइठा *ban goitha*. When made up into cakes with chaff and other refuse, the large oblong blocks are called गोहरना *gohra* to the west and गोरन्दा *gorha* in Champaran and to the east. The next sized round cakes which are stuck on the wall to dry are गोइंठा *gointha* or गोइठा *goitha*. The smallest cakes are चिप्री *chipri*. The largest-sized slabs made with both hands are दोहङ्घा *dohṅgha* or सोहङ्घी *sothi*. कर्सी *karsi*, or in Gaya and South Munger अमारी *amāri*,

* Compare for an example of this word the proverb गोवारक गोनर दुहु दिय
भिक्कन *goārak gonar duhu dis chikkhan*,—a gowāla's dunghill is neat on both
sides.

are unmanufactured lumps of dry cowdung dried and stored.

853. The pile of cowdung fuel is called to the west गोरहरौर gohraur or गोरहरौरा gohraura. In North-East Tirhut it is गोठरौर gothaur, in Champaran गोठौला gothaula, and there and in Tirhut चुच्छा tal. It is छुच्छा chhūa optionally to the west, छुच्छा chhūa or छुच्छी chhāhi in Patna and Gaya चुच्छा च्छन्ना chhua chhanna in South Munger, and चानी chhāni in South Bhagalpur. The pile of the large oblong blocks is also called गोरहा gohra or गोरहा gorha as above. The house in which the fuel is stored is गोठरौर gothaur, गोठौरा gothaura, or गोठौल gothaul generally; also गोठुल gothul in North-East Tirhut, गोठङ्गा gothāhul in Shahabad, and गोइडा घर goitha ghar in Gaya. The operation of making the cakes is पाथब pāthab or पाथब pathab, according to locality, or else ठोकब thokab or ठोकल thokal. The place where they are made is north of the Ganges generally पथारी pathari. South of the Ganges it is पथरौर pathraur in the west, आड़ा ara in Gaya, and पाँड़र pānraur in Patna.

854. In selling cowdung fuel a पन pan equals 20, 22, or 23 गच्छा ganda (i.e. fours), according to locality. In buying the article in Patna the seller gives two cakes extra (called a पनकी panki) for every पन pan bought.

SUBDIVISION III.

SOWING AND TRANSPLANTING.

CHAPTER I.—SOWING.

855. *Sowing* is to the west बोखनी boāni, and to the east बावग bāvag, बाबोग bāög, or बाउग bāüg. South of the Ganges, and also in Champaran, it is also बोखाई boāëi, or in Patna and South Munger बोनी boni. In South Bhagalpur (and also in Champaran) the word is बोखनी boani. To sow is बोखल boäl, बावग करब bāvag karub, बूनब bünab, or बूनल bünal, according to locality. To scatter the seed is generally छिटब chhitab or छैटब chhītab. In Patna चुलायब chulæb is also used in connection with *Bhadoi* or autumn crops.

856. Seed is बीया biya or बीहन bihan. In Gaya it is बिहनाई bihñäi (also used in Champaran), बिछा bichcha, or गोटाgota, and in South Bhagalpur बिहनाई binhñäi. A grain of seed is दाना dāna.

Barren seeds are अब्बी *abbi* (or in Shahabad) अवै *awai*, and fertile seeds are सुग्गी *suggi*.

CHAPTER II.—MÖDES OF SOWING.

857. The following are the modes of sowing:—

- (a) *Furrow sowing*.—भारी *dhāri* or धरिया *dhariya*. To plough in this way is भारी लगाएब *dhāri lagāeb* or धरियाएब *dhariyādeb*. South of the Ganges this method is called चुट्की *chutki*. In this method a plough goes in advance of the sower, who carries the seed in a basket. He drops it into the furrow as soon as the latter becomes visible. By this method the seed is sown deep, the stalk is stronger, and not so liable to be laid by high winds. भारी *bhaṛīdeb*, दोधरिया *dodhariya*, दोहार *dohār*, or समार *samār* is the practice of filling up with soil the furrow in which the seed has been sown, by ploughing a separate furrow beside it. This is generally done in the case of *Bhadoi* crops. Sugar-cane is not covered in this way in Bihar, but by hand. The long straight lines of seed across a field are known as भारी *dhāri* or पाँती *pānti*. When the ploughing is done round a field, and not across, it is called चौकेता *chauketha*, &c. (See § 828).
- (b) *Sowing by drill*.—This is टार *tār*, टारी *tāri*, टोर *tor*, टोरी *tori*, often spelt टाँर, टाँर *tānr*, टोंर, टोंर *tonr*, &c. To sow in this way is टारब *tārab* or टोर लगाएब *tor lagāeb*. The man who works the drill-plough is टरुवाह *taruvāh* or टोरुवाह *toruvāh*.
- (c) *Broadcast sowing*.—This is generally बावग *bāvag* or its variants,—see above. Other names are छिटा *chhitā* or छित्तुआ *chhitua* north of the Ganges, and छोडा *chhinta* south of it. Maize and similar crops are sometimes sown broadcast on land left soft after an inundation, and are then pressed into the mud by hand. This method of sowing is called डोभा *dobha*, and to sow thus is डोभाब *dobhab*.

858. If the seed is sown on lands which have not been ploughed, it is called छिटा chhitta, छित्ता chhitua, or south of the Ganges जँगली बावर jangli bāwag, पैरा paira (Gaya, also in Champāran), or पाइर pāer or समार samār (Patna and South Munger). चौटा chhittā or छिटा chhitta is also used to signify lands in which the seed has been scattered after a single ploughing. It is also specially used for sowing the spring (रबी rabi) crops on the दोफसिला dophasila lands, i.e., those from which the autumn crop has just been cut, as contrasted with the पलिहर palihar or चौमास chaumās, which are carefully-prepared fallow lands for wheat and similar crops. The sowing of the early rice in dry lands is खरहर बावर kharhar bāwag. North of the Ganges it is also धुरिया बावर dhuriya bāwag. South of the Ganges it is in Shahabad and Patna ठरन्ना tharra, in the rest of the district खरवाह kharwāh, in Gaya खरन्नेह kharueh or खरन्नेवे kharuee, in Patna बौघा baugha, and in South Munger धुरगुस्सा dhurghussa. In Patna and Gaya sowing in a wet field is called लेवा lewa. Sowing wide apart is generally पातर pātar. Other names are (north of the Ganges) फकाह phakāh or फांफर phānphar to the west and छेहर chhehar or चेरन्मार permār generally. South of the Ganges we find पाथर pāthar in Gaya, पतला patla in South Munger, and पतील patil in South Bhagalpur, the last two being also met with in Champāran. Sowing thick is generally घन ghan, गाह gārh, or गाढ़ा gārha. North of the Ganges सजोर sajor is used in the same sense.

859. Grain that fails to germinate is अबी abbi, निरन्बीज nirbij, बिजन्मार bijmār, or बीया मार biya mār. In South-West Shahabad it is बरथा barua. If a man wishes to say that his seeds have not come up, he says हम्मर बिहनी मारल gel.

860. When from excess of rain followed by heat a crust is formed on the surface, which prevents the young plant from coming up, it is called to the west सपट जाईल sapat jāil or सप्तांडा जाईल sapta jāil. In East Tirhut and Shahabad it is called पप्री papri. South of the Ganges it is तावा tawa to the south-west of Shahabad, or सेवन्डा sewtha in the rest of the district and in Patna. Elsewhere it is सेवन्डा sewta or मुद्दा munda.

861. *Self-sown seed.*—Seed which falls on the ground in the field at harvest time, and which germinates next year, is called लमेरा lamera in the west, नम्हेरो namhero in South Bhagalpur, and नम्हेर namher, लम्हेर lamher, or लाम lām in South Munger.

CHAPTER III.—SEED-BEDS AND NURSERIES.

862. A nursery for rice is बिदार *birār* or बियार *biyār*. To the west it is also बेंगा *benga*. The young plants which are transplanted from the nursery are generally बीया *biya* or गाढ़ी *gāchhi*. They are also called बीहन *bihān* or बीहनार *bihnār*. South of the Ganges and to the north-west (when of rice) they are also called मोरी *mōri*, and in Champāran जरई *jarai*. The bundles of rice seedlings ready for transplanting are अंटी *anti* or अंटिया *antiya*.

CHAPTER IV.—SOWING TIME.

863. The sowing season is बोअनी *boāni* north of the Ganges and बोग्हा *boghā* south of it. It is also generally called बावग *bāwag*.

CHAPTER V.—TRANSPLANTING.

864. To transplant is रोपब *ropab*. In Gaya when a man has finished transplanting he says हम्मर बनुसार भेल *hammar banusār bhel*,—‘I have finished transplanting,’ the quantity of rice seedlings transplanted at one place being called everywhere except in the south-east बान *bān*. A bundle of seedlings is अंटी *anti*, and the man who plants them is called डोभा *dobha* or रोपनिहार *ropnihār*. The bundles are tied in pairs and set astride over a long bamboo when carried about. This bamboo is called to the west बिहन्दोखा *bihandhoa* or कनाठ *kanāth*. The man who roots up the seedlings from the seed-bed is called कबरिया *kabariya*, or in Sāran कबरिहा *kabariha*. In South Munger he is also called मोरकबरा *morkabra*. Seedlings which have been re-transplanted, i.e., transplanted more than once, are called north of the Ganges खार *khāru* or खरुहन *kharuhan*.

S U B D I V I S I O N I V .

DIGGING, HOEING, AND WEEDING.

CHAPTER I.—DIGGING.

865. To dig is कोडब *kōrab*. In Champāran and Tīrhut it is also तामब *tamab* or पारब *pārab*. In South-West Shahabad it is देवर

chhejal. Digging is कोड़नी *korni*, also in Champāran and Tirhut तमनी *tamni*, in Patna, Gaya, and South Munger निकौनी *nikauni*, and in South-West Shahabad छेजनी *chhejni*. In South Bhagalpur it is कोडन *koran* or खानर *khanr*. In Sāran and Champāran गोहठ *gohat* is digging or hoeing the edges of fields. In Tirhut this is called आरि छाँठब *āri chhāntab*.

CHAPTER II.—HOEING.

866. Hoeing is खुरपियाना *khurpiyāna* to the north-west. In Champāran and in Tirhut generally it is केरौनी *kerauni* or कमैनी *kamaini*. South of the Ganges it is कोडनी *korni*, or in South-West Shahabad छेजनी *chhejni*. In the month of *Asārh* (June-July) sugar-cane gets a special hoeing, which is called असाही कोर *asāhi kor*, and in Champāran and North-East Tirhut टोकब *tokab*. In Gaya it is called पासा *pāsa*, and in Patna असाही कोडन *asāhi koran*. In Champāran and the south-east it is अदन्ना कोरन *adra koran*, and elsewhere it has no special name. The first hoeing of the sugar-cane crop, which generally takes place in Māgh (January-February), is called अंधेरी कोरन *andheri koran* in Patna, चालन *chālan* or उझलन *ujhlun* in Gaya and to the west, अंधेरी *andheri* or झाड़नी *jhārni* in Sāran and South Munger, and झुरनी *jhurni* in South Bhagalpur. North of the Ganges it has no special name.

CHAPTER III.—WEEDING.

867. Weeding is केरौनी *kerauni* or कमैनी *kamaini* north of the Ganges. In the west generally it is सोहनी *sohni*. Elsewhere it is generally कोडनी *korni*, and also हरक्षी *harkhi* in Patna and उझलन *ujhlun* in Gaya and Shahabad. In South Bhagalpur it is optionally केलनी *kelauni*, and केरौनी *kerauni* reappears again in South Munger. To weed deep is भर खुरपी सोहब *bhar khurpi sohab*; also कोड देब *kor deb* to the north-west and in North-West Tirhut, and खाभल *khābhāl* in Sāran and Champāran.. In Patna the operation is called बिस्मादी *bismādi*, and elsewhere it has no special name. Superficial weeding is खुरपियाना *khurpiyāna* in the north-west and निकावन *nikāwan* in the south-east. In Champāran and Tirhut it is called टिपनी *tipni*. The digging up a field to clear it of weeds before ploughing is तामब *tāmab*, also in North-East Tirhut टोकब *tokab*. The operation is called तमनी *tamni*, or in North-East Tirhut टोकनी *tokni*.

Weeding by hand is चिखुरन्नी *chikhurni* in the north-west and उच्छतनी *uchhtani* in Champāran and Tirhut. In Patna, Gaya, and South Munger it is हाँथ से निकाएब *hānθ señ nikæb*, and in South Bhagalpur थकुरई *thakurai*. In Shahabad it has no special name.

868. Weeds are घास *ghās* or घास पात *ghās pāt*. In the north-west they are also दूध दाँदर *dūbh dāndar*, and in Tirhut धू *dhū*. When collected and burnt as manure, they are खादर *khādar* in the north-west, and गोआ *goa* there and in Tirhut. In Patna and Gaya these are अलाह *alāh* or डाही *dāhi*, हूरा *hūra* in South Munger, and छारो *chhāro* in South Bhagalpur.

869. Wages for weeding are सोहाई *sohāī* or चिखुराई *chikhurāī* in north-west, and in the east generally simply बन *ban*. In Patna and Gaya they are निकौनी *nikauni*, in South-West Shahabad बनी *bani*, and to the west generally बनिहाई *banihāri*.

S U B D I V I S I O N V.

WATCHING CROPS.

870. Watching of crops is generally रखन्वारी *rakhwāri*, अगोरी *agori*, or अगोरिया *agoriya*. Other terms are रखवाही *rakhwāhi* or बल्रक्खी *balrakkhi* in Patna, जग्नवारी *jaguwāri* or बधन्वाहा *badhwāha* in Gaya, बधन्वार *badhwār* in East Tirhut, and जोगाएब *jogæeb* in Champāran and South Bhagalpur. In Champāran and the south-east हाँकी *hānki* is to drive crows off a field. Elsewhere it is कौचा हाँकब *kaua hānkab*, &c. A field-watchman is रखन्वार *rakhwār*, अगोरिया *agoriya*, or अगोरनिहार *agornihār*; also बल्रक्खा *balrakkha* in Patna, अगोरा *agora* there and in Champāran and South Munger, जगन्वरिया *jagwariya* in Gaya, and जोगन्याँ *joganiyān* in South Bhagalpur. The बधन्वार *badhwār* or बधन्वाहा *badhwāha* is generally a man appointed to watch the fields of a number of cultivators and paid by the landlord.

871. In the north-west चेकन्निहार *chhenknihār*, and in North-East Tirhut चक्केदार *chakledār*, is a man appointed to watch on behalf of the landlord to see that none of the crops is carried away before the demand is paid. Elsewhere he is simply called पियदा *piyda* or बराहिल *barahil*, but to the south-east he is सिरमान *sirmān* or बल्रक्खा *balrakkha*. To attach the crops thus is called रोकब *rokab*: hence the

Anglo-Indian phrase "to roke crops." The act of "roking" is called in the north-west चापा *chhāpa*.

872. When cultivators club together to watch their crops in turn, it is called north of the Ganges पारी *pāri*, भाँज *bhānj*, or भाँजा *bhānja*. It is also पल्टी *paltī* in Patna, Gaya, and the west; also परिहर *parihar* in Patna and Gaya, पेठी *pethi* in South-West Shahabad, and पाष्ठ *pāsth* in South Munger.

S U B D I V I S I O N VI.

R E A P I N G A N D G L E A N I N G .

C H A P T E R I.—R E A P I N G .

873. Reaping is कटनी *katni*, or to the north-west कटिया *katiya*. In South-West Shahabad it is लौनी *louni*. To reap is काटब *kātab*, or in South-West Shahabad लौनी करल *launi karal*. To cut cane is छोलल *chholal* in the north-west, गेंडा करल *genra karal* to the west, पारब *pārab* in Champāran and Patna and Gaya and South Munger, and घूर काटब *ghūr kātab* in South Bhagalpur.

874. The man who cuts the cane is described in section 292. A reaper is कटनिहार *katnihār* north of the Ganges and in Patna and to the south-west. He is also दिनिहार *dinihar* in Patna, Gaya, and South Munger, लैनिहार *leonihaar* or कटनियाँ *katniyān* to the west. Elsewhere he is simply जन *jan*, बनिहार *banihār*, &c. Harvest time is कटनी *katni*. The wages of harvesting are दिनौरा *dinaura* in Patna and Gaya, and दीनी *dīni* in Champāran, Gaya, and the south-east. Another name is in Gaya गुदारा *gudāra*, or in Sāran गुदार *gudār*. Elsewhere they are बन *ban*, or in South-West Shahabad बनी *bani*.

875. Cutting the ears without the stalks is बलकट *balkat* generally. Other names are तुँगनी *tungni* north of the Ganges and to the west, अगङ्गा *agla* in Champāran and Gaya, कहु *katü* in South-West Shahabad, पांगल *pāngal* to the west, and नन्हकटनी *nankatni* in South Munger. So also in East Tirhut it is नन्हकटनी *nankatni* or (also in Champāran) सिसकटनी *siskatni*, and in South-East Tirhut छिपकटा *chhipkatta*. It is अगङ्गा *ogra* in South Bhagalpur. Cutting crops at the root is जर्चोरनी *jarchhorni*, (in South-East Tirhut) जर्कटा *jarkatta*, or (in South Munger) जर्चोरा *jarchhora*.

876. To shake the fruit off a tree is झरन्हारा प्रका *jhārjhārdēl* in the north-west. In Champāran and West Tirhut it is झरन्खाप्रका *jharkhāeb*, and in East Tirhut झकाप्रका *jhakāeb*. To the west it is झोरल *jhoral*, and also, generally, दोलब *dolab* or दोलाय देब *dolay deb*. झटाहब *jhatahab* is to knock down fruit from a tree by throwing up sticks into it (see § 41).

CHAPTER II.—CUTTING OF UNRIPE CROPS.

877. Unripe crops are sometimes cut for food. North of the Ganges this is known as गदरा *gadra* or कच्चा *kachcha*. Other names are गादा *gāda* and गदा *gadda*. In South Munger it is गादर *gādar*, and in South Bhagalpur अङ्कुरी *ankuri*. The last two are also met with in Champāran. A word used to the east generally is कच्चरी *kachri*. In the north-west समहृत *samahut* is a little grain cut first, and this is चुसुत *sumut* in North-West Tirhut, नेवान *newān* in Sāran, and नेबान *nebān* in Champāran and Tirhut. छोरन्हा *horha* is unripe grain cut for parching. It is also called छोरन्हा *orha* in Tirhut and the south-east, and optionally छोलन्हा *holha* in Champāran and South Munger. The green ears of *Eleusine coracana* (मरुआ *marua*) treated in this way are called उम्मी *ummi* or ऊमी *umi* to the west and in Tirhut and ऊनी *āni* in Champāran. आलो *alo* in Gaya is the part of the crop which is reaped by a cultivator for present eating before the whole is ripe. Sometimes unripe pulses and barley are rooted up and given as fodder to cattle. This is called in Sāran रखांत *rakhānt*.

CHAPTER III.—GLEANING.

878. A gleaner is बिन्हिहार *binnihār* or बिनियाँ *binyān* to the west. He is also generally लोहनिहार *lornihār*, with variants लोहन्ताहर *lorhtāhar* in Patna, Gaya, and South Munger, and लोहरा *lohra* in South Bhagalpur. Gleanings left on the field for the lower orders are झरंगा *jharnga* or झारंग *jhārang* to the west, and लोही *lorhi* or लोहिया *lorhiya* to the east and in Champāran. Other names are झरवा *jharua* (Patna and North-West Tirhut), झर *jhar* (South-East Tirhut), and छुठल पठल *chhūtal patal* (Champāran and Tirhut). Gleaning is called in Gaya and South Munger लोडा लिंचा *lorha bichcha*, and gleanings are लोडा *lorha*.

SUBDIVISION VII.

THRESHING AND WINNOWING.

CHAPTER I.—THE THRESHING-FLOOR.

879. A threshing-floor is everywhere खरिहान kharihān, with an optional variant खरिहानी kharihāni in Patna. The shed erected on the threshing-floor is नड़ैर marāi, खोंपन्डी khompri, or झोंपन्डी jhompri. In Patna it is मरका maruka or झोंपन्डा jhompra, in Gaya कुर्हा kürha, and in the south-east खोंपन्डा khompra.

CHAPTER II.—SHEAVES AND BUNDLES.

880. The cut crop is दांथ dānth to the north-west, or दांट dānt in North-West Tirhut. In East Tirhut it is लार lār. In Shahabad it is लेहनी lehni, in Champāran लेहन lehan, in Gaya पत्तौर pataur, in Patna पत्तौड़ी patauri or पत्तनी patni, in South Munger पातन pātan, and in South Bhagalpur पत्तन pattan. In Shahabad it is called पल्हाप palhāri, and in Sāran पथारी pathāri, when it is left a day in the field without being gathered.

881. In considering the nomenclature of the sheaves it will be convenient to take North and South Bihar separately.

NORTH BIHAR.

882. The smallest sheaf, about a handful, is called मूठा mūtha, मुठा muttha, or पूला pūla; the next largest is the अंवांसा anwānsa (north-west), औल्हा aulha (North Tirhut), and आउला aul or आउला ahula (East Tirhut); the next largest is the अंटिया antiya or (Champāran and North-West Tirhut) पसही pasahi; the next largest is an armful or पाँजा pānja; the next largest is a बोझा bojha; and the largest of all, that carried on a bullock, लद्धना ladna. The relative scale of some of the above is generally as follows:—

4 मूठा mūtha = 1 अंवांसा anwānsa or औल्हा aulha.

8 औल्हा aulha = 1 पाँजा pānja.

4 पाँजा pānja = 1 बोझा bojha.

16 बोझा bojha = 1 औरन्डी sorhi.

In East Tirhut the following scale obtains :—

| | |
|-----------------------|---------------------------|
| 4 आङ्गुल <i>āhul</i> | = 1 केझनी <i>kehuni</i> . |
| 4 केझनी <i>kehuni</i> | = 1 पाँजा <i>pānja</i> . |
| 4 पाँजा <i>pānja</i> | = 1 बोझा <i>bojha</i> . |
| 16 बोझा <i>bojha</i> | = 1 सोरही <i>sorhi</i> . |
| 16 सोरही <i>sorhi</i> | = 1 सोरहा <i>sorha</i> . |

883. The word सोरही *sorhi* is a common unit for measuring produce. Thus, a *raiyat* will say that such and such a field gives so many सोरही *sorhi* to the *bigha*.

SOUTH BIHAR.

884. The proportions vary in different places, as follows :—

SOUTH-WEST SHAHABAD.

| | |
|---|---|
| 2 अँवांसी <i>anwānsi</i> | = 1 अँटिया <i>antiya</i> or दोमङ्डा <i>domra</i> . |
| 10 ditto | = 1 पाँजा <i>pānja</i> , पूरी <i>pūri</i> , or अँटी <i>ānti</i> . |
| 3 पाँजा <i>pānja</i> , पूरी <i>pūri</i> , or अँटी <i>ānti</i> | = 1 बोझा <i>bojha</i> . |
| 30 ditto ditto | = 1 तिसौर <i>tisaur</i> . |

SHAHABAD.

| | |
|---------------------------|---|
| 10 अँवांसी <i>anwānsi</i> | = 1 अँटिया <i>antiya</i> or पनपिल्ला <i>panpiuu</i> . |
| 4 अँटिया <i>antiya</i> | = 1 बोझा <i>bojha</i> . |
| Or 10 अँसी <i>ānsi</i> | = 1 पाँजा <i>pānja</i> . |
| 4 पाँजा <i>pānja</i> | = 1 बोझा <i>bojha</i> . |
| 21 बोझा <i>bojha</i> | = 1 एकैसिया <i>ekaisiya</i> . |

PATNA.

| | |
|-------------------------|---------------------------|
| 4 अरन्पा <i>arpa</i> | = 1 अँटी <i>ānti</i> . |
| 5 अँटी <i>ānti</i> | = 1 गाही <i>gāhi</i> . |
| 5 गाही <i>gāhi</i> | = 1 बोझा <i>bojha</i> . |
| Or 5 अरन्पा <i>arpa</i> | = 1 पाँजा <i>pānja</i> . |
| 5 पाँजा <i>pānja</i> | = 1 बोझा <i>bojha</i> . |
| 21 बोझा <i>bojha</i> | = 1 एकैसी <i>ekaisi</i> . |

GAYA.

| | |
|------------------------|---------------------------|
| 3 अर्पा <i>arpa</i> | = 1 अंटी <i>anti</i> . |
| 5 अंटी <i>anti</i> | = 1 गाही <i>gāhi</i> . |
| 10 गाही <i>gāhi</i> | = 1 बोझा <i>bojha</i> . |
| Or 9 अर्पा <i>arpa</i> | = 1 पाँजा <i>pānja</i> . |
| 3 पाँजा <i>pānja</i> | = 1 बोझा <i>bojha</i> . |
| 21 बोझा <i>bojha</i> | = 1 एकैसी <i>ekaisi</i> . |

SOUTH MUNGER.

The same as Gaya, except that 4 पाँजा *pānja* = 1 बोझा *bojha*.

SOUTH BIHAGALPUR.

| | |
|-----------------------|--------------------------|
| 4 गौंती <i>gaunti</i> | = 1 अंटी <i>anti</i> . |
| 4 अंटी <i>anti</i> | = 1 पाँजा <i>pānja</i> . |
| 16 अंटी <i>anti</i> | = 1 बोझा <i>bojha</i> . |
| 16 बोझा <i>bojha</i> | = 1 सोरही <i>sorhi</i> . |

885. The word एकैसी *ekaisi* south of the Ganges is used in much the same way that सोरही *sorhi* is used; so also तिचौर *tisaur*. It will be seen that the above scales are not always consistent amongst themselves. This is the fact, and is due to a difference in the size of the unit according to locality. The बोझा *bojha* is about the same everywhere.

886. An अकन्वार *aknvar* or अङ्कन्वार *anknvar* (optionally), or in Patna and South-East Tirhut केड़नी *kehuni*, is as much grain as can be carried between the arms, and मथःबोझा *mathbojha* is a load carried on the head. Out of each बोझा *bojha* one अंटी *anti* is given to the labourer who cuts and carries away the crop, and the remainder is in Shahabad called गुदार *gudār*.* गुण्ड *gund* in Patna or गूँड़ा *gūndā* in Gaya is a bundle of cut pulse.

CHAPTER III.—TREADING OUT GRAIN.

887. Treading out grain is दौनी *danni* north of the Ganges. To the west and in Patna it is also दौन्री *dunri* or मिञ्जःनी *minjni*. The latter word is principally used when the grain is trodden out by men and not

* The अंटी *anti* given to, or rather taken by, the reaper varies in size, as is witnessed by the proverb कोहि कटानिहार के मुङ्गर सन अंटी *kohi katnihār keñ mungar san anti*,—the lazy reaper gets a bundle as thick as a club.

by bullocks. In Shahabad it is दौरी *dauri*, and so also in the south-east. In Champāran, Patna, Gaya, and South Munger it is दवाँची *dawānhi* and in Patna also (when trodden by men) मैजनी *mainjni*. In South Bhagalpur सहरी *sahri* is a thorough threshing of corn. The beating out of the heads against the ground or bed to disengage any grains that remain is पौट *pitab*, भारठ *jharab*, or भाँठ *jhāntab* north of the Ganges. It is also चेटारी *petāri* to the west, डँगैनी *dangauni* in Patna, पिठनी *pitni* in Champāran and Gaya, डँगैनी *dengauni* in East Tirhut and South Munger, and झंटनी *jhantni* in South Bhagalpur.

888. The first treading out of the grain is called पौर *paur*, the second treading is उर्ध्व दाँब *danti dānicab* north of the Gange and in Shahabad, or तोड़ाएब *torāeb* in North-East Tirhut. To the west it is छाँठ *chhāntab*, in Champāran and Patna it is खुरदैनी *khurdauni*, in Gaya खुरदैनी *khurdonti*, and in South-East Tirhut and South Munger खुरदाँई *khurdāinī*.

889. The stake to which the bullocks are tied in treading out the grain is मेन्ह *meñh*, with local variants मेहा *meñha* (to the north-west and in South-East Tirhut), मेहन्ता *mehta* (Patna), and मैन्होि *miñhōi* (South Bhagalpur). In South-West Shahabad no centre stake is used. A bullock stands in the centre, who is called मेहियाँ बैल *meñhiyān bai*. In other places the inner bullock next the post, which is the slowest and weakest of the team, is called मेहियाँ *menhiyān* generally; also मेहा *menraha* in Champāran and South-East Tirhut, and मेहन्ता *mehta* or मेन्हन्ता *menhta* in Gaya and South Munger. In South Munger he is also मेहा *meha*, and in South Bhagalpur मैहाँ *mihān*. Another name for him is in Gaya कुर्दाहिना *kurdahina*. The outer bullock, which is the smartest of the team, is called पाठ *pāth* or पठिया *pathiya* to the west to the north-west and in North-West Tirhut पठिया *patiya*, and in East Tirhut पाठ वाला *pāt wāla*. In South-East Tirhut it is अगदाँई *agdāen*, and variants of this are अग्दाँई *agdāin* in Patna and South Munger, आग्दाइन *āgdāin* or अगदैयाँ *agdaiyān* in Gaya, and एग्दाँई *egdāin* in South Bhagalpur. In South-West Tirhut he is घेरा *phera*. The rope which goes round a bullock's neck is गरदाँई *gardāen* in the west and in South Munger, गरदनी *gardani* in Champāran and West Tirhut, and गरौंधा *garaundha* in Patna. The main rope to which all the bullocks are tied is मञ्जा *manjha*, also दौरी *daunri* to the west, दौरर *daunrar* or दोग्दा *dogha* in West Tirhut, and कराम *karām* in East Tirhut. In Patna, Gaya, and South Munger it is दवाँची *dawānhi*, and in South Bhagalpur दाँमर *dammar*. In



A threshing-floor (*kharikān*). The man standing on the right of the picture holds in his right hand
a threshing-rake (*akhmar*)

Courtesy: The Dover - Cambridge

Champāran and Gaya it is also called काँड़ kānr or काँड़ा kānra. The rope by which the main rope is tied to the stake is घूरी ghūri or चौटी meñhauti in Patna and Gaya, and डोंडा donra in South Bhagalpur.

CHAPTER IV.—CROPS ON THE THRESHING-FLOOR.

890. *The pile of sheaves.*—When the crop is piled in bundles on the threshing-floor it is known as गाँज gānj. Other names are टाल tāl (north of the Ganges and Shahabad), गला galla (North-West Bihar), ढेरी dheri in Gaya, and काँड़ kānr or काँड़ा kānra in Champāran and to the east; also खन्हार khamhār in South-East Tirhut. When the cut crop is piled like a stack in England, with the grain heads inside to save them from rain, it is called कोठियौ kothiyau in Sāran, and पुँज pūñ or पुँजौर punjaur to the north-west and in Patna, Gaya, and the south-east. When *rahar* (*cytisus cajan*) is piled on end to ripen before threshing, it is called खड़ा टाल khara tāl north of the Ganges. Stacks are rarely raised on platforms in Bihar, but when it is done the platform is called मचान machān.

891. *The spread-out crop.*—When the crop is spread out flat on the threshing-floor, ready to be trodden out by the bullocks, it is पैर pair north of the Ganges and in Shahabad. Other names are पौर paur or पौरी pauri in East Tirhut, खोख khoh in Champāran and South-East Tirhut, बढ़न्होरा barhora in Patna and Gaya, बढ़न्हरा barhara in South Munger, and खुचा khūa in South Bhagalpur.

892. *The crop after it is trodden.*—After the crop is trodden out the pile of chaff and grain ready for winnowing is सिली sillī north of the Ganges, in Patna, and the south-west. Other names are कुठाँव kutānw (Patna and North-West Bihar), ढेरी dheri in Champāran, Tirhut, and South Munger, पैर pair in Champāran and Gaya, and धार dhār in South Bhagalpur. In South-East Tirhut it is also उकाम ukām (also in Patna) or उकुम ukum, and in Shahabad उकाँव ukānw.

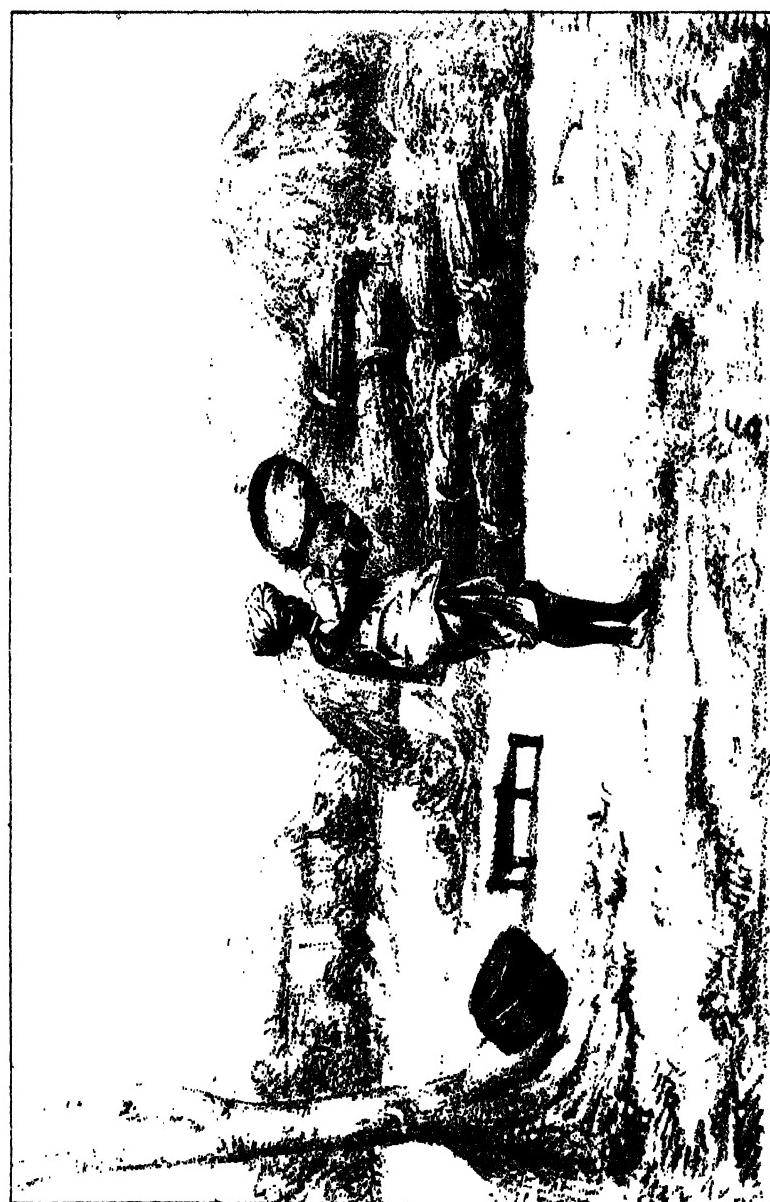
893. *The heaped grain.*—This is राष rās or ढेरी dheri, also in North-East Tirhut खोर khor. Over this is placed a cake of cowdung to avert the evil eye. This is बढँव barhānw (Patna and West Bihar) and बढँवावन barhāwan in Gaya and the west; but बढँव barhānw is more properly the dung deposited by the bullocks while treading. Other names for the cake are महादे mahāde or महादेव mahādev. A

piece of moist earth stamped is sometimes used in the same way, and is called चाकल *chākal* to the west and छप्पा *chhappa* generally. In South-East Tirhut a piece of wood so used is called जाक *jāk*.

894. *The heaped straw and chaff.*—Straw in bundles is पूला *pūla* in Patna and north of the Ganges, except in North-East Tirhut, where it is झट्टा *jhattua*. South of the Ganges, and optionally in Sāran, it is आँटी *ānti* or अंटिया *antiya*, except in the south-east, where it is पुला *pulla* or बिन्ना *binnā*. Loose straw that has been threshed is पुरा *puara* (to the west) or पुचार *puār* (to the east). Local variants are पोरा *pora* (also in West Tirhut) or पोचार *poār* in Patna and South Munger. When it has not been threshed, but has been left standing in the field after the ears are cut off, and then itself cut, it is called नार *nār*, and also (to the east) लार *lār*. Its stalks are whole, and are not crushed like threshed straw. नेवारी *nevāri* is straw which is cut with the ear, but is not trodden by bullocks. It is tied up in bundles, and the heads are beaten against the ground. The husks of the grains are भुसा *bhusa* or सुसा *bhussa*. South of the Ganges a nasal is generally inserted—thus, भुन्सा *bhūnsa*. Other names are कट्टा *katua* in Patna and Gaya, गुण्डो *gundo* in Champāran and South Bhagalpur, and खखन्ता *khakhra* or ढुक्का *dhukka* in South Munger. Bran is चोकर *chokar*, also in Patna and the west भुंसी *bhūnsi*. Other names are चलाउंसी *chalaunsi* (Patna and the west), कोरार *korāi* (Patna, Tirhut, and the west), चौकर *chonkar* in Champāran and Patna, and चोकन्दा *chokra* in South Munger. The heaped straw on the threshing-floor, or a stack of straw anywhere, is गांज *gānj* or टाल *tāl*. सिली *silli* is also specially used for the heap of straw on the floor.

895. An enclosure for stacking straw or fuel is घेरान *gherān* in West Tirhut, Sāran, and Champāran, घोरान *ghorān* in Shahabad, and घेरा *ghera* or ढाठ *dhāth* in Champāran and Tirhut, the latter specially to the east. To the west it is पुरवट *puravat*. A house for holding chaff is भुसौल घर *bhusaul ghar* in the north-west and West Tirhut, and भुस्कार *bhuskār*, भुस्स-भुस्सन्धा *bhussbhulbā*,* or (also in Champāran) भुस्खार *bhuskhār* to the east. In South-West Shahabad it is भुंसौर *bhunsaur*, and to the west generally of that district भुंसाहुल *bhūnsāhul*. In Champāran and Patna it is भौंसौला

* As in the proverb बूट्टा घोड़ भुस्स-भुस्सन्धा हिँ दोद *chhūtal ghor bhussbhulbāhiñ thārh*,—a horse, when he gets loose, stays in the chaff-house.



WINNOWING (OSAUNI)

bhoñsaula, and there and in Gaya बुसा घर *bhusa ghar*. In Champāran and South Munger it is बुसन्घर *bhusghar*, and in South Bhagalpur बुसन्कारी *bhuskari*. खोंप *khomp* or खोंपी *khompi* north of the Ganges is a small shed for chaff. The round thatch covering a खोंप *khomp* to save it from the weather is खोंप के मथनी *khomp ke mathni*, छोबनी *chhaboni*, or टोपड़ *topar*. In South-East Tirhut चाँग *chāng* is a large basket for holding chaff equalling four टोकन्डी *tokri*. टंगौर *tangaur* in the same place is a similar one, but is rougher and made of *rahar* (*Cytisus cajan*).

896. *The refuse straw and fodder*.—This is in the north-west गोथार *gothār*, to the west and in North-West Tirhut it is लधेर *lather*, in Champāran and North-East Tirhut निघास *nighās*, and South-East Tirhut निघेस *nighes*. South of the Ganges and in Champāran it is ढाँटी *dānti*. The refuse straw of the *rabi* or spring-crop, and specially of the *rahar* (*Cytisus cajan*), is ररेठा *raretha* generally south of the Ganges, local variants being लरेठा *laretha* in South Bhagalpur, and in Champāran रहेठा *rahetha*. In Patna it is also called खरई *kharai*. The refuse straw of the autumn crop is ढाँठ *dānth* or ढँका *dantuka* or कुट्टका *kutka* north of the Ganges. It is also to the west and in Patna ढट्ठा *dhattha*, and elsewhere ढांट *dānt*, ढांटा *dānta*, or ढाँटी *dānti*. In South Bhagalpur and Patna, however, it is ढट्ठेरो *thatthero*. The dry stalks of mustard (*सरिसो sariso*) are संथी *santhi* in the north-west, तिलाठी *tilthi* to the west and in North-West Tirhut, तोरियाठी *toriyāthi* in South-West Tirhut, तोरियथ *toriyath* in Shahabad, and तिलाठी *tilāthi* generally. The stalks of cereals without the ear are झेंगन्डा *jhangra* to the west and in South-West Tirhut, झेगन्डा *jhegtu* in Champāran, ढाँठ *dānt* in the rest of Tirhut, झङ्गा *jhanga* in Champāran, and झाँग *jhāng* also in South-East Tirhut.

CHAPTER V.—WINNOWING.

897. Winnowing grain is ओसौनी *osauni*. To winnow is ओसाइब *osaeib*.

898. The fine chaff which is blown away by the wind in winnowing is पम्भी *pambhi* generally; also पांकी *pānki* or पांभी *pāmbhi* to the west, गुन्री *gūnri* in Champāran and South-East Bihar, and भाउंटा *bhaunta* in Patna. South of the Ganges these words are confined to the winter (*Aghani*) crop. The words for the autumn (*Bhadoi*)

crop are पुरेसी *puresi* or पुष्टरनसी *puarsi* to the west, and पक्खनी *pakhni* in Patna and Gaya. In South Munger अधबरी *adhbari* is rice not fully developed, in which the ear is only half full, the rest being all chaff.

CHAPTER VI.—MISCELLANEOUS.

899. The gathering or collecting grain at one place in the time of harvest is बटोरन *batoran* or लोहन *lorhan*.

900. When grain is being weighed, an extra handful is thrown in to make up for dust, &c. This is called पछुआ *pachhua* generally, but also कसर *kasar* to the west and फाव *phao* in the south-east. It is also called लाभ *lābh* in Champāran and South Munger.

901. The grain left on the threshing-floor after removing the bulk of the crop is अग्नवार *agñvār* generally north of the Ganges, and भाठ *bhāth* in South-East Tirhut. South of the Ganges and in Sāran it is तरी *tari*. The gleanings and refuse grain on the threshing-floor are पटपर *patpar* in the north-west and खखन्हा *khakhra* to the west and north. The grain which is blown away with the chaff at the time of winnowing is अग्नवार *agñvār* or अग्नवारी *agñvāri* to the west, अगार *agār* in Champāran, Patna, and Gaya, and अग्नवर *agbar* in the south-east.

S U B D I V I S I O N VIII.

D I V I S I O N O F C R O P S .

CHAPTER I.—DIVISION AND VALUATION.

902. The division of crops on the *metayer* system between land-lord and tenant is called बटाई *batāī* or बटैया *bataiya*. Local variants are बाँट *bānt* in Champāran and Gaya, बाँटी *bānti* in Champāran and South Bhagalpur, and बंटनू *bantnu* in South-West Shahabad. Land so held is called भाँड़न्ही *bhañdoli* or बटैया-*bataiya*, as opposed to नगदी *nagdi*, of which the rent is paid in cash. In South Bhagalpur the division of the crops is called कुरताली *kurtali*.

903. In बटाई *batāī* a certain fixed proportion of the crop is given to the landlord as rent, as described in the following chapter. When,

instead of a proportion, a certain fixed quantity of the crop per bigha is paid to the landlord, it is called मन्हृप mankhap, मन्थीका manthika, हुँडा hunda, or मन्हूंडा manhunda. This is especially adopted in the case of जिरात jirat or home-farm lands when let to a cultivator. In Patna it is called मनी बन्दोबस्त mani bandobast.

CHAPTER II.—THE SHARES INTO WHICH THE CROP IS DIVIDED.

904. Half to landlord and half to tenant.—This is called अधिया adhiya north of the Ganges and in the south-west, in Patna and Gaya अद्भतिया adhbatiya or पह pah, in Champāran and the south-east अध्बतिया adhbatiya. In South-West Shahabad they say दू दाना में से ek dāna जमिदार देहला, आउर एक दाना जासामी के देहला dū dāna meñ señ ek dāna jamidār lehala, äür ek dāna asāmi ke dehala,—of two grains, the landlord takes one and gives one to the cultivator. The turn of the sentence which makes the landlord give the cultivator his share is worth noting.

905. Seven-sixteenths to landlord and nine-sixteenths to the tenant.—This is नौसत nausat or नौसता nausatta. The practice has only been noted in the west, Patna, Gaya, and South Munger. In South-East Tirhut the custom is only observed in respect to mangoes and jack-fruit.

906. Nine-sixteenths to the landlord and seven-sixteenths to the tenant.—This is नौसता nausatta. The practice has only been noted to the west and in Patna, Gaya, and South Munger; also (सुरी नौसता seri nausatta) in West Tirhut.

907. One-third to the landlord and two-thirds to the tenant.—This is तेकुरी tekuri or तिहैया tihaiya in Shahabad, Patna, and Gaya, तेकुरा tekura in South-West Shahabad, तेखुरी tekhuri in South Bhagalpur, तेकुली tekuli in Champāran, तिसरी tisri in Sāran and Champāran, and तेसरी tesri in South Munger. Not noted elsewhere.

908. Two-fifths to the landlord and three-fifths to the tenant.—This is पच्छू pachdu to the west and in West Tirhut, पच्चा दू पच्चा pacheha dūa in Patna, Gaya, and the south-east, and पञ्चू panchdu to the west. Not noted elsewhere.

909. Three-fifths to the landlord and two-fifths to the tenant.—This is पच्छू pachdu to the north-west, and पाँचा दू पाँचा pāncha dūa in South Munger and Tirhut. Not noted elsewhere.

910. *Landlord one-fourth, tenant three-fourths.*—This is चौथैया chauthaiya in Champāran and South-East Tirhut and चौरेया chauthaiya to the west and in Patna and Gaya. Not noted elsewhere.

911. The following remarks as to custom south of the Ganges may be of use. The division into equal shares is rare, and is confined to the cases of high-caste tenants, or where a tenant has obtained a decree of the Civil Court restricting the landlord's share to one-half. Nine-sixteenths to the landlord and seven-sixteenths to the tenant is the customary rate, the two-sixteenths in excess which are claimed by the landlord being supposed to represent the cost of collection, irrigation, and watching the crops. When the landlord takes less than a half-share of the crop, as in §§ 905, 907, 908, and 910, it is only in exceptional cases, as in time of drought, or when a jungle or waste land has to be brought under cultivation, or when land requires much labour on the part of the tenant. In these cases the settlement is always for a limited period, say one, two, or three years, and is often on a progressive scale, *i.e.*, in the first year the landlord takes one-fourth, in the second year one-third, in the third year two-fifths, and thereafter half of the gross produce. When the landlord takes three-fifths and the tenant two-fifths (§ 909), it is a case of special agreement with a landlord, who lets his private (खुद काश्त khud kāsh) lands. In calculating all these shares (except in the case of division by bundles, see § 913) only the net grain produce after threshing is divided. The tenant in addition takes all the straw.

CHAPTER III.—DEDUCTIONS AND REMISSIONS.

912. A deduction of one *ser* in the maund from the amount received by the tenant is called सुपची supahi to the west, and also चेरङ्गी serhi in Shahabad. A similar deduction of $1\frac{1}{2}$ *sers* per maund is called in South Bhagalpur नेग neg, or perquisite. In the case of division by appraisement (see next chapter) an allowance is made for deficient produce. This is called to the west and in Tirhut छठ chhüt. South of the Ganges and in Champāran it is called गरन्की garki, also नाबूद nābūd in Patna, छड़ती chhutti in Gaya, गरन्की पर्ती garki parti in South Munger, and मरन्की marki garki in South Bhagalpur. A similar deduction of $1\frac{1}{2}$ *sers* in the maund is called in Champāran, Patna, and Gaya ढेरन्दिरी derhseri; and when of two *sers*, दुसरी duseri. To the west दहार mahär is the loss to both landlord and

tenant when the produce is deficient through inundation. A remission to a high-caste tenant is called पगड़ी *pagri* or माफ़ी *maphi*. North of the Ganges पच्छा *pachhua* is an allowance made by the tenant for dust in the landlord's share of the grain. In Sāran and Patna अंजुरी *anjuri*, and in Shahabad अंजुर *anjur*, is an allowance of one or two *sers* per plough taken by the tenant. खलिहानी *khalihāni* in Patna is an allowance claimed by the tenant, and so also is भाँवर *bhāwar* in Shahabad and मङ्गनी *mangni* or मांगन *māngan* ($\frac{1}{2}$ a *ser* in the maund) in East Munger.

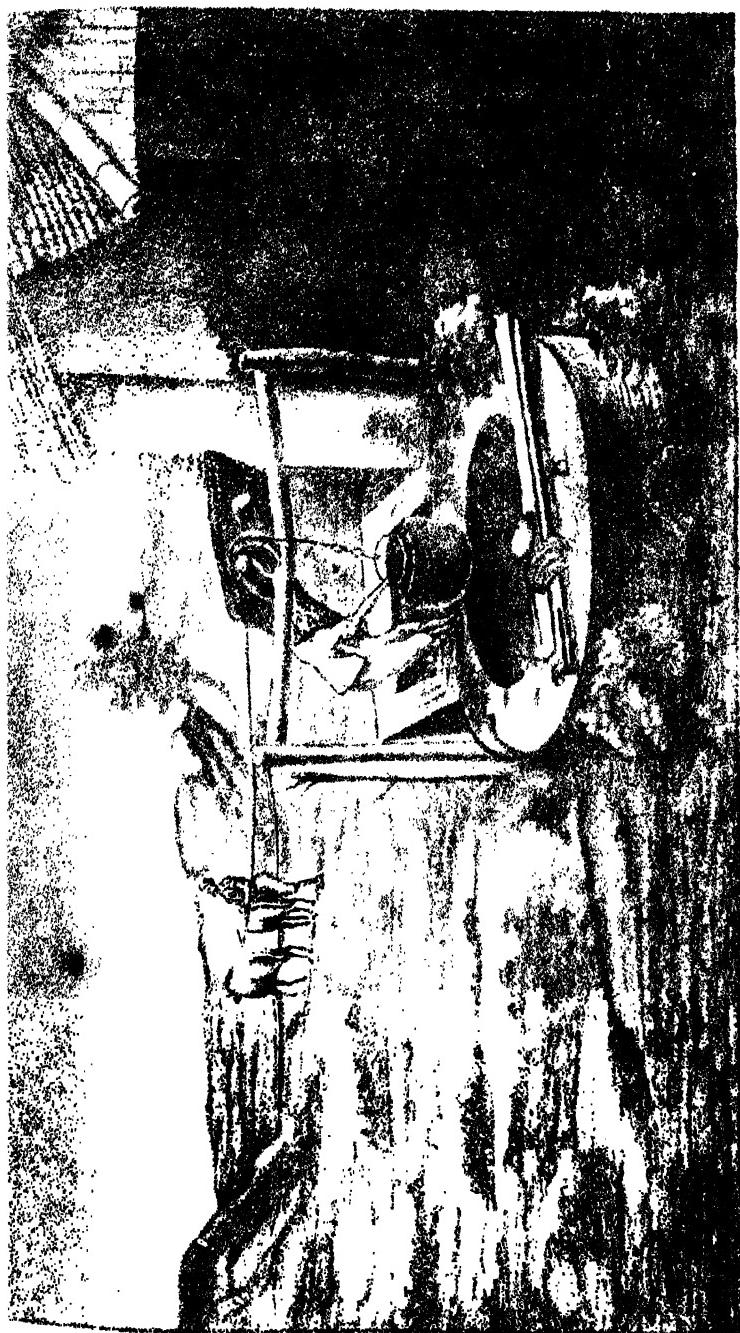
CHAPTER IV.—MODE OF DIVISION.

913. This may be considered under two heads,—division on the field and division on the threshing-floor.

Division on the field.—This may be done either by actual division of the bundles (बोझा *bojha*) or by appraising (कनब *kanab*) the value of the crop. When the bundles of the cut crop are divided, this is called बोझबटाई *bojhbatāī* or (in Champāran and South-East Tirhut) खरबटाई *kharbatāī*. To the north-west it is जाती बटाई *jujāti batāī*. The rough appraisement of the crops for the purpose of division is called कन *kan* or कूत *küt*, or कनकूत *kanküt* or कनकूती *kankutti*. When the valuation is done by appraisement it is called कनकूती बटाई *kankutti batāī*. It is also called दानाबन्दी *dānābandī* generally, भौकटा *bhaukatta* in Shahabad and the south-east, दमाव *damāo* or दमकटी *damkutti* in Shahabad, Pātna, and Gaya. When the crops are ripe for harvesting the landlord deputes an assessor (अमीन *amin*) and an arbitrator (सालिस *sālis*) to the field. They are met there by the tenant and the village officials. The village measurer (कठाधर *kathādhar*) then measures the field with the local pole, and the arbitrator goes round it, and after a consultation with the assessor and the village officials estimates the quantity of grain in the field. If the tenant accepts the estimate, the quantity is entered in the *patwāri*'s field-book (खसरा *khasra*) and the matter is at an end. If the tenant objects, his fellow tenants are called in as mediators, and if they fail to convince either party a test (परन्तार *partār*) takes place. On behalf of the landlord a portion of the best part of the crop is reaped, and an equal portion of the worst part is reaped on behalf of the tenant. The two portions so reaped are threshed and the grain weighed. On the quantity thus ascertained, the whole produce of the field is calculated and entered in the field-book. The tenant is

then at liberty to reap the crop and take it home whenever it suits his convenience. In calculating the amount due to the landlord from the whole estimated quantity a deduction in favour of the tenant of generally two *sers* per maund, called छुट्टी *chhutti*, &c., (see § 912), is made to allow for deficient produce and for the cost of reaping, gathering, and threshing, which in this system of division is borne by the tenant. The remainder, thus calculated, is then divided into the respective shares of the landlord and the tenant, and the latter is debited with the landlord's share in the accounts. If he pays this amount within the year, it is paid in kind ; but if he does not do so, its value in money is written against him as an arrear in next year's accounts.

914. Division on the threshing-floor.—This is बटार खरिहानी *batāī kharihāni*, अगोर बटार *agor batāī* (because it is watched or guarded till division), or बटार *batāī* simply. The man who weighs the grain is called हठवा *hatwa* north of the Ganges. He is also हठवे *hatwe* in Champāran, Patna, and Gaya, बाया *bāya* or बया *baya* to the west, सोनार *sonār* in Patna, and केचाल *keal* or बनियाँ *baniyān* in Patna and the south-east. His fees are called हठवार *hatwāī* or हठवाई *hatwāī* north of the Ganges, and also पछ्हुआ *pachhua* in Champāran and Tirhut. In Champāran and East Tirhut they are also मनपाई *manpāī* or मनपौचा *manpana*. To the west they are बेयाई *beyāī* or पवही *pawahi* ($\frac{1}{4}$ ser per maund), in Gaya and South Munger चालांडा *chālāndā*, in Patna and Champāran धुरिया *dhuriya* ($\frac{1}{4}$ ser per maund), and in the south-east केचाली *kealī* or तौलाई *taulāī* (one ser per maund). When grain is measured instead of being weighed, 16 cups (*पैला* *paila*) of grain make one आङा *āṅa*. In this system the crops are reaped under the supervision of both parties, and are gathered on a common threshing-floor (see § 879), and strictly watched by both parties. Threshing does not take place until all the crops of the village have been thus gathered. Neither party is allowed the use of the crop till the grain is threshed out, weighed, and divided. During the reaping period the tenant at the end of each day gets the gleanings of the field (खोडा *lorha*, &c., see § 878), and a fixed proportion of the gross produce (दिनौरा *dinaura*, &c., see § 874), which go as wages to the reaper. From the joint crop the village artisans and officials (carpenter, blacksmith, shoemaker, accountant, &c., see §§ 1193 and ff.), who have worked all the year round for both tenants and landlords, receive their perquisites. When the heap of grain is ready for division, the grain



The skin bag for drawing water (madi), as worked with bullocks.

(Note.—The photograph had necessarily to be taken from a great height, which throws the picture somewhat out of perspective. Really the bullocks are going down hill, and the receiving vat is level.)

in Shahabad. In Gaya it is जसेर *jaser* or दसेर *daser*, and in Champāran, Patna, and the south-east खम्भा *khampha* or खम्हा *khamha*. Other names are थुन्ही *thunhi* in Patna and Shahabad and दोकानी *dokāni* in the south-east. The cross beam is बँडेरा *banrera* in the west, and बला *bulla* in South-West Tirhut. In parts of Shahabad it is अराठ *arāth*, and in Patna and Gaya पात *pāt*. The branches in which the pulley works are कन्ना *kanna* or कानी *kāni*, and the pulley axle अखौत *akhaut* or अखौता *akhauta*. Other names for this last are डंडा *danda* in Champāran and South-West Tirhut, सर्रा *sarra* in South-West Shahabad, and टोना *tona* in Patna. The pulley itself is घडारी *gharāri* to the west, also गडारी *garāri* to the north-west and in South Munger. It is घिर्नी *ghirni* in Champāran and South-West Tirhut, Patna, Gaya, and South Munger, गदा *gadda* in South-West Shahabad, घुर्नी *ghurni* in Patna, and मकरी *makri* in Champāran and to the south-east.

CHAPTER IX.—THE PATHWAY FOR THE BULLOCKS, &c.

941. The sloping pathway for the bullocks is पौदर *paudar*, also दवर *dawar* in Shahabad, बही *bahi* in Gaya, and ढवर *dagar* in Champāran, Patna, and the south-east. In South Munger it is also गोपौर *gorpaur*. The portion above ground is पौदर के माँथ *paudar ke mānth*, or to the west मथार *mathār*. The portion below ground is खोइच्छा *khoinchha* to the west. A yoke of well-bullocks is called मोठःखा जोड़ी *motjhā jori*. Drawing water by cattle power is मोठ चलाइब *mot chalāeb*.

CHAPTER X.—THE WORKMEN EMPLOYED AT THE WELL.

942. The following labourers are employed at the well:—

The bullock-driver.—He is हँकवा *hankva* or हँकनिहार *hanknihār*; also फेरन्वा *pherha* in Shahabad.

943. *The man who empties the water-bag.*—He is दरनिहार *darnihār* north of the Ganges, छिन्वा *chinva* in South-West Shahabad, and मोठःधर्वा *motdharwa* in the rest of that district and in South Munger.

944. Both these men are called north of the Ganges मोठवाहा *motwāha*.

945. *The man who distributes water in the field* is called पञ्चमोरा *panmora* or पञ्चन्हना *panchhanna* north of the Ganges. South of the Ganges he is बरवाह *barwāh* in South-West Shahabad, मोरवाह *morwāh* in the rest of that district, and खँडुवाह *khanruāh* in Gaya. He is also खरवाहा *kharwāha* in Saran and खँडुवाहा *khanruāha* in Patna.

946. *The man who distributes the water with a spade* has already been described in Chapter I of this subdivision.

CHAPTER XI.—THE PERSIAN WHEEL.

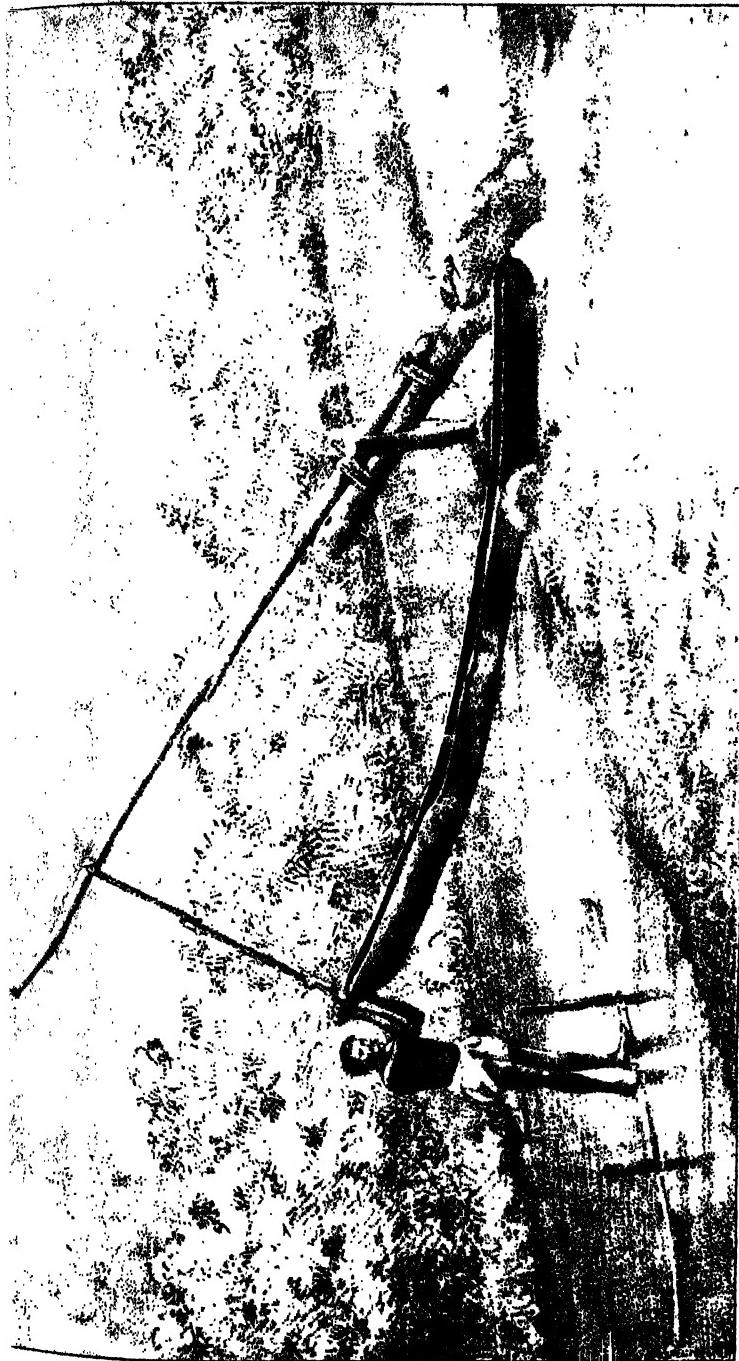
947. The Persian wheel is not used in Bihar. Its name, रहत *rahat*, is however known in Patna.

CHAPTER XII.—IRRIGATION FROM TANKS AND STREAMS.

948. Water is raised from these either by the swing-basket or by the spoon-lever.

949. *The swing-basket*.—The swing-basket is generally सैर *sair* to the west and चाँड *chānr* in Central and Eastern Bihar. In Tirhut it is also ढोस *dhos*, in South-West Shahabad दौरा *daura*, in Champaran and Gaya सर *sar*, and to the south-east सैन *sain*. The strings from which it swings are ढोर *dor* or ढोरी *dori*. The place where the men stand who work the basket is गोरपौर *gorpaur*, or to the west पौधा *paudha*. In South Bhagalpur it is सैनार *sainār*. The men who work it are सैरवाह *sairwāh*, चंडिवाह *chanriwāh*, or ढोसवाह *dhoswāh* in the above-mentioned localities respectively. To work the basket is सैर (चाँड or ढोस) चलाएब *sair* (*chānr* or *dhos*) *chalāēb*. In South Bhagalpur it is सैन बराएब *sain barāēb*. The pit from which the water is lifted is चंडियार *chariyār* in Gaya and South Munger.

950. *The spoon irrigation lever*.—This is a long log of wood hollowed out like a spoon. It is so balanced that the bowl end is over the water to be raised. It is depressed into the water by the foot, and, rising by its own balance, discharges the water along its stem into the higher catch-basin. It is called दोन *don* to the west, and करीन *karin* or करेंग *karing* to the east. The man who works it is called दोनवाह *donwāh* and करिनवाह *karinwāh* or करिंगवाह *karingwāh* respectively. The place where he stands is पौढा *pautha* in the west and उल्मरा *ulmara* in Tirhut.



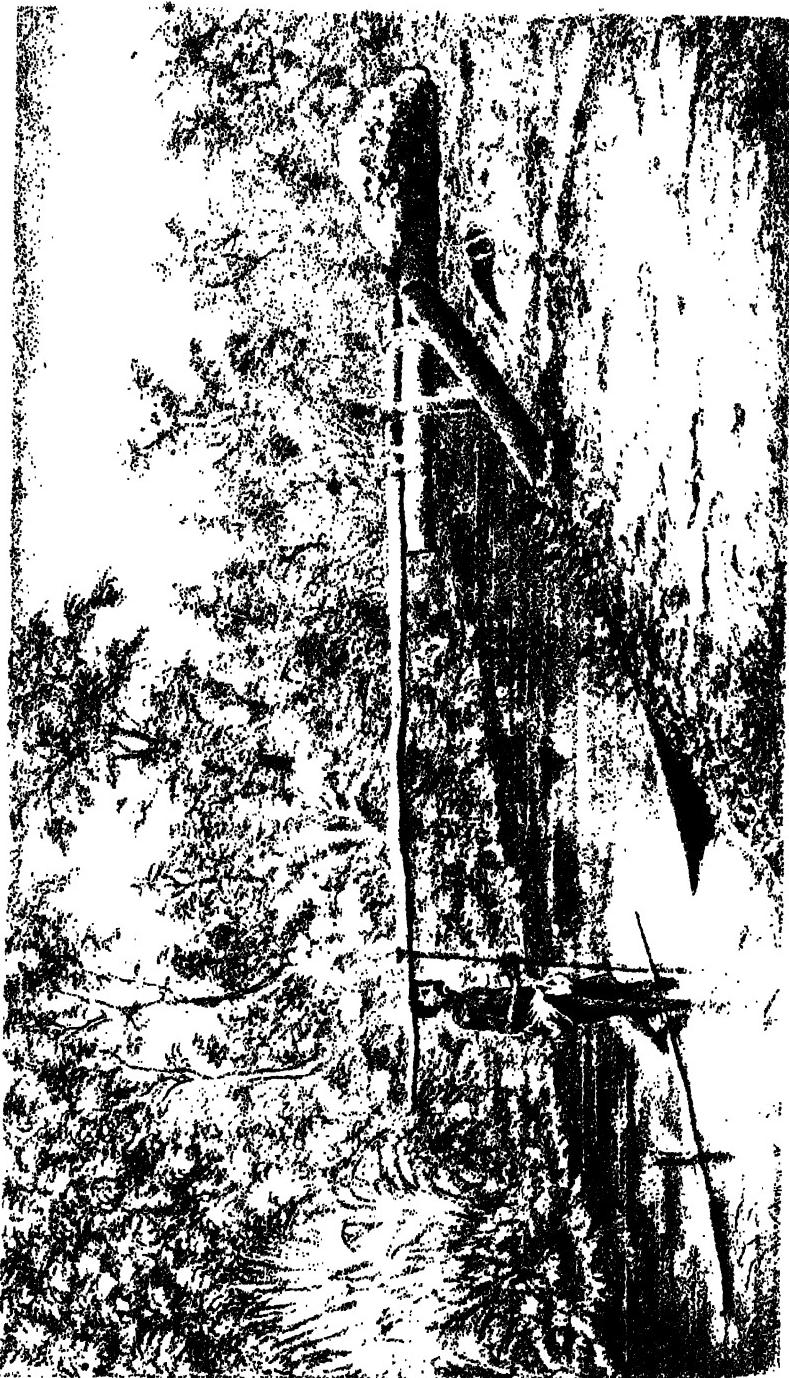
Irrigation lever (katha), showing the method of discharging water

Lith. by Choornee Lal Das Student Govt. School of Art Calcutta.

Printed by Abasir Begum Govt. School of Art Calcutta.



Water-lifting with the mowing-basket (*sair* or *shair*).



Irrigation lever (valve). Despite the method of taking water

CHAPTER XIII.—WATER-LIFTS AND OTHER TERMS COMMON TO IRRIGATION BY THE SWING-BASKET AND THE SPOON-LEVER.

951. The height to which the water is lifted is बोदर *bodar* in Saran and Shahabad, अनुआ *anua* in Champaran, and गार *gār* in North-West Tirhut. South of the Ganges it is चहाव *charhāo*, अनुआ *anua* in South-West Shahabad, and उचाव *eghānū*, &c., as follows.

952. When there are several lifts, the first reservoir is called देवका *thevka* in the north-west, पहला गार *pahla gār* in North-West Tirhut, and कानर *kānar* in North-East Tirhut. South of the Ganges it is खजाना *khajāna* or उचाव *eghānū*. Of this last there are local variants उधावा *eghāwā* in Patna and उधाय *eghāy* in South Bhagalpur. The top of the lift is अडानी *arāni* to the west, and सीठा *sītha* in South-West Tirhut, Patna, and Gaya. The catch-basin from which the water flows into the field is तीथा *tītha* to the west. It is also परच्छा *parchha* in South-West Shahabad, and मेलवानी *melwāni* in Gaya.

953. When there are two or more lifts, the second from the bottom is दोघाव *doghānw*, with a local variant दोघावा *doghācā* in Patna. The third is तेघाव *teghānw*, or in Patna तेघावा *teghāwā*. The fourth is चौघाव *chaghānw*, or in Patna चौघावा *chaughācā*. These lifts are also called डेउका *theüka* in South-West Shahabad. Thus दो डेउका *do theüka*, तीन डेउका *tin theüka*, &c. The raised bank between the two reservoirs is खाँवँ *khānwān* in South-West Shahabad and मेन्र *menr* in the rest of that district. In Gaya it is पीनू *pīnr*, and in Patna अलंग *alang*. In South Munger and Patna it is आहर *āhar*, and elsewhere बाँध *bāndh* or बाह *bānh*.

CHAPTER XIV.—WATER-CHANNELS.

954. The channel which conveys the water into the field is generally पैन *pain* or पैनि *paini*. In Patna, Saran, and Shahabad it is also करहा *karha*, and in South-West Shahabad बाहा *bāha*. In Tirhut it is पौढ *pauth* or दबन *dawan*, and in North-East Tirhut पौटी *pauti*. In South-East Tirhut it is बह *bah*. To the west नारी *nāri* is also used. In the south-east and Champaran we find ढाँड *dānr*, and also (in South Bhagalpur) सिंग्हा *singha*. In North-East Tirhut कनवा *kanwa*, and in Patna and Gaya कनवृ *kanuah*, is a narrow branch channel leading from a पैन *pain*. A water-course generally is नरी

naddi or (in South Bhagalpur) लड्डी *laddi*, and its branches बाढ़ा *bāḍha* or (north of the Ganges) बहना *bahna*. In Shahabad चेर *chher* is a shallow spring of water, and its branches निग्रैन *nigrain*. In Patna and Gaya भोकिला *bhokila* and टँडुआ *tanrua* are small water-channels. The latter is smaller than, and is a branch of, the former. A turn in a water-course is मोरानी *morāni* in Patna and the north-west, and घुमान *ghumān* in Champāran and North-East Tirhut.

DIVISION V.

AGRICULTURAL PRODUCTS AND THEIR ENEMIES.

SUBDIVISION I.

AGRICULTURAL PRODUCTS.

CHAPTER I.—WHEAT.

955. Wheat (*triticum vulgare* or *sativum*) is गोड़ gehuñ north of the Ganges. In East Bihar generally, however, it is गहुम gahum. To the west it is also गोड़ gohuñ, and elsewhere south of the Ganges and in North-East Tirhut गोड़म gohum. In Gaya it is also मच्छा manda. Cf. § 823.

956. The chief varieties are मुंदिया munriya, a first-class beardless wheat. In South-West Shahabad this is मुंडिल्ला munrilwa, सुड़ल्ला murla in Sāran and Patna, and सुड़ली murli or भुंदिया bhūñriya in Gaya. दाउदी dāudi or दौदी daudi in West Bihar, or to the south-west and in Gaya दौदिया daudiya, is an excellent white beardless wheat. In Tirhut it is known as जमाल खानी jamāl khāni. A white round-bearded wheat is known as दूधी dūdhi or दुधिया dudhiya in South Tirhut, Patna, and South Munger. In South Bhagalpur it is पचन्दूखी pachrūkhi. लक्कन्का lalka in Shahabad and South-West Tirhut, देसी desi or देसिला desila, and हरना harna or हरनरहना harnrahna, in the north-west, हाड़ा hāra in Tirhut, हर्हरहरा hurhara in South-West Tirhut, हर्हना harha (Patna), केवलन्का kevalha (Gaya), and जमाली jamāli or जमरिया jamariya to the east, are a small-grained red wheat. लक्कन्का lalka also occurs in South Munger. North of the Ganges दोगला dogla is a mixed wheat composed of जमाल खानी jamāl khāni and हाड़ा hāra. बढ़गहुमा bargahuma in South-East Tirhut is a large bearded wheat. In Shahabad रेढ़ा renra means stunted wheat.

957. The germ of a grain of wheat is south of the Ganges यज्ञी putti. When a grain of wheat germinates first, the sprout is called उरया suīya or सूचा sūa; also अङ्कुरा ankurha to the north-west, and

कन्नी *kanni* in Patna. In North-West Tirhut it is डेफ़ *deph*, and to the east डेफौ *dephi*. The phrase used is उत्तरा गैल *suiya gail* north of the Ganges, or डेफ़ निक्सल *deph niksal* in North-East Tirhut. To the west they say रेन्रल बा *renral ba* or रेन्र गैल *reñr gail*. In Gaya they say सुआल आवे है *sua āve hai*, and in Patna कनियाप्रल आवे है *kaniyāēl āva hai*. When it has further sprouted, but has not yet taken firm root, it is पुतना *putra*. When the blade throws out shoots they are called डिभी *dibbi*; also डाभी *dabbi* in South-West Shahabad, and टेम्भी *tembhi* in Patna. When about six inches high it is called कौचा लुकान *kaua lukān* in Gaya, Sāran, and Shahabad, and कौचा भपान *kaua jhapān* in the south-east, both meaning sufficiently high to hide a crow. When it is cut unripe it is known as होरन्हा *horha*, or (Tirhut and the South-East) ओरन्हा *orha*, and (optionally) in South Munger as होलन्हा *holha*. When the ear begins to form, they say रेंडा भैल बा *renra bhail ba* in the north-west, गभा भैल बा *gabha bhail ba* in South-West Tirhut, and गम्हन्डा भैल अचि *gumhra bhel achhi* in the rest of Tirhut. In Shahabad they say दुधियाप्रल *dudhiyāēl*. In Patna and Gaya a similar phrase, or the phrase गद्राप्रल है *gadrāēl hai*, is used, and in the south-east they say दुधैलै *dudhailai*. गद्राप्रल *gadrāēl* is also used in Tirhut. When the grain hardens they say it is खब्साप्रल *habśāēl* in South-West Shahabad, कैलाप्रल *kailāēl* generally; in Sāran and West Tirhut also गोटाप्रल *gotāēl*, अध्यपक्का *adhyakku* in Gaya, कैला गैल *kaila gal* in Patna, and कलाप्रल *kalāēl* in the south-east.

958. The beard is टूंडा *tūnra* or टूंडा *tūnra* to the west, and सुँघ *sūngh* or सुँग *sūng* elsewhere. In South-West Tirhut it is सुँर *sūnr*. The ear itself is बाल *bāl*, except in North-West Tirhut, where it is बाली *bāli*; in South-East Tirhut, where it is सीस *sis*; in South Bhagalpur, where it is सीसा *sisa*; and in South Munger, where it is टुंगना *tungna*.

CHAPTER II.—MIXED CROPS.

959. Wheat and barley grown together are गोजर्व *gojai*. A mixture of peas, gram, barley, or wheat, or any two or three of them, is called तेरन्हा *terra* in South-West Shahabad, गजर मसर *gajar masar* in the rest of that district, गजर बजर *gajar bajar* in Cham-pāran, गजा बजा *gaja baja* south of the Ganges generally, and उठन्हा *utra* in Patna. In the north-west it is पैरा *paira*, in West Tirhut पैर *pair*, and in East Tirhut पौर *paur* or बेझन्हा *bejhra*. Barley grown with the smaller pea (केराव *kerāo*) is जौ केरार *jau kerār*

generally, also जौ मठन्ना *jau matra* to the west, जकेराट *jakerāī* to the south-east, and जब केरन्वा *jab kerica* in North-East Tirhut. Other names are कुसही केराव *kusahi kerāo* in Patna and the south-east, कोसी *kosi* in South Bhagalpur, and हरफोरन्वा केराव *harphoria kerāo* in South-West Shahabad. बेरन्ना *berra* or बेरदू *berāī* in Shahabad is barley mixed with gram, and the same is called जब बुट्टा *jab butta* north of the Ganges, and जो बट्टा *jo butta* in the south-east. जो खेसन्ना *jo khesru* is a mixture of barley and peas (*खेसारी khesāri*) in the south-east.

960. When there is a mixture of crops, the inferior one is called तरी *turi* when compared with the other. Thus in जौ केराट *jau kerāī* the small pea (केराव *kerāo*), being the inferior, is the तरी *tari*.

CHAPTER III.—BARLEY AND OATS.

961. Barley (*hordeum vulgare*) is जौ *jau* generally. In the north-east it is जब *jab*, and in Patna and the south-east जो *jo*. North of the Ganges जई *jai* (also in Shahabad) or जान्तरी *jantari* are shoots of barley artificially grown and distributed by Brāhmans at the festival of the Dasahra. In Gaya they are जावरा *javarā*, and in Patna जैन्ती *jainti*. The prickly hairs on the ear are टूँड़ *tūnṛ* in West Tirhut, Sāran, and Shahabad; टूँड़ा *tūnra* or सूँड़ा *sūnṛha* in Champāran and Tirhut; सूँड़ *sūnṛ* in South-West Tirhut, and also सूँघ *sūngh* or सूँग *sūng* in Patna and the east generally.

962. Oats (*arena sativa*) are called the sister of barley, and are hence named जाई *jai* or जौजी *jaujī*.

CHAPTER IV.—RICE.

963. Rice (*oryza sativum*), whether as a crop or threshed but unhusked, is called धान *dhān*. When husked it is चाउर *chāūr*, but the Hindi form चावल *chāval* has also been noted in Patna. Husked rice is of two kinds, viz. अरन्वा *arica*, which is not parboiled before husking and is eaten by the higher castes, and the cheaper, which is parboiled before husking and is eaten by the lower castes. This latter is called उसिना *usina*, उसना *usna*, or जोसांदा *josānda*. Rice when partially husked is called मुखचूर *muhchur* in Gaya, बोकडा *bokra* in Sāran, and खिजाया *khijāya* in North-East Tirhut. Rice boiled plain is भात *bhāt*, when boiled with pulses it is खिचड़ी *khichri*, and when spices are added to this it is भुनल खिचड़ी *bhunāl khichri* or कबूली *kabūli*; also in

South Bhagalpur छैकी *chhaunki*. When rice is boiled to a mash, it is called गोलहथ *golhath* or गोलहत्ती *golhatthi*. In Gaya पनिहता *panihata* is a dish made by adding water to the rice left from last night's supper. In addition to the usual names, लार *lār*, पोचार *poār*, &c. (see § 894), the long straw of transplanted rice is called मोरी पेटारी *mori petāri*, or (in Champāran) पेटाची *petāhi* or (in Shahabad) पेटाढ़ी *petārhi*.

964. The varieties of rice grown in Bihār are very numerous, as is borne out by many proverbs, such as the following :—राजपूत औ धान के ओर नाहिँ हैं *rajpūt o dhān ke or nāhīn hai*,—there is no limit to the clans of Rajputs or the kinds of rice; धान बाभन कँ उके छाल *dhān bābhān keñ ekke hāl*,—rice and Bābhans are one and the same (in number of kinds). Rice may be divided into two broad classes, those which are sown at once broadcast and are called बावग *bāvag*, बाओग *bāög*, (in Gaya) बोगेरा *bogera*, or in Patna बोगःचा *bogha*, and those which are sown in seed-beds and transplanted, being called रोप *rop* or रोपा *ropa* or (in Gaya and Patna) रोपन्चा *ropha*. At the same time it should be noted that practice varies with locality, and that a kind of rice which is बावग *bāvag* in one place may be रोपा *ropa* in another.

A.—RICE THAT IS SOWN BROADCAST.

965. (1) साठी *sāthi*.—This is a red rice, and ripens in sixty days from sowing, as in the proverb—

साठी पाके साठ दिन,
बरङ्खा होखे रात दिन.

Sāthi pāke sāth din,
Barkha hokhe rāt din.

—*Sāthi* ripens in sixty days if it rains night and day.

In the east it is also called गँभरी *gambhri* or गम्भरी *gambri*. It is sown in the month of Jeth (May–June), and is cut in Sāwan (July–August).

(2) सोकःना *sokna* (north-west).—This is sown with the first fall of rain in Jeth (May–June), and is cut in Bhādon or Āsin (*i.e.*, in September). This crop is also called भद्रया *bhadaiya*.

(3) The following are sown in Phāgun (February–March) and Chait (March–April), and are cut in Aghan (November–December). The names were principally

collected in *East Tirhut*, and unless the contrary is specially stated do not apply elsewhere :—

- (a) अकाल गौर *akāl gir*. (In Sāran अकाल गौर *akāl gir*, and in North-East Tirhut also काला गौर *kāla gir*.)
- (b) उजागर *ujāgar*, or in Sāran कागर *jāgar*, which name is also current in North-East Tirhut.
- (c) चनाबक *chanābak*.
- (d) झलमरन्दन *jhalmardan*.
- (e) दरमी *darmi* (also known in the north-west).
- (f) देसरिया *desariya* (Tirhut and Champāran). In Sāran it is called जसरिया *jasuriya*).
- (g) पीचर *pichar*.
- (h) बेलूर *belaur* (also known in the north-west).
- (i) भाँटिन *bhāntin* (Sāran).
- (j) भैसङ्केट *bhaislet* (also known in the north-west).
- (k) लाँजी *lānjī* (Sāran).
- (l) सतरिया *satariya* (Sāran).
- (m) साहिल *sāhil* (Sāran).
- (n) सिंगन्ता *singra*.
- (o) सोडवा *sobra*.

खेडा *kherha* is a white bearded rice sown all over Tirhut and in Champāran. The following (also East Tirhut) are sown in Jeth (May-June). They are sometimes sown broadcast and sometimes transplanted :—

- (a) धुसरी *dhusri* (also known in Champāran).
- (b) बस्तर *bastar*.
- (c) राम दुतारी *rām dutāri*.

966. In *South-West Shahabad* the following kinds of rice are sown broadcast :—

- (a) करंगा *karnga* } Two kinds with a black grain (also known
- (b) करंगी *karngi* } in Sāran).
- (c) करहन्नी *karhanni*, a small black grain (also known in Sāran).
- (d) खाटिन *khātin*, a coarse kind.
- (e) सद्देरिया *sahdeiya*, a red kind.
- (f) साठी *sāthi*. See above.

(g) सेर्हा *serha*, a small black and white grain. Like the चाठी *sāthi*, it ripens in sixty days. The South-West Shahabad version of the saying already quoted is—

सेर्हा चाठी साठ दिन, जेंव देब बरन्से रात दिन
Serha sāthi sāth din, jemw deb barse rāt din.

—*Serha* and *sāthi* take sixty days if it rain night and day.

In the rest of *Shahabad* the following kinds of rice are sown broadcast:—

- (a) पन्सारी *pansāri*.
- (b) भुइंसीकर *bhuinsikar*.
- (c) मूँगा *mūṅga*.
- (d) राम करन्हनी *rām karhanni*.
- (e) राम दुलारी *rām dulāri*.
- (f) चाहिल *sāhil*.
- (g) सिरहण *sirhant*.

967. In *Gaya* sowing is done in the month of *Akhār*, in the lunar asterism of *Aradra* (June-July). About this asterism (नच्छत्तर *nachhattar*) and the two following ones the following rhyme is current throughout Bihar :—

अरद्रा धान, पुनरबस पैया
 गेल, किसान, जे बोए चिरैया
Aradra dhān, Punarbas pāiyā,
Gel, kisān, je boe Chiraiya.

—Paddy sown in *Aradra* turns into plenty, sown in *Punarbas* to chaff, and sown in *Chiraiya* (or *Pukh*) it turns to nothing.

The paddy is generally cut in the month of *Pūs* (December-January).

Amongst the kinds of paddy sown broadcast in this district are—

- (a) एद्ली *edli*.
- (b) कतिका *katika*,—cut in *Kātik* (October-November).
- (c) कन्बदा *kanbada*.
- (d) करन्हनी *karhanni*.
- (e) जोँगा *jōṅga*.
- (f) झारंगा *jhanṛga*.
- (g) धुसरा *dhusra*.
- (h) रटन्वा *rataua*.
- (i) ललदेइया *laldeīya*.

- (j) लोहन्ता *lohra*.
- (k) सिरन्हती *sirhatti*.

968. In *Patna* on the first fall of rain, which generally takes place in the asterism of *Rohni*, in the month of Jeth (May–June), the sowing is commenced. Paddy which is sown broadcast is divided into two classes—a red, which is considered superior, and is called लुग्योंदिया *lulgondiya*, and a black, which is considered inferior, and is called कारा बोगन्हा *kāra bogha*. The former kind includes कर्हन्ही *karhanni* as the principal. The ear is black.

969. In *South Munger* the following kinds are sown broadcast :—

- (a) अजान *ajān*, a white variety.
- (b) कज़र्नी *kajri*.
- (c) कर्हन्ही *karhanni*. See above.
- (d) खिर्दन्त *khirdant*.
- (e) छगन्ता *chhagra*.
- (f) जौगा *jauga*.
- (g) पनसाहा *pansāha* (a coarse red kind).
- (h) बुर्हा *burhā*.
- (i) राँगी *rāngi*.
- (j) सरिहन *sarihan*, a white variety.
- (k) सिरन्हती *sirhatti*.

970. In *South Bhagalpur* the following kinds are sown broadcast :—

- (a) कजारग्हरो *kajargharo*.
- (b) गोहमा *gohma*.
- (c) चाँग *chāng*.
- (d) जोंगा *jonga*.
- (e) दुद्सर *dudsar*.

B.—RICE THAT IS TRANSPLANTED.

971. This rice is generally sown with the first rains in Jeth (May–June). It is transplanted in *Sawan* (July–August). In *Patna* the custom is to commence transplanting on the 5th of *Sawan*, after holding a festival, called नकपांचो *nakpāncha*, or the “fifth of the asterism (नक्षत्र *nakhat*).” The regular harvest is held in *Aghan* (November–December). Before this, however, some is cut for the ceremony of बिसुन पिरित *bisun pirit* (called in *Sāran* बिसुनडिया *bisunatiya*), at which Brahmans are feasted on the new grain.

972. The following kinds of rice are transplanted in Tirhut :—

- (a) बाङ्गा *anga*, a black bearded kind.
- (b) कनक जीर *kanak jir* (East Tirhut).
- (c) कमोच *kamoch*, a black kind grown in North-West.
- (d) करमा *karma*, a long black kind (Tirhut).
- (e) गहुमा *gahuma*, a red flat kind grown in North-East Tirhut.
- (f) जगरनथिया *jagarnathiya*, a similar kind grown in North-West Tirhut.
- (g) दुधन्त्राज *dudhrāj*, small and white.
- (h) नन्हिया *nanhīya* (East Tirhut).
- (i) बहरनी *baharni* (North-West Tirhut) or बहोरनी *bahorni* (North-East Tirhut), a long white variety.
- (j) माल सरौ *bhāl sari*.
- (k) मनसन्ती *manasri*, a red variety (also known in Sāran).
- (l) माल भोग *māl bhog*.
- (m) रमुनी *ramuni* (also known in Sāran).
- (n) लाल देइया *lāl deīya*, or in Sāran ललदेइया *laldeīya*, a red variety.
- (o) सरिहन *sarihan* (north of the Ganges generally), sown in Baisakh (April-May) and cut in Sāwan (July-August).
- (p) सिल्हत *silhat*, with a black husk but white grain.

973. In South-West Shahabad the following are transplanted :—

- (a) जलन्दोर *jalhor*, possesses a fine grain.
- (b) झेंगी *jhengi*, a white variety.
- (c) दुधकाँड़ *dudhkānra*, white.
- (d) बासन्मती *bāsmati*, a superior white variety.
- (e) बैतरनी *baitarni*, a reddish kind.
- (f) भेंडकाबर *bhenrkābar*, a coarse red kind.
- (g) माल देही *māl dehi*, a fine-grained variety.
- (h) मुटुनी *mutuni*, white.
- (i) रमजूमा *ramjūma*, fine.
- (j) लोंगन्चुरा *longchūra* (a black and very fine variety).
- (k) सिरी केबल *siri kebal*, white.

974. In the rest of Shahabad the following are transplanted :—

- (a) कनक-जीरा *kanakjira*.
- (b) दुलाहरा *dulahra*.
- (c) दोलङ्गी *dolangi*.

975. In *Gaya* the following are transplanted :—

- (a) कमला परवाद *kamla parsād*.
- (b) गजपता *gajpatta*.
- (c) गुद्रा *gudra*.
- (d) गोखुल फूल *gokhul phūl*.
- (e) गोपाल भोग *gopāl bhog*.
- (f) ठाकुर भोग *thākur bhog*.
- (g) दुधगिलास *dudhgilās*.
- (h) धनीवा *dhanīwa*.
- (i) नौ धारा *nau dhāra*.
- (j) बकोइया *bakoiya*.
- (k) बतास फेनी *batās pheni*.
- (l) बतासा *batāsa*.
- (m) ब्रांटी *brānti*.
- (n) बास्मती *bāsmati*.
- (o) माधुवा *mādhava*.
- (p) मुर्ढी *murdhi*.
- (q) लाल केसर *lāl kesar*.
- (r) साम जीरा *sām jīra*.
- (s) सूगा पङ्खी *sūga pankhi*.
- (t) सेल्हा *selha*.

976. In *Patna* the following are transplanted :—

- (a) बस्मतिया *basmatiya*.
- (b) सफेद *saphed*.
- (c) सियाह *siyāh*.
- (d) सेल्हा *selha*.

977. In *South Munger* the following are transplanted :—

- (a) अनार कली *anār kali*.
- (b) कजरी *kajri*.
- (c) कच्चन चूर *kanchan chūr*.
- (d) कारी बँक *kāri bānk*.
- (e) गजपती *gajpati*.
- (f) तुलसी फूल *tulsi phūl*.
- (g) दोलभी *dolgi*.
- (h) बास्मती *bāsmati*.
- (i) लुपन्धी *lupndhi*.
- (j) सिती सार *siti sār*.
- (k) सेल्हा *selha*.

978. In *South Bhagalpur* the following are transplanted :—

- (a) कनक चूर *kanak chūr*.
- (b) कमोदी *kamodi* (a sweet-scented variety).
- (c) गोखुल सार *gokhul sār*.
- (d) दौना फूल *dauna phūl* (a sweet-scented variety).
- (e) बाग नर *bāg nar*.
- (f) बाँस फूल *bāns phūl*.
- (g) बास्मती *bāsmati*.
- (h) बासा पसिन *bāsa pasin*.
- (i) मनसरा *mansara*.
- (j) रमनिया *ramaniya*.
- (k) राम डुलर *rām dullar*.
- (l) हमचा *hamcha*.

979. Of all the above rices, the most esteemed is साम जौरा *sām jīra*. It is a fine kind, and when cooked its fragrance fills the house. The next best is बास्मती *bāsmati* or बस्मतिया *basmatiya*, which is not quite so fine as the first. सेल्हा *selha* may be considered as the third best.

C.—OTHER MISCELLANEOUS KINDS OF RICE.

980. बोरो *boro* is a poor kind of rice sown in Āśin (September–October) or Kātik (October–November) in the mud on the banks of streams and lakes. It is transplanted several times in Pūs and Māgh (December, January, and February). लमेरा *lamera* or (in South-East Tirhut) झार *jhar* or in (Sāran) झारण *jhāran* is rice which has fallen from the sheaves when reaping, taken root, and grown next year.

981. *Rice-lands*.—Land which has been under a rice-crop is धनहर *dhanhar*, धनखेत *dhanghet*, or धनखेती *dhangheti*. It is also धनखर *dhanghar* in Shahabad, धनकियारा *dhangiyāra* in Gaya, and धनचा *dhancha* in Patna. Fresh waste land ploughed up for rice sowing is खिलमार *khilmār*; also नवाद खेत *nawād khet* north of the Ganges, and नौखील *naukhil* in Gaya. In the south-east it is खिलकट *khilkat* or खिलकटी *khilkatti*. To dig it in order to make it fit for sowing is खील कोडव *khil korab* or खील तोडव *khil torab*. The preparation of a rice-field is कादो (or कद्वा) *kādo* (or *kadwa*) *karab*; also लेप *karab* *leo karab* in.

સારાં, and મસાહ કરબ *masah karab* in Champāran. A man who cultivates rice is ધનહા દ્વારા *dhanha* to the west.

982. Seedlings.—A nursery for rice seedlings is બિડાર *birār* or બિયાર *biyār*. In South-West Shahabad it is બેંગા *benga*. The seed is બીહન *bihān*, બિહનાઈ *bihnaī*, or બૈયા *biya*, and the same words are also used for the seedlings of any crop; but the seedlings of rice are specially called મોરી *mori* south of the Ganges and to the west. They are also called જારાઈ *jarai* in Champāran. The bundles of rice seedlings ready for transplanting are અંટી *ānti* or અંટિયા *antiya* north of the Ganges and in the south-east, and the quantity transplanted at one place is everywhere except to the south-east બાન *bān*. Seedlings of બોરો *boro* rice which have been transplanted once and are again transplanted are called in North-East Tirhut ખાર *khāru* or ખરુહાન *kharuhān*. For fuller information concerning seedlings and transplanting, see 855 and ff.

CHAPTER V.—INDIAN CORN OR MAIZE.

983. Indian corn or maize (*zea mays*) is મકરૈ *makai* or મકૈયા *makaiya*. It is also called જાનેરા *janera* in the west and જિનોરા *jinora* in Patna, which names ought properly to be applied to the large millet (*hocolus sorghum*). The stalks are ઢાઠ *dhattha* to the west and રથરા *thathera* to the north generally. In South Bhagalpur they are રથરો *thathero*, and elsewhere ઢાંટ *dānt* or ઢાંટી *dānti*. The broken stalk is લથેર *lathēr* in the North-West and West Tirhut, and નિઘાસ *nighās* or નિઘેસા *nighesa* in East Tirhut. No special name for this has been noted south of the Ganges.

984. When the grains begin to form, but are not yet fit for eating, the ear is called ચણા *sancha*. The unripe ear is દુડા *duddha* to the west generally, and also દોષા *dodha* in Shahabad. Other names are ખિચા *khichcha* or અજુ *ajū* in Tirhut, દુધંઘોટ *dudhghottu* in Gaya, દુડા મકરૈ *duddha makai* in Sāran and Patna, દુધઃમોરો *dudhbhoro* in South Bhagalpur, and દંતકમરા *dantkamra* in South Munger. When ripe it is ભુટ્ટા *bhutta* or બાળ *bāl*. When the seeds are ripe and hard, and not fit for eating, it is called પક્થાલ *pakthāil*. The roasted ear is હોરણા *horha* generally, and also ઓરણા *orha* to the east. The empty cob after the grain is beaten out is લેન્ઝા *lenrhā* generally; also નેરા *nerha* in East Tirhut and લેન્રુરી *lenruri* in Shahabad. In Patna and South-East Tirhut an optional name is બલુરી *baluri*, and South-East

Tirhut and South Munger बलन्दी *balri*. In South-West Shahabad the word used is खुखूरी *khukhuri* or खोंख़न्दी *khonkhri*, and in South Bhagalpur छड़ी *haddi*. The grain beaten out is गोठा *gota* or गोट *got*. An ear with no grain in it is called भोराह *bhorāh* or भोरहा *bhorha* north of the Ganges. When it contains only a few grains it is called पचगोटिया *pachgotiya*. The hair on the ear is भूसा *bhūsa* to the west; also घूसा *ghūsa* in South-West Shahabad. In Champāran and Gaya it is called सन *san*. In Patna it is मोच *mochh*; in South Munger, मोचा *mochha*; in Tirhut and South Bhagalpur, मोच *moch* or मोचा *mocha*. It is also called केसी *kesi*. The sheath of the cob is खोइया *khoīya* to the west, and बलन्धोइया *balkhoīya* or बोकन्डा *bokla* generally. In Champāran another name is खलचोइया *khalcōīya*, and in South-West Tirhut बल्को *balko* or कोसा *kosa*. In East Tirhut it is खोइचा *khoinchā*, in South Munger पतौरा *pataura*, and in South Bhagalpur पोचो *pocho*. The male ear is called धनबाल *dhanbāl* or धनहरा *dhanhra*.

CHAPTER VI.—THE LARGE MILLET.

985. Large millet (*holcus sorghum* or *sorghum vulgare*) जनेर *janer* or जनेरा *janera* generally. A variety of it is called मसुरिया *masuriya* *janer* to the west to distinguish it from maize (*zea mays*, see last chapter). So also it is called नन्हिया *nanhīya* *janera* in East Munger. Local names are गङ्गमा *gahuma* and जोन्हरी *johri* in Sāran, जिनोरा *jinora* in Patna and Gaya, and गङ्गमा *gahuma* in South Bhagalpur. Amongst its varieties may be mentioned a large red kind grown in Shahabad, called जोंधरी *jondhri*. This is called सिसुसा *sisu* *gahuma* in South Bhagalpur. A similar red kind is called रकन्सा *raksa* or रकन्सी *raksi*. This millet is little grown south of the Ganges. The only other kind noted there is बज्रन्दा *bajra*, which is described as a dwarf white variety (see however § 987). North of the Ganges दुधिया *dudhiya*, or (in South Tirhut) लरकटिया *larkatiya* or नरकटिया *narkatiya*, is a dwarf white variety. The following also occur north of the Ganges:—भलरिया *jhulariya*, of which the head bends down, and which ripens late. जेठी *jethi* in the north-west is a kind sown for fodder. A kind with two grains in one husk is called गँज्हाँ *genhuān*.

986. The stalks cut up for fodder are ढठेरा *dhathera* or ढहा *dhattha* to the west, and ढठेर *thather* or ढठेरा *thathera* to the east. When the

young plant first germinates it is अँकुरा *ankura*, and the young plant is डिभी *dibbi* or डीभी *dibhi*. The ears are बाल *bāl*, or in East Tirkut optionally सीस *sis*. The large stack of the stalks cut up for fodder is गांज *gānj* to the west and टाल *tāl* to the east. Local names are खम्हार *khamhār* or काँड *kān̄* in South-East Tirkut.

CHAPTER VII.—THE SMALL BULRUSH MILLET.

987. This millet (*holcus spicatus* or *pencillaria spicata*) is अजन्डा *bajra* in Sāran. South of the Ganges it is sometimes incorrectly called मसुरिया जनेर (or in Patna जिनोरा) *masuriya janer* (or in Patna *jinora*), which is properly a different grain, a variety of the large millet (*holcus sorghum*; see § 986). In South West Shahabad it is झोंधरिया *jondhariya*, and in South Bhagalpur गङ्गमा *gahuma*. Just as the large millet is grown principally north of the Ganges, so this millet is grown almost entirely south of it. Hence there is great confusion in their names. The following terms relate exclusively to South Bihar:—The stalk is ढाँट *dānt* or ढाँटी *dānti* everywhere; also ढाढा *dhādha* in Shahabad and ढठेरो *thathero* in South Bhagalpur. The first shoots of the plant are अँखुआ *ankhuā* or सूआ *sūā*; also टिभिया *tibhiya* in South Munger and सुईया *suiya* in South Bhagalpur. To throw out shoots is अँखुआपब *ankhuāpab* or सूआपब *sūāpab*. When the ear begins to show itself the phrase used is ललहात बा *lalhāt bā* in Shahabad, रेण्डा भेल है *renra bhel hai* in Gaya, लहलहात रहल है *lahlaha rahal hai* in Patna, आडा गेल *ara gel* in South Munger, and हलहलाइचai *halhalāichai* in South Bhagalpur. When the heads are blighted and grainless, they are थुण्ठा *thuntha* in South-West Shahabad, बन्धुर *banjhar* in the rest of that district and in West Tirkut, बाँड *bānr* in Gaya, थुडा *thuttha* in Patna, and सुदिया *sudiyā* in the south-east. The fluffy flowers are घोंपा *ghompa* in South-West Shahabad, जावा *jāwa* in South Munger, and फुलन्को *phulko* in South Bhagalpur.

CHAPTER VIII.—THE SMALL MILLETS.

988. These are—

- (1) *Panicum Italicum*.—This is टँगुनी *tanguni* to the south-west and in Sāran, and टाँगुन *tāngun* in Sāran and Gaya. Elsewhere it is कौनी *kauni*, or in South Munger optionally काउन *kāün*.

989. (2) *Panicum mileaceum*.—साँवां *sāñvāñ* or शावां *sāwāñ*. In Tirhut it is also शामा *sāma*, and in South Bhagalpur शमा *sama*.

990. (3) *Eleusine coracana*.—This is the most important of all the millets, forming the staple food of a large portion of the population. It is मरुआ *marua* or मंडुआ *manrua*. The empty dry ears after the grain has been taken out are ढाँटी *dānti* north of the Ganges; also कटुआ *katua* in North-East Tirhut, मोही *mohi* in South-East Tirhut, and पुत्ती *putti* in South-West Tirhut. In South-West Shahabad they are खोलन्डी *kholri*, and in the rest of that district भूसी *bhusi*. In Patna and Gaya they are भूसा *bhusa* or खल्कोइया *khalkoiya*, and in the south-east they are सस्सा *bhussa*. The stalks are नेरआ *nerua* or लेरआ *lerua* to the west, and लार *lār* to the north-east. Another word current to the north-west is डट्टा *dhattha*. In Patna they are नार *nār*, in Gaya नारा *nāra*, and in the south-east लरआ *larua* or नरआ *narua*. In Gaya and the west ढाँठ *dānth* or ढाँट *dānt* or ढाँटी *dānti* is also used. The green ears roasted for food are उम्मी *ummi* or जमी *jumi* to the west and in Tirhut, and जनी *juni* in Champāran. When cut somewhat riper, but not quite ripe, and then roasted, they are होरन्हा *horha* generally, and ओरन्हा *orha* in Tirhut and to the east. They are optionally छोलन्हा *holha* in Champāran and South Munger. In Shahabad they are शाहुस *hābus*, and south of the Ganges generally घुँघनी *ghunghni* or घुघनी *ghughni*. This being an important food-crop, there are many popular sayings concerning it. The following may be quoted:—

जब मरुआ आ के गाढ़ी भेल ।
धिया पुता सुख सुख माढ़ी भेल ॥
जब मरुआ में बाल भेल ।
धिया पुता के गाल भेल ॥

*Jab marua a ke gāchhi bhel,
Dhiya puta sukh sukh māchhi bhel.
Jab marua meñ bāl bhel,
Dhiya puta ke gal bhel.*

—When the *marua* began to sprout, the children dried up like flies (*i.e.*, their food had been used for seed-grain); but when the *marua* came in the ear, the children got (fat) cheeks.

मरुआ मीन चीन सङ्ग रही ।
कोदो के भात दूध सङ्ग सही ॥

Marua mīn, chīn sang dahi,
Kodo ke bhāt dūdh sang sahi.

—*Marua* should be taken with fish, *china* with tyre, and milk with *kodo*.

कोदो मरुआ अन नहिँ ।
जोल-हा धुनिया जन नहिँ ॥

Kodo marua an nahiñ,
Jolha Dhuniya jan nahiñ.

—*Kodo* and *marua* are not really food-grains, (*i.e.* they are despised as poor men's food), just as weavers and cotton-carders can never be cultivators.

991. (4) *Panicum frumentosum*.—This is चिना *chinna* or चीना *china*, local variants being चीन *chin* in East Tirhut and चीच *chīch* in South-West Shahabad. It is of two kinds in Saran,—गौरिया *gauriya* and रक्षा *rakṣa*. The grains when boiled and then parched are called भाढा *mārha* or माँडा *mānrha*, or in East Tirhut माड *mār*.

992. (5) *Paspalum frumentaceum*—This is कोदो *kodo*. In Shahabad a smaller variety is called कोदरे *kodai*.

993. *Miscellaneous*.—मकरा *makra* (*eleusine aegyptica*), a kind of grass of which the seeds are eaten. In the North-Western Provinces this name is applied to *eleusine coracana*, but not in Bihār.

CHAPTER IX.—PULSES.

994. Among the pulses are—

(1) *Cytisus Indicus* or *cajanus*.—This is रहर *rahār* or रहन्ती *rahri*. In North-East Tirhut it is also called रैचड *rāihār*, राहरि *rāhari*, or राहर *rāhar*. The dry stalks are रहेठा *rahetha*

north of the Ganges, or राहठ *rahāṭ* or राहठ *rāhath* in East Tirhut. South of the Ganges we have हरेठा *haretha* or ररेठा *raretha* (also used in Tirhut) in South-West Shahabad, रहरेठा *rahretha* in the rest of that district, रहरैठा *rahraitha* in Patna and Gaya, लहरैठा *lahraitha* in South Munger, and लरेठो *laretho* in South Bhagalpur. The pods are ढेही *dhenrhi* generally, and छेमी *chhemī* also north of the Ganges and in Shahabad. To the East they are also छीमड़ी *chimari* or दिमन्ड़ी *chhimri*. In Gaya they are also छीमी *chhimi*, in Patna डिढ़ी *dindi*, and in South Munger डोड़ी *dinri*. The stalks used for fodder are भूस *bhūs* or भूसा *bhūsa*; also कहुआ *katua* in Patna and कहुओ *kutuo* in the south-east. This and other pulses when sprouting are known as डिभी *dibbi* or डीभी *dibi*, except in the north-east, where they are गाढ़ *gāchh*. Bread made from this pulse, gram (*बूंट* *bunt*), and *phaseolus mungo* (मुङ्ग *mung*), is called लिट्टी *litti* or रोटी *roti* north of the Ganges (both these words being general terms for bread made from any grain), भब्ह्रा *bhabhra* in Patna and Gaya, and चितावा *chitāwa* in South Munger. बरी *bari* is a kind of round cake or fritters made similarly.

995. (2) *Phaseolus mungo*.—This is मुङ्ग *mung* or मूँग *mūng*. In North-East Tirhut it is also called मैद्धा मूँग *mañha mūng*. The pods are called the same as those of *cytisus cajanus* (राहर *rahar*). The stalks used for fodder are झेंगन्ना *jhengra* in Sāran, Gaya, and South-West Tirhut, झार *jhār* in Champāran and North-West Tirhut, ढाँठ *dānth* in North-East Tirhut, and गाढ़ *gāchh*, झमन्डी *jhamri*, or झाँग *jhāng* in South-East Tirhut. South of the Ganges they are भूस *bhūs* or भूसा *bhūsa*; also कहुआ *katua* in Patna and कुहुओ *kutuo* in the south-east.

996. (3) *Phaseolus roxburghii* or *phaseolus radiatus*.—This is उरिद *urid* or (south of the Ganges optionally) उरड़ी *urdī*. In East Tirhut it is also called कलाई *kalāī*, कराई *karāī*, or मास कलाई *mās kalāī*. There are several kinds, e.g., दोमा *doma* (East Tirhut), which bears in *Pūs* and *Māgh* (January); लरही *lurhi* (Sāran and South-West Tirhut), नरहू *narhu*, नरहो *narho*, लरहो *lurho* or असनी *asni* (Tirhut), or अग्नहतुआ *aghauua* (Sāran, Cham-

pāran), which bears in *Aghan* (November–December); नेपाली *tepkhi* (Sāran and South-West Tirhut) or कतिका *katika* (elsewhere north of the Ganges), which bears in *Kātik* (October–November); and भद्रन्वी *bhadwi* (South Munger), which bears in *Bhādon* (August–September). Another division is into black and green varieties. The black varieties are डङ्गा *danga* (North-East Tirhut), कारी *kāri*, करिया *kariya* (Shahabad and the south-east), काला *kāla* in Gaya, and सियाह *siyāh* in Patna. The green kinds are तुलन्दुकी *tulbuli* in North-East Tirhut, हरिचर *hariar* in Shahabad, हरणा *harra* in Gaya, and सबजी *salji* in Patna. The pods are ढेणी *dhenrhi*, छेमी *chhemī*, &c., as above.

997. (4) *Phaseolus acutifolius*.—This has only been noted south of the Ganges. It is generally called मोथ *moth*. A smaller variety is मोथी *mothi*. The stalks used for fodder are भूस *bhūs*, कटवा *katua*, &c., as above.
998. (5) *Errum hirsutum* (one variety) or *cicer* (or *vicia*) *lens* (another variety).—This is मसूर *masūr* or मसुरी *masuri*.
999. (6) *Miscellaneous*.—कुरन्थी *kurthi* (*dolichos biflorus*), खेसारी *khesāri* (*lathyrus sativa*),* भैंट *bhēnt* or भैंटवाँस *bhēnt-wāns*, खेत मास *khet mās* or खेत मासु *khet māsu* (North-East Tirhut), which is apparently a variety of *phaseolus radiatus*, भिरँगी *bhirngī* (a kind of wild pulse eaten by the poor), and (Shahabad) लतन्नी *latri*.

* It is unwholesome for human beings, but bullocks eat it greedily, e.g., in the saying—

तुरुक तारी, बैल खेसारी,
बामन आम, कायथ काम.

Turuk tāri, bail khesāri,
Bāman ām, Kāyath kām.

—Toddy is necessary for a Musalmān's happiness, *khesāri* for a bullock's, mangos for a Brahman's, and employment for a Kāyasth's.

CHAPTER X.—PEAS.

1000. Peas (*pisum sativum*) are of various kinds. The large variety is मटर *matar*, or in South-West Shahabad मट्टर *muntar*. A smaller variety is केराव *kerāo*. This is often sown with barley, when the mixed crop is known as जौ केराव *jau kerāo*, &c., see § 959. The principal varieties are कबिली *kabili* (north of the Ganges) or कबली *kabli* (south of it), which is a large white kind. It is also called घेबली *ghebli* in South-East Tirhut. North of the Ganges सुगन्धा *sugandha* is a small green variety. Another kind is known as बजरी *bajri* in Champāran. बटुरी *baturi* in Shahabad, and कुसही *kusahi* in Patna, Gaya, and the south-east, is a small black variety. In South Bhagalpur it is called भिठगरा *bhithgara*. Another variety is दबलिया *dubliya* in South-West Shahabad, डबल *dabal* *kerāo* in the rest of that district, and ढांबली *dhābli* in Patna.

1001. When the plant first appears above ground, it is called डिच्छी *dibbi* north of the Ganges and in Shahabad, but in the south-west of the latter district it is डाभी *dābhi*. In North-East Tirhut it is also called गाक्की *gāchhi*. In Gaya and Tirhut it is अँकुरा *ankura*, in Patna and Tirhut अंखुआ *ankhua*, in South Munger कनसी *kansi*, and in South Bhagalpur गजुर *gajur*. When the pod appears, the phrase is to the north of the Ganges पटा लागत बा *patu lāgat ba*, or a similar phrase. In South-East Tirhut they say that the plant is पटाएळ *patāēl* or पटत्रा *patra*. In Shahabad they say it is गद्राएळ *gadrāēl*; in Gaya and South-West Shahabad they say ढेही लागल है (or बा) *dhenrhi lāgal hai* (or *ba*); and in Patna डिंडी लागल है *dindi lāgal hai*. The pod when fully formed is ढेही *dhenrhi*, छीमी *chhimi*, छेमी *chhemi*, or छिमःडी *chhimri* to the north, and डिंडी *dindi* to the south. In South Bhagalpur it is ढेही *dhenri*. The unripe pods are गाद *gād* or गादा *gālu*, and when used to make a pottage they are called बटन्कर *batkar* in South-West Shahabad. The young shoots are also used for pottage. These are called north of the Ganges साग *sāg* or भाजी *bhāji*, the latter principally to the west. When cooked to a soup it is called परेह *pareh*, and in Patna and Gaya झोर *jhor*. In South Munger they are चन्दा *chanda*, and in South Bhagalpur मटरो साग *matro sāg*. The young shoots cooked with pulse are called दलपैंता *dalpainta* in South-West Shahabad, and दलसग्गा *dalsayga* in Patna, Gaya, Saran, and the south-east.

CHAPTER XI.—GRAM.

1002. Gram (*cicer arietinum*) is बूँट *bunt* generally. It is also called चना *chana* in Sāran, बेदाम *bedām* in East Tirhut, and रहिला *rahila** to the west.

1003. नोनी *noni* or खटाई *khatāī* is the oxalic acid and acetic acid which form on the leaves. In Shahabad पीयर *piyar* is a kind of which the grain is yellow pointed, and बूँटी *bunti*, or in Patna चनी *chani*, is a smaller variety. Another small variety is बटुरी *baturi* in Shahabad.

1004. The young shoot as it first appears above ground is said to be सुरचारस्त *sūrāst*. In East Tirhut they say of it सूरे फेंकलन्कैक *sū phenkalkaik*. The shoot is called डाम *dābh* in South-West Shahabad, and डिभी *dibbi* in the rest of that district. In South Munger it is टिभी *tibbi*, and in South Bhagalpur गजुर *gajur* or सूरा *sūra*. The young leaves used as pot-herbs are known as साग *sāg* or भाजी *bhājī*, the latter principally in the west. The pod is ढेही *dheuri* generally, also छीमी *chhimī* north of the Ganges. Another name is छीमड़ी *chhimari* or छिम-ड़ी *chhimri* in East Tirhut. In Patna it is डिङ्डी *dingdi*, and so also in South Munger. In South Bhagalpur it is ढेही *dheuri*, and in South-East Tirhut optionally डीरी *diiri*. The unripe pods are कचन्द्र *kachra*, and elsewhere कचन्दी *kachri*. When the gram appears in the pod, the verb used is गदन्नाशब्द *gadrāshb*. The plant is then called in South-West Shahabad पठन्की *pathki*, and in the rest of that district चटन्कोडा *chatkoha*. In Gaya the phrase is चिहुरा लागत है *chitura lāgal hai*,

* E.g. in the song—

प्रहि रहिला के पूरि कचोरी
प्रहि रहिला के दाल।
प्रहि रहिला के कैलीं खिरवरा,
बहुत मोटैले गाल ॥

*Ehi rahila ke pūri kachauri,
Ehi rahila ke däl :
Ehi rahila ke kailiñ khirawara,
Bahut motailen gal.*

—I made this gram into *pūri* (thin bread fried in clarified butter) and cakes into pottage *khirawara* (cakes of rice-flour prepared in hot water), and my cheeks got very fat.

and in Patna चट्टा धरिस है *chatta dharis* *hai*. The husk of the gram is बलुखा *balukha* in South-East Tirhut; elsewhere it is भुसा *bhussa*, भूंसा *bhūnsa*, or भूसा *bhūsa*. Gram injured by rain is मराल गेल *marāl gel*, in Sāran गलल *galal*. In Tirhut it is मारल गेल *māral gel*. South of the Ganges it is पत्तलगू *pattaggu* or पत्तलगुचा *pattaguua*, except in South-West Shahabad, where it is उक्तुहा *uktūha*, in South Munger दहियाएल *dahiyāēl*, and in South Bhagalpur दगियाल *dagiylāl*.

CHAPTER XII.—SUGAR-CANE.

1005. Sugar-cane (*saccharum officinarum*) is known generally as ऊख *ūkh* or ऊखी *ūkhi*. In Tirhut, Patna, Gaya, and South-East Bihar a more general name is केतारी *ketāri*. In North-East Tirhut it is also known as कुसिहार *khusiyār*. Among the varieties are—

कुसिहार *kusihār* (south of Ganges), a dwarf hard variety.

केतार (*Gaya* and the south-east), केतारा *ketāra* (*Patna*), केवाली *kewāli* (*Sāran*), केवाही *kewāhi* (*Shahabad*), रौंदा *raunda* (*South Munger*), a tall thin variety. Ripens in *Kātik* (October-November).

केवाही *kewāhi*,—see केतार *ketāri*.

चिनिया *chiniya* or चिनियाँ *chiniyān*, which is a soft, large, whitish cane. Good for eating in *Phāgun* or *Chait* (March). It is called पन्सारी *pansāri* in *Gaya* and *Shahabad*, पन्साही *pansāhi* in *Sāran*, and also पन्छाही *panchhāhi* or पँसहिया *pansahiya* in the south-west of that district and in West Tirhut. In South Bhagalpur it is called पौँडी *paunri*.

नरंगोरी *nargori* (North Bihar),—see बरौंखी *baraunkhi*.

पछियारी *pachhiyāri*,—see पोँढा *ponrha*.

पन्चाही *panchhāhi*, पन्सारी *pansāri*, पन्साही *pansāhi*,—see चिनिया *chiniya*.

पौँढा *ponrha* (west), पौँडा *ponra* (*Patna* and *Gaya*), पछियारी *pachhiyāri* (South Bhagalpur), a tall, stout, juicy variety.

पौँडी *paunri*,—see चिनिया *chiniya*.

बरौंखी *baraunkhi* (*Sāran*), बर ऊख *bar ūkh* (South-West Tirhut), or नरंगोरी *nargori* (North Bihar generally). This is thin, with a reddish bark. The juice is sweet and thick.

भुर्ली *bhurli* (North-West Bihar and West Tirhut), a very thick short cane, full of juice. Fit for eating in *Baisākh* (April-May).
ममगो *mango*,—a small, hard, red cane.

रेवन्हा *renwra* (North-West Bihar and South-West Shahabad) or सकरन्चीनी *sakarchini* (Patna and Gaya),—a yellowish kind, not good for eating.

रौंदा *raunda*,—see केतार *ketār*.

ललगोडी *lalgonri*,—a tall, red variety.

सकरन्चीनी *sakarchini*,—see रेवन्हा *renwra*.

साही *sahi* (South-West Tirhut),—a dwarf variety.

हथुनी *hathuni* (Sāran and West Tirhut),—a moderately thick variety.

1006. A cane-field is to the west उखाँव *ukhāñv* or उखारी *ukhāri*. Elsewhere it is simply जख (or केतारी) के खेत *ukh* (or *ketāri*) *ke khet*. Sugarcane land requires careful cultivation, or, as the saying runs, तीन पटावन, तेरह कोड़न *tin patāvan, terah koran*,—three waterings, thirteen hoeings. Land prepared for sugar-cane is उखाँव *ukhāñv* in North-West Bihar. When the land is left fallow the autumn preceding the planting, the plant is called पोहा *porha* in the North-West and in South-West Tirhut, and सुंगार *sungār* in North-West Tirhut. When an autumn crop is taken the season before planting the cane, the system is known as जरी *jari* to the west, or in Sāran नारी *nāri*. In North-West Tirhut it is called दोतुरा *dotura*. South of the Ganges it is generally called चौमास *chaumās*. When cane is cultivated without irrigation, a layer of leaves, grass, &c., is thrown over the seed and acts as a sort of hotbed. This system is known as खदियाओल *khadiyāöl* to the west and in South-West Tirhut, and गोचा पटाएब *goch patāeb* in North-West Tirhut. To the west two ploughs are used in cane-planting. The first is simply called हर *har* or पहिया वाला हर *pahiya wāla har*; the second is called कान्ही के हर *kānhi ke har* in Sāran and भठौनी *bhathauni* in Champāran. The second plough has a bundle of grass tied round it, called कान्ही *kānhi* or काँनी *kānni*, to widen the furrow. The furrow is everywhere सिराऊर *sirāür*, also रेच *reh* in North-East Tirhut. South of the Ganges a second plough is not used. In Āzamghar the furrow is filled up by ploughing a second furrow alongside it, but in Bihar this is usually done by hand.

1007. The first watering of the cane is गण्डा धार *ganda dhār* in Gaya and South-West Shahabad; in the rest of Shahabad it is छेवन्हा

chhenwka. In Patna it is पनगंजा *panganda*, and in South Bhagalpur अंधरी पटावन *andhri patāwan*. Elsewhere it is simply पहिल पटावन *pahil patāwan*. The second watering is क्रोडा *kora* in Patna. Elsewhere it is दोसर पटावन or (पानी) *dosar patāwan* (or *pāni*), with a variant दोसरो पटावन *dosro patāwan* in South Bhagalpur. The third watering is आँखन्हरी *akhri* in Patna ; elsewhere, तेसर (or तेस्त्रो in South Bhagalpur) पटावन (or पानी) *tesar* (or *tesro*) *patāwan* (or *pāni*).

1008. Cane sprouting from the roots left since the previous season is known as खूंटी *khūnti* north of the Ganges, and also खुंटिया *khuntiya* in North-East Tirhut. When sprung from fresh seed it is known as बावग *bāwag*, or (optionally) in Tirhut रोप *rop*. Cane sown after the autumn crop is cut is known as जरिया के ऊख *juriya ke ūkh* to the west, and also नारी के ऊख *nāri ke ūkh* in Sāran. In South-West Tirhut it is दोतुरा के ऊख *dolutra ke ūkh*. Elsewhere it is known as चौमसिया *chaumasiya*. Cane cut up for seed is known as गेंडा *genra* or गेंडी *genri* to the west, and टोना *tona* or टोनी *toni* to the east. गुली *gulli* is also used in Shahabad. In Patna it is also called पोँचन्डा *ponhra*, and in South Bhagalpur बीचन *bihān*. When only the top of the cane (which sprouts quicker than the rest) is cut up for seed, the pieces are called अंगेर *anger* in Sāran, अंगेरा *angenra* in Gaya, अगारी *agāri* in Patna, अग्नरा *agra* in South Munger, and अगा *āga* in South Bhagalpur. North of the Ganges they are called बधिया *badhiya* or (in North-West Tirhut) फुन्ही *phungi*. The hole in which the cane slips are kept before planting is खाद *khād* in Sāran, खाता *khāta* in Champāran, गाडा *gāra* in Shahabad, गङ्गन्मार *ganrsār* in Gaya, बल्सार *balsār* in Patna, and टोनखाद *tonkhād* or टोनन्खावा *tonkhāva* in the south-east.

1009. The sprouting eyes of the cane are आँखि *ānkhi* or आँख *ānkh* in Gaya and to the west generally ; so also in South Munger. In North Tirhut they are अँखिया *ankhiya*, and in South-West Shahabad अँखन्वा *ankhwa*. In Patna and East Tirhut they are आँखुआ *ankhua*, and in South Bhagalpur अँखियाय *ankhiyāy*. When just sprouted, the cane is called पुआड़ी *puāri* in Champāran, पौरी *pauri* in South-West Tirhut, and गोभी *gobhi* elsewhere north of the Ganges. In Shahabad it is called पोइ *poi*, in Gaya it is said to be अँकुराश *ankurāēl*, in Patna अँखुआश *ankhuāēl*, and in Sāran सुईश *suiyāēl*. In South Munger it is टिभी *tibbi*, and in South Bhagalpur डिफी *diphi*. The earth is hoed (कोइस *koral*) once after the cane has sprouted. This is called पुआरी के जोत *puāri ke jot* in Champāran, and अँखरिया *anhariya* in North-East Tirhut. Elsewhere it has no special name. The chief

hoeing is done in *Akhārh* (June–July), and is called अखाही कोड़न *akhārhi koran* or अदन्ता के कोड़नी *adra ke korni*. To the west it is called असाही कोड़न *asārhi kor*, and in Gaya it is पासा *pāsa*.

1010. The root is जड़ or जर *jar* to the north-east, and मूढ़ *mūrdh* elsewhere north of the Ganges. In Shahabad it is जड़ खर *jar khar*, in Gaya and South Bhagalpur खूंटी *khūnti* or खुंटिया *khuntiya*, and in Patna and South Munger जड़ी *juri* or जड़िया *juriya*. When the sprouts are two or three feet high, they are called टौंटा *tonta* in Patna. Elsewhere they have no special name: the plant is simply described as भर ठेहना *bhar thehna*, or in some similar way. The knots on the cane are पोर *por*, and (in Shahabad) पोइ *poi*. They are also called गिरे *gire* or गिरेच *girch*. When these become visible, the plant is called पोराना *porāna* in Champāran, Patna, Gaya, and the east generally. In West Tirhut they are गिरहाना *girhāna*, and in South-East Tirhut पोर छोरना *por chhorna*. In Shahabad they are called डेंड्रौका *denrauka*. When the plant is ready for cutting, it is called अगरबन्धु *agarbandhu* in Patna and अंगेरबन्धु *ungerbandhu* in Gaya. In the south-east it is डाँड़ *dānd*. Elsewhere it has no special name. A sprout of cane is अँख *ānkh* north of the Ganges and in Shahabad and Gaya. In North Tirhut it is अँखिया *ankhiya*, in Patna अँखुआ *ankhua*, in South Munger कन्दी *kansi*, and in South Bhagalpur गोंजी *gonjhi*. The leaves at the top and the upper part of the cane are अगेंड़ *agenr* in the west, and गेंड़ *genr* in the south-west of Shahabad. In Patna and Gaya they are अंगेरी *angeri*, and also अगरा *agra* in the latter district. In Tirhut they are पगार *pugār*, in East Tirhut छैप *chhip*, and in the south-east पगन्डा *pugra*. The dry leaves at the top are पतैन *patain* in Sāran and South-East Tirhut, पतन्हर *patnar* in Champāran and North-West Tirhut, पतलो *patlo* in South-West Tirhut, and पतरस *patras* in North-East Tirhut. In Shahabad they are पतई *pataī*, in Gaya पतौरा *pataura*, in Patna पतन्हूल *pathūl*, in South Munger पतौरा *pataura* or पतन्होल *pathol*, and in South Bhagalpur पलन्होर *palhor*. Shoots coming from the knots are कन्गोजर *kangojor* or कनोजर *kanojor* in South-East Tirhut.

1011. A branch springing from the bottom and injuring the plant is दोँज *donj* in Sāran and South-West Tirhut, पच्छकी *pachhki* in Champāran, फुटना *phutna* in North-West Tirhut, and गोभी *gobhi* in East Tirhut. In South-West Shahabad it is कन्की *kunkhi*, and in the rest of that district गँवङ्खा *ganukha*. In Patna and Gaya it is झाँका *jonku*, and in the south-east पगुड़ी *paguri*. In South Bhagalpur

it is also पहुँच pahunch or पोरन्मोबो pornowo. When a plant is attacked by insects, which are called in Sāran and Champāran चीना sīna or तारा tāra, it is called north of the Ganges कनाइल kanāil or रतन्हर ratral, or (in Tirhut) कनाई kanāh. The latter name is also current in South-West Shahabad, and variants are कनाई kanāha in South Munger, कानो kāno in South Bhagalpur, and काना kāna in Patna. In Gaya it is called रताइल ratāil, and another term in use in Patna is रसाइल rasāil. North of the Ganges a plant is called मुरियारी मारल muriyāri māral when the top withers and fresh sprouts (ठेनी teni in Sāran and दोंजी donji in Tirhut) come out from underneath.

1012. The green top cut for fodder is अगँड़ agenr or अँगेर anger in Sāran, गैरू genr in Champāran and Shahabad, अँगेरी angori in Patna and Gaya, and also अगरा agra in the latter district, and अगाड़ agār in South Munger. In Tirhut it is पगार pagār, and in South Bhagalpur पगँड़ा pagra. The piece between two knots cut for eating is पोर por. The piece of cane chewed at one time is गुला gulla, or (in Shahabad) optionally गुली gulli, and the refuse thrown out of the mouth खोइया khoiya north of the Ganges. South of the Ganges it is generally खोहिया khohiya or चेपुआ chepua, local names being सिट्ठी sitthi in Shahabad and South Munger, (also used in West Tirhut) and चोपा chopā in South Bhagalpur. For the pieces of cane cut for the sugar-mill, see § 288.

1013. A bundle of canes is पांजा pānja. A large bundle is बोझा bojhā, which is as much as can be carried by a man.

1014. Among the *preparations of the sugar-cane* may be mentioned रस ras, or कचनरस kachras, and in South Bhagalpur कचो रस kancho ras, which is the juice of the cane. When boiled down and undrained, it is राब rāb or (in Patna and Gaya) रावा rāwa. When boiled down for a longer time, it becomes गुर gur or गूर gūr (often spelt गुड़, गूड़). When made up in smallish balls it is called भेली bheli. Other names are मिठाई mithāi, and, when made round and flat, चाकी chāki and चकनी chakri in Sāran, and चक्की chakki in Patna and Gaya. The raw sugar which remains in the bag after pressing the rāb is called सक्कर sakkar, or in Patna, Gaya, and the south-east सङ्कर sankar. When dried, it is called खाँड़ khānr or खुर्रा bhūrra or भूरा bhūra, i.e. brown sugar. The molasses, or juice which runs out of the bag when the rāb is pressed, is called छोखा chhoa, or in South-West Shahabad चिरा sira. मिस्री misri is sugar-candy or loaf-sugar, and चिन्नी chinni or चीनी chini is refined brown sugar (सक्कर sakkar or खुर्रा bhūrra). The molasses (छोखा chhoe) above

mentioned is used in tobacco manufacture, and is then called तगार *tugār* in Gaya, गरिया *gariya* in Patna, and फँक *phānk* in South Bhagalpur.

1015. In a sugar-refinery रस *ras* (or in the north-west सरबत *sarbat*) is the raw sugar dissolved in water. मैल *mail* is the scum taken off the boiling-pans. To the south-east this is मैला *maila*, and in North-West Tirhut and Shahabad महिया *mahiya*. The boiled juice is सूरा *sira*, and the clear filtered juice रास के रस *rās ke ras*. To the north-west the juice after the first filtering is दोमा *doma*, and after the second ढोपारी *thopāri*. When the scum is mixed with water and again boiled, it is called पसावा *pasāwa*.

CHAPTER XIII.—COTTON.

1016. The cotton-tree (*gossypium herbaceum*) is known everywhere except to the south-west as बङ्गा *banga* or बँगा *bāngā*, with a local variant बँगो *bāngō* in South Bhagalpur. To the west it is called कपास *kapās*, which properly means the cotton in the pod. Most kinds of cotton ripen about *Baisākh* (April–May). Amongst the varieties may be noted भोगिला *bhogila* (north of the Ganges), a good kind with large pods, and of medium height; भोचन्ती *bhochri* (north of Ganges), a small variety, of which the cotton is apt to get blown out of the pod by the wind. फेटवाल *phetwāl* is a kind grown in North-West Tirhut, and गाजर *gājār* is one grown close to the house in the बारी *bāri*, and not in the fields, in North-East Tirhut and Shahabad; रढ़िया *rarhiya* (Patna, Gaya, and the south-west), a dwarf variety; बड़ैसा *baraisa* (Patna and Gaya), a large variety; लर्ना *larma* (Sāran), नर्ना *narma* and हेन्ती *heneti* (Shahabad), a dwarf variety. Other kinds grown in Shahabad are बँड़ैछा *bañchchha* or बँडूछा *bañrūchha*, and मनुवाँ *manuvān*, and in Munger we find गोला *gola* and सुफेद *suphed*. Tirhut is famous for a special kind of cotton which ripens in *Bhādon* (August–September), called कोकटी *kokti* or भदैया *bhadaiya*, which is of a red colour, and of which thread and cloth of extreme fineness are made. A dress of *kokti* cloth lasts a life-time.

1017. The uncleaned cotton in the pod is कपास *kapās*, also बङ्गा *banga* in East Tirhut, बँगो *bāngō* in South Bhagalpur, and काँच रुचा *kānch rūa* in South Munger. To clean the seeds from cotton is ओठब *otub* or औंटब *ontab*, and the operation is called

बोटनी *otni* or बोटार *otāi* in Sāran, and औंडार *auntāi* in South Bhagalpur. The last two words also mean the wages paid for cleaning. The cotton-pod is called ढेन्ह *dhenrh* to the north-west and ढेन्ही *dhenri* in Tīrhat and South Bhagalpur. In Shahabad it is ढोंही *dhoorhi*, in Gaya टेर *ter*, in Patna and South Munger डिंजी *dindi* or ढौंडी *dinri*. The cotton-seed is बनौर *banaur* to the west, बँगौर *bangaur* in Tīrhat, बँगैरा *bangaura* in South Munger, and बँग-ठी *bangthi* in South Bhagalpur. In South-West Shahabad it is बँदौर *bandaur*. A cotton-picker is लोहनिहार *lorhnihār* (which means simply 'gatherer') in the north-west; elsewhere there is no special name. North of the Ganges he or she is paid by a share of the cotton picked. This is called पैर *pai* in Sāran and South-West Tīrhat, पोइ *poi* in South-East Tīrhat, and बोइन *boin* in North-East Tīrhat. In North-West Tīrhat the share is a fourth of the crop, and is called चौडैया *chauthaiya*.

1018. The stages of growth in the plant are as follows:—

When the first leaf shows, it is called पतियाप्रल *patiyāel* north of the Ganges. In South-West Shahabad it is डुच्छी *dubbhi*, in the rest of that district डिच्छी *dibbi*, and in Patna and Gaya कनियाप्रल *kaniyāel*.

The next stage is दोपतिया *dopatiya* to the north-west, and also south of the Ganges generally. In Tīrhat they say it is कपारी फोरल *kapāri phoral*. In Gaya it is पतिया *patiya*, in South Munger दुपत्ती *dopatti*, and in South Bhagalpur दुपतियो *dopatiyo*.

The third stage is चौपतिया *chaupatiya* or (to the north) चरन्पतिया *charpatiya*, and in South Bhagalpur चरन्पतियो *charpatiyo*.

The flower has no special name, and is simply called फूल *phūl*. To flower is फुलाप्रब *phulāeb*.

The pod bursting is कपास फूटब *kapās phūtab* to the west, and in East Tīrhat बाँगा फूटब *bāngā phūtab*. In South Bhagalpur it is बाँगो फूटब *bāngō phūtab*, and in South Munger फोटा *photā*.

1019. Raw cotton is कपास *kapās*, or बाँगा *bāngā*, बाँगो *bango*, &c., as above. In East Tīrhat बाँग *bāng* is also used. To the west बाँगा *bāngā* means cotton stalks. From रहिया *rarihiya* (raw cotton) about one-sixth clean cotton is obtained; from भोचन्ती *bhochri* and कोकन्टी *kokti*, about a quarter; from भोगिला *bhogila* and हेवन्ती *henuti*, about a third; and from फेटन्वाल *pheticāl*, about two-fifths. मिझन्हरा *mijhra* north of the Ganges is a mixture of भोचन्ती *bhochri* and भोगिला *bhogila*.

1020. Cotton is the subject of many proverbs, as (for instance) South Munger proverb जोकरा बारह विगन्हा बाँग, कमर मैं डोरो भा, *jekra*

bārah bigha bāng, kamar meñ doro na—(here's a fine miser) he has twelve *bighas* of cotton and can't afford a string for his waist.

CHAPTER XIV.—TOBACCO.

1021. Tobacco (*nicotiana tobacum*) is तमाकू *tamāku* or तमाकुल *tamākul*. It is little grown south of the Ganges except in South-Bhagalpur and South Munger. North of the Ganges there are three main classes :—

- (1) देशी *desi* or (North-East Tirhut) बड़की *barki*.
- (2) बिलाई *bilāeti* or (in Champaran and North-West Tirhut) कलन्कतिया *kalkatiya*.
- (3) जेठुआ *jethua*, which is sown in *Māgh* (January–February) and cut in *Jeth* (May–June).

In East Bihar are found धमाकुल *dhamākul*, a broad-leaved variety, and पन्डिया *pandathiya* and खंगरीया *khangriya*, narrow-leaved varieties.

1022. In Shahabad मोरहन *morhan* are long leaves of the best kind, and छेउआ *chheua* the next quality.

1023. When manufactured, there are three main kinds :—

- (a) *Chewing-tobacco*.—खैनी *khaini* or सुर्ति *surti*, or in Patna दोखन्ता *dokhtu*. Some people call this कल जुग के अधित *kal jug ke amrit*, or the ambrosia of the *kali* age.
- (b) *Snuff*, which is नास *nās* or नस *nas*.
- (c) *Smoking-tobacco*.—This is called पीचनि *piani* or पौनी *pini* generally. Among its kinds may be noticed काला *kāla* (North-West and South-East Tirhut) or पकुआ *pakua* (Tirhut), which is the coarsest kind. कन्दू *kandai* or भुस्ना *bhusna* in South Bhagalpur, and गुन्री *gūnri* in South Munger, is broken tobacco. कडुआ *karua* or (in South Bhagalpur) कडुओ *karuo* is a second-class strong kind. दोरस्सा *dorassa*, or in South Bhagalpur दोरस्सो *dorasso*, is a mixed tobacco of fair quality. Another similar kind is called मसालदार *masāldār* or महकौआ *makhaua*. खमीरा *khamira* is a scented kind mixed with spices, and सादा *sāda* is the plain kind in common use. मलुआ *malua* to the west is the usual kind sold in

shops, and दोकानी *dokani* is the cheap kind used by the poor.

1024. The stalks are डंटी *danti* generally, with local variants डॉंट *dānti* in South Munger and डँटकी *dantki* in South Bhagalpur. In East Tirhut they are also डॉंठ *dānth*. The refuse broken leaves and stalks are झाला *jhāla* in the south-east, and in South-East Tirhut खरण्सान *khar&gn*. When blisters come on the leaf when ripe, the verb used is चहब *charhab*; also गुल्हियाप्रब *gulthiyāpṛb* or चितियाप्रब *chitiyāpṛb* in Champāran. The blisters themselves are called चित्ती *chitti*. The seed-capsules are घुनी *ghūni* in Sāran, फर *phar* in Champāran, and बिच्छी *bichchi* in Tirhut generally. The nipping or cutting off of the head is पता तूरब *pata tūrab* in Sāran and South-West Tirhut, छोपनी *chhopni* in South-East Tirhut, and काटब *kātab* or कटनी *katni* elsewhere. Sometimes shoots appear after doing this, and they are called दोंजी *donji*. Other local names are पचक्की *pachkki* in Sāran and Champāran, कनोजर *kanojar* in North-East Tirhut, कनैल *kanail* or कांखी *kankhi* in South Tirhut, and कनौ *kanaū* in the east generally. The first crop is called मोरन्हन *morhan*. A second crop raised from the roots is दोंजी *donji*, or in South Bhagalpur खुटिया *khuntiya*. Tobacco seedlings are called पोचा *pocha* in South Bhagalpur.

1025. Tobacco is the subject of many proverbs and tales. An example of the former is—

चून तमाकु सान के, बिन माँगे जे दे ।
सुरपुर नरपुर नागपुर, तीनू बस कर ले ॥
Chūn tamāku sān ke bin mānge je de,
Surpur narpur nāgpur, tinu bas kar le.

—The man who mixes tobacco with lime (for chewing) and offers it without being asked, conquers (by his virtuous action) heaven, earth, and the lower regions.

1026. A folk-tale about tobacco runs that a villager who went to a distant village to visit his friends found them smoking in the morning before they had said prayers, whereupon he said—

भोर भए मनुस सभ जागे ।
झुक्का विलम बाजन लागे ॥
Bhor bhae, manus sabh jāge,
Hukka chilam bājan lāge.

—At daybreak the people awoke, and immediately the *hukkas* began to gurgle.

To which one of the smoking party replied—

*
दैनी खाए न तमाकू पैए ।
से जर बतावन कैसे जीए ॥
*Khaini khāe, na tamāku pie,
Se nar batāva kaise jie.*

—Show me the man who can live without either chewing or smoking tobacco. This verse has passed into a proverb.

1027. Tobacco is often compared to the river Ganges, which has three streams,—one of which flows to heaven, another to hell, and the third to the world of mortals. So also tobacco has three branches, viz. snuff, which, by being smelt, goes upwards; smoking-tobacco, which, by being smoked, goes downwards; and chewing-tobacco, which goes neither up nor down.

CHAPTER XV.—OPIUM POPPY.

1028. Opium poppy (*papaver somniferum*) is पोसना *posta* or (in Patna) पोसत *posat*. The advances made to the cultivators are दादनी *dādnī*. The average produce per *bigha* is सरःदर परःतर *sardar partar* or परःता *parta* north of the Ganges and in Gaya. In Shahabad it is माल *māl*, and in Patna पैदा *paida*. The rough measurement of the field is लठाबन्दी *lathabandi* in South-West Shahabad, and elsewhere south of the Ganges नाप *nāp*. North of the Ganges it is नापी *nāpi*.

1029. The poppy petals are फूल *phūl*, and the heads ढेही *dehri*, or in Patna डिंडी *dindi*. The cakes of poppy petals are फुलपता *phulpata* in Champāran, फुलपती *phulpatti* in Sāran and Tirhut, and पतल *pattal* in Patna. Elsewhere they are रोटी *roti*.

1030. The instrument used for piercing the capsule is नहरनी *naharni*, or in Tirhut optionally लहरनी *laharni*. In Patna and Gaya it is नरहनी *narhanni*. To lance the capsule is पाच्छ *pāchhab*. The milky juice which exudes is दूध *dūdh*, and the opium yield is माल *māl*. The scraper used for collecting the coagulated opium off the pod is called चितुचा *situha* or नितुचा *situa*. In South-East Tirhut sometimes a bamboo scraper is used, called पोछनी *pochhni*. The gathering of opium is उठाए *uthāēb* generally. Local words are काछब *kāchhab* to the north-west and in North-West Tirhut, and पोछब *pochhab*

also in North-West Tirhut. The person who lances the capsules is पच्छनिहार pachhnihār or (*fem.*) पच्छनिहारिन pachhnihārin, and he or she who collects the coagulated opium which has exuded from the capsule is उठानिहार uthaunihār or उठानिहारिन uthaunihārin. The grain of the prepared opium is दाना dāna, and its consistency सुख्खन sukhwan.

1031. The grains of opium-seed are दाना dāna. The shell is खोइया khoiya north of the Ganges, and खोहिया khohiya in Gaya. In South-West Shahabad it is खोलनडी kholri, in the rest of that district and in South-East Bihar बोकला bokla, and in Patna बकुला bakula. In Gaya चितुरा chitura are poppy capsules which are empty and have not borne seeds. The oil-cake prepared from the seeds is पिन्ना pinna or पीना pīna.

1032. The refuse opium, consisting of the washing of the vessels, &c., is धोअन dhoan north of the Ganges and धोई dhoë south of it. In the south-east it is धोए dhoe. The refuse scraped from the vessels is खुरचन khurchan, or (Gaya, South-West Shahabad, and South Munger) खखोरन khakhoran. The juice which drains off the fresh opium is पसेवा pasewa. This is inspissated on rags, and the product is कफा kapha, of which काफा kāpha in Shahabad and कप्पा kappha in Sāran and South Munger are local variants. The fluid opium used in pasting the leaves on the cakes is लेवा lewa in Patna, and the cakes themselves are गोटी goti.

1033. *Preparations of opium.*—मदक madak is made by boiling down and inspissating the juice (अरख arakh) of pure opium or कफा kapha. This inspissated juice is known as किमाम kimām or (in Gaya) केमाम kemām. With it are mixed cut-up betel or guava leaves, known as जासू jāsu. The pipe used for smoking madak is known as महरु muhru or थरिया thariya or थरिया tharhiya, or to the south-east भेरु meru. A small piece of madak, known as छिटा chhita, is ignited in the bowl of the pipe with a spill of charcoal, called कलम kalam or (in South Bhagalpur) कंगनड़ा kangra, which is held by a small pair of tongs, called चिंता chimta in the north-west and चूंटी chānti south of the Ganges.

1034. चांदू chandu or चाँडू chāndu is the distilled juice of pure opium, and is smoked in an earthen bowl called चिलम chilam to the north-west and दवात dawāt south of the Ganges. This is attached to a stem called निगाली nigāli in Sāran, Patna, and Gaya, नरचा narcha in Champāran, and नर nar in North-West Tirhut. Another name is बम्बू bambu or बांबू bāmbu, bamboo. It is stirred with an iron skewer, called थक thak.

When it is desired to make the preparation extra strong, the sediment which accumulates in the stem of the pipe is added. This is called अचौ anchi south of the Ganges generally, रस्ती insi in South Munger, and रस्ती inchi in South Bhagalpur. In Patna it is also called कैटी kanti, and in Champāran कैटी kaiti.

1035. पिनिक pinik is the drowsiness produced by opium intoxication, and चुसन्की chuski the quantity of opium water drunk at one time.

CHAPTER XVI.—HEMP.

1036. The hemp plant (*cannabis sativa*) is known as गांजा *gānja* when cultivated in Rajshahai, and भाँग *bhang* when wild elsewhere. The leaves are known as भाँग *bhang* or भङ्ग *bhang* (generally), सबुजी *sabuji* (north-west), or सबंजा *sabja* (Patna and Gaya). A favourite way of taking the drug is in the form of a sweetmeat, called मजूम *majūm* or माजूम *mājūm*. चरस *charas* is the resin which exudes from the flowers and leaves.

1037. The flat *gānja* is घपन्टा *chapta* or छिपन्टा *chipta*; also in Shahabad कली *kali*. The round *gānja* is गोल *gol*, also गिर्गितिया *girgitiya* in South-West Shahabad, and also पमड़ी *pamri* in the rest of that district. Broken *gānja* is रोरा *rora* or चूर *chur*, or (in Gaya and South Munger) रई *rai*. In Shahabad बालुचर *bālūchar* and जासर *jāsar* are two kinds of imported *gānja*. *Gānja* with stalks attached is called डाढ़ी *dārhi* in Shahabad. मेदनि *medani* or मेदन्नी *medni* is a plant taken with *gānja*.

CHAPTER XVII.—INDIGO.

1038. Indigo (*indigofera tinctoria*) is नील *nil*. The word नील *nil* used by Europeans is a Westernism borrowed from Urdu-knowing subordinates.

1039. Indigo sown before the rains and irrigated by artificial means is called पट्टैचा *patana*. The first cutting is मोरन्हन *morhan*. The second cutting is खूंटी *khunti* or (in South-East Tirhut) दोंजी *donji*, and the third cutting is called तेंजी *tenji* or तोलनी *telri*, or in the north-west तिरांटी *tirānti*. If the second or third cutting is allowed to grow on to the second year it is called कलम *kalam* or कलमी *kalmi*. In South Bhagalpur there are two sowings (बावग *bāvag*),—one called कतिकी

katiki (कातिक *Katik* = October–November), and the other फळुनी *phalguni* (फळुन *Phāgun* = February–March). In North Bihār the chief sowing is the फ़गुनी *phaguni* (फ़गुन *Phāgūn* = February–March), and there is a second sowing in अखार *Akhār* (June–July), called असाही *asāhi* or अखाही *akhāhi*. There are also sowings in कातिक *Kātik* (October–November) and बैसाख *Baisākh* (April–May).

1040. The system of obtaining the plant from cultivators on advances is called दादनी *dādnī* or दादन *dādan* in the north-west, in South-West Tirhut, and in South Bhagalpur. When indigo is grown by cultivators who have entered into an agreement to do so, it is called रैयती *rāiyati* or असामियार *asāmiyār* or असामियार *asāmiyār*. Under the system called in the north-west खुश खरौद *khush kharūd*, the planter advances money to a cultivator to sow indigo. He also advances indigo-seed at a given rate, the price of which is recovered in the settlement of accounts. This is also called खुस्तकौ *khuski* in Champāran and नविश्तखानी *nawishtakhāni* in North-West Tirhut. रैका के लौल *thika ke līl* is when the planter takes a village in farm and cultivates the *zira'ats* (जिरात *jirāt*) and such other land as he can secure. The special cultivation carried out by the planters themselves is जिरात *jirāt*, or (in South Bhagalpur) बाड़ी *bāri*. The divisions of their estates are called जिला *jila*, each under charge of a जिलादार *jilādār*, and a subdivision is (north of the Ganges) टोक *tōk*, under charge of a टोकदार *tokdār*.

1041. अलावा *alāwa* or अलावे *alāwe* is indigo grown by the cultivator on his land after opium or other crop.

CHAPTER XVIII.—OTHER DYES.

1042. The following may be noted:—

(1) आल *äl* (*morinda citrifolia*).—This is used for dyeing red cotton cloth सालू *sālu* and the coarse red cloth खारखाँ *khāruān*. The root is divided into classes, called बाना *bāna*. The best and thinnest roots are known as फूळ *phūla*. The thickest roots are कचनी *kachni* in Shahabad and South Munger, and तोड़न *toran* or गुली *gulli* in Patna and Gaya. मेल *mel* in Shahabad is a mixture of the two kinds.

1043. (2) *Safflower* (*carthamus tinctorius*).—This is कुसुम *kusum* generally north of the Ganges, and कोसुम *kosum* south

of it. A local name is फूल *phūl* in Tirhut. The seed is बरन्ती *barri* in South Munger. It is also called to the west and in Patna and Gaya बरन्दे *barre*. The following are some of the colours prepared from safflower:—

अस्मानी *asmāni*, light blue.

कागी *kāgī*, navy blue.

काला *kāla*, black.

काहि सबुजा *kāhi sabuja*, dark green.

केसरिया *kesariya*, saffron-yellow.

गुलाब *gulāb* or **गुलाबी** *gulābi*, pink.

चंपरे *champarē*, orange.

नारंझी *nārangi*, orange yellow.

पैठानी *paithāni*. Made by dipping into an indigo-vat also.

फाल्साही *phālsāhi*, plum-coloured.

बदामी *badāmi* or **बेदामी** *bedāmi*, almond-coloured.

बैंगनी *baingni*, purple.

मासी *māsi*, a very dark green.

लाल *lāl*, red.

लीला *līla*, dark-blue.

सबुजा *sabuja*, green.

चुरनरे *surnārī*, antimony-black.

सुख *surukh*, red.

सोनहुला *sonahula*, golden yellow.

Of course all the above are not made from safflower alone, but it forms the basis of all. In most of the darker colours it is used in conjunction with indigo. The following riddle shows the comprehensive range of colours embraced by safflower. At a marriage procession garments of every bright colour are worn, and the riddle is—

बाप रुहल पेटे, पूत गेल बरियात.

Bāp ruhal pete, pūt gel bariyāt.

—While the father was still in the womb (*i.e.*, pod), the son went to a wedding party. The father is the seed of the safflower in pod; the son is the safflower dye.

In the north-west जरवा तेल *jarua tel* is an oil extracted by means of heat from the safflower-seeds. It is called जरवाता तेल *jarathua tel*, and in Shahabad डर्खा तेल *darhua tel*. It is used for applying to sores, and also for burning.

- 1044. (3) बकम् *bakam* (*cæsalpina sappan*).—This is a red dye, used principally where वाल् *al* is not obtainable.

CHAPTER XIX.—OILSEEDS.

1045. Oilseeds in general are चिकना *chikna*, तेलन तीसी *telhan tisi*, or simply तेलन *telhan*. Amongst the varieties may be noted—

- (1) *Mustard* (*brassica campestris* or *sinapis dichotoma*).—This is चरिसों *sarison* or चरिसो *sariso* north of the Ganges and in the south-west; elsewhere it is चरन्सों *sarson*. In South Bhagalpur it is गोटो *goto*, and in North-East Tirhut also गोट *got*. Oil from this seed is called करुआ तेल *karua tel* or करु तेल *karu tel*.
- (2) *Mustard* (*brassica juncea* or *sinapis ramosa*).—This is लाही *lāhi* or राई *rāī* to the west. In South Munger it is रची *ranchi*, and in East Tirhut रैची *rainchi*. Elsewhere it is तोरी *tori*, and so also in Champāran.
- (3) *Sesamum* (*sesamum orientale* or *Indicum*).—This is नौल *til*. In South-West Shahabad तिली *tilli* is a variety with a white grain, which is sown with the autumn crop.
- (4) *Linseed* (*linum usitatissimum*).—This is नौसी *tisi*. To the east it is also called चिकना *chikna*.
- (5) *Safflower* (*carthamus tinctoria*).—See last chapter.
- (6) *Castor-oil plant* (*ricinus communis*).—This is रेणु *renr* or लेन्ड *lenr*, also अनर *anrar* in the north-west, Tirhut, and South Bhagalpur, and अण्डा *anda* in Tirhut and South Bhagalpur. The seed is लेन्डी *leñri* or रेण्डी *reñri* generally, also अनर्री *anrrī* in the north-west, Tirhut, and South Bhagalpur, and अण्डी *andi* in Tirhut and South Bhagalpur. A plantation of this is रेण्डवारी *renrwāri* or लेन्डवारी *lenrwāri*.
- (7) *Bassia latifolia*.—The tree is called महु *mahu* or महुआ *mahua*. Its clusters of buds are छता *chhatta* or कोंच *konch*. The flower which falls to the ground and is used for distilling spirits is महु *mahu* or महुआ. The oilnuts which are borne by the tree are कोइन *koïn* north of the Ganges, or कोइनी *koïni* in South-East Tirhut. In South-West Shahabad they are कोइन्दा *koïnda*. In South Munger the *mahua*-pickers sing a song while employed, called टोहङ *toga*.

- (8) *Celastrus paniculatus*.—This is मल्कांगनी *malkangni* or डितौरी *dithauri* in South-West Shahabad, मल्काउनी *malkauni* in Patna and Gaya, मनकौनी *mankauni* in South-East Tirhut, कौनी *kauni* in South Munger.
- (9) *Croton (croton tiglium)*.—This is जमाल गोटा *jamāl gotā* in Patna, Gaya, and the west.
- (10) Two other oils may be mentioned here. One is मिमियार के तेल *mimiyāi ke tel*, which is supposed to be extracted from the heads of coolie emigrants to the colonies, by hanging them head downwards over a slow fire, see §1464. The other is अकोल के तेल *akol ke tel*, made from the nut of the अकोल *akol (alcuritis triloba)* tree, which if rubbed on a person's body makes him invisible. This is like saying that if you catch a guinea pig by the tail his eyes will drop out; for the nut is so hard that it is impossible to extract oil from it.

CHAPTER XX.—FIBRES.

1046. *Hemp*, as a drug (*cannabis sativa*).—See Chapter XVI.

1047. *Hemp*, as a fibre plant.—There are two varieties of this :—

- (1) सन *san (crotalaria juncea)* or (North-East Tirhut) कश्मिरा *kasmira* or सोन *son*.
- (2) पटुआ *patua*, कुतुरम *kuturum*, or (in South Bhagalpur) कुद्रम *kudrum (hibiscus cannabinis, Roxb.)* This is like *san*, except that its flower is like the safflower, and that it is used only for making the coarse fibre (चना *channa*). See below.

1048. The stalk is सनई *sanai* north of the Ganges generally except in North-East Tirhut, where it is सनी *sanai*. In Shahabad it is सनैठा *sanaitha*, in South Munger सनाठी *sanāthī*, and in South Bhagalpur सन-सनाठी *sansanāthī*. When the bark has been removed, it is संथी *santhi*, or in South Munger सनाठी *sanāthī*, and in South Bhagalpur सन-सनाठी *sansanāthī*. A bundle of fibres is लरच्छा *larchha*, or in East Tirhut धोआ *dhoa* or थूआ *thūa*. Short stalks that remain in the fibre are called in North-East Tirhut गुदनी *gudri*, खुदर *khudar* to the west and in West Tirhut, कुदारी *kudāri* in North-East Tirhut,

and शुद्ध gudar in East Tirhut. In North-East Tirhut the coarsest fibres are called चन्ना channa, the next finest पट्टा patua, and the finest कस्मिरा kusmira. There is no special name for the seed.

CHAPTER XXI.—BETEL.

1049. Betel (*piper betel*) is called पान pān, and the man who grows it बरई barai. Amongst its varieties the best is कपूरी kapūri, which has a long leaf, mild, but slightly bitter. The next best is साँची sānchi. The common varieties are ककौर kakir (North-East Tirhut) or ककेर kaker (South-East Tirhut), which has a large leaf and mild flavour; the बेलह्री belahri (south-west) or बेलहरी साँची belahri sānchi (North-East Tirhut), and the मग्न्ही maghi, which have a round leaf and a sweet taste; and the बङ्गला bangla or (South-West Tirhut) बङ्गन्ता bangra, which is small and slightly bitter. To the west there is also a kind called करवचा kurárua, which is small and sweet.

1050. The mound on which the plant is grown is भिञ्डा bhinda, बरैठा baraita, or पाह pārh north of the Ganges. South of the Ganges it is भीठ bhit. A betel-garden is बरेव barvo or बर्वे barve. The rows in the plantation are सपुरा sapura in Sāran and South Tirhut, and सांपुर sampur in North-East Tirhut. In South-West Shahabad they are पास pās, and in the rest of that district पांती pānti. The intervening spaces are आंतर antar or अन्तन्ता antra. They are also पाहे pāhe in South-East Tirhut, दौंगर daungar in Patna and Gaya, and दौग dung in the south-east. The main props down these lines are कोरो koro in Tirhut and कोरई korai in Shahabad. In the south-east and in Sāran they are इकबरी ikri.

1051. The spaces between these props are in North-East Tirhut कोरन्वास korwās. The supports of the plants are सरई sarai north of the Ganges, or in South-East Tirhut खरन्ही kharhi, of which there are generally six between each main prop. In Shahabad they are called इंकर inkar, and in the south-east सरकंडा surkanda. In Shahabad ढेपी dhempi are the lumps of clay in which the plants are sown. The supports of the roof are also कोरो koro, except in Patna and Gaya, where they are खम्बा khambha, and in South Munger, where they are खाम्ही khāmhi. The walls are टटी tutti, or in East Tirhut टाट tāt, and in East Munger टाटी tāti. The roof is मारो māro or मार्हो mārno. In South-East Tirhut it is optionally मारब mārab. In South-West Tirhut

it is ठठःरा *thathra*, and in Shahabad and East Tirhut optionally छानी *chhāni*. In South Munger it is मड़वा *marwa* or ठठःरी *thathri*.

1052. The brushwood on the top is खरई *kharai* or (in South-West Shahabad) खरचा *kharcha*, and in South Munger कचुआ *kachua*. The young seedlings for planting are कलम *kalam* in Patna, Gaya, and Shahabad, and बेल *bel* elsewhere. They are watered from an earthen vessel called लोटी *loti* or (in Sāran) लोट *lot*. In North-East Tirhut मट्टोर *mator* is a basket in which the gardener carries earth to the plant, and which he also uses for keeping the leaves. In East Tirhut भूर *bhūr*, and in South Tirhut भूरा *bhūra*, are the shoots which come out of the plant near the root in Jeth (May-June), and कन *kan* are those which come out in Bhādon (August-September).

1053. A packet of twenty leaves is called a कोरी *kori* south of the Ganges. North of the Ganges one of fifty leaves is called चौंडैया *chanthaiya*, and one of a hundred leaves आधा ढोली *ādha dholi*. A ढोली *dholi* has 200 leaves.

1054. North of the Ganges and in Shahabad—

| | | |
|---------------------|---|---|
| 7 ढोली <i>dholi</i> | = | 1 कनवाँ <i>kanwān</i> . |
| 14 ditto | = | 1 अधन्वा <i>adhwā</i> . |
| 28 ditto | = | 1 पौचा <i>pau</i> or पावा <i>pāvā</i> . |
| 4 पौचा <i>pau</i> | = | 1 लेसो <i>leso</i> . |

1055. Elsewhere south of the Ganges 108 ढोली *dholi* make 1 लेसो *leso*. A leaf of betel rolled up in a cone for chewing is बीड़ा *bira*, बिरन्वा *birwa*, or बिरिया *biriya* or खिल्ली *khilli*. It is also गिलौरी *gilauri*. चिंघारा *singhāra* are the triangular-shaped packets. Betel is kept for consumption in a wickerwork basket, called बेलहङ्गरा *belahra* or (in East Tirhut) बिरचङ्गरा *birahra*. In North-East Tirhut डाकौ *dhaki* is a large basket used by the betel-grower for the same purpose.

1056. The betel-nut, which is the fruit of the *areca catechu*, is called सुपारी *supāri* or सोपारी *sopāri*. Other names are कसैली *kasaili* north of the Ganges, and मुख्सुधि *mukhsudhi*, मुख्सुधि or मुख्सुधी *mukhsudhi*, in East Tirhut. The nippers for cutting the nut are सरौना *saruuta*. A well-known proverb is मुख्सुधि न० परन्कार, तनिका आदिथातक बर चमत्कार *mukhsudhi na parkār, tanika ariyātak bar chamatkār*,—he can't afford to give his guest even a bit of betel-nut, and yet he escorts him out of the house with as great pomp as if he had been actually entertaining him.

CHAPTER XXII.—GARDEN CROPS.

1057. These may be divided into—(1) edible roots, (2) gourds, (3) miscellaneous.

EDIBLE ROOTS.

(1) *Potatoes* (*solanum tuberosum* or *esculentum*).—आलू *ālu*, and in East Tirhut also आरु *āru*. Also north of the Ganges अलुआ *alua* and अलुई *alui*. North of the Ganges लकड़िया *lalka* or दक्खिनी *dakhini* is a red kind, and मल्हाया *maldahiya* or नपाली *napāli* a white one. A red variety of the last name but one is called मल्हाया कनकपुरिया *maldahiya kanakpuriya*. Seed potatoes brought from the hills are बीया के आलू *biya ke alu*, and each eye is अँखि *ānkhi* or अँख *ānkh*. The produce of these kept for next year is called पहिला माँटी के बीया *pahila mānti ke biya*, and the produce again of this kept for seed for the third year is दोसरा माँटी के बीया *dosra mānti ke biya*.

1058. (2) *Yams* (*dioscorea sativa*).—These are लतार *latār* generally north of the Ganges, and also रतार *ratār* to the west. To the north-west yet another name is अतार *atār*, and to the south-west कठार *kathār*. In Patna and Gaya it is रतालु *ratalu*. In Tirhut it is also called फर *phar*, and to the east also खम्हरआ *khamharua*.

1059. (3) *Sweet potato* (*batatas edulis*).—This is सकरन्कन्द *sakarkand* generally. North of the Ganges it is also called लम्का *lamka* अलुआ *alua*, and in South-East Tirhut अलुआ *alua*. In East Bihar it is अलुआ *alua*. North of the Ganges there are two varieties :—(a) A red one, called देसी *desi*, and also in South Tirhut लकड़िया *lalka*; (b) a white one, called बिलाती *bilāti*, and also कर्मिया *karmiya*, and in South Tirhut also उजरन्का *ujarka*. A large white variety, weighing from one to twenty sers, is called in North-East Tirhut तेकुवा *tekuna*.

1060. (4) A kind of yam (*dioscorea fasciculata*).—सुथनी *suthni*.

1061. (5) *Arum colocasia*.—This is अरबी *arabi* generally. Also अरबी *arabbi* in North-East Tirhut, पेकचा *pekcha* in South-East Tirhut, पेकची *pekchi* in Shahabad, पेपची *pepchi* in Gaya and Shahabad, and in South Bhagalpur

चक्कन्ती *alii*. Another variety (*colocasia antiquorum*) is कच्चु *kachchu*. A larger variety is अरुआ *arua* or कन्दा *kanda*.

1062. (6) राम केसौर *rām kesaur* (North Tirhut), or मिसिरी कन *misiri kan* (East Tirhut), a large edible root sometimes weighing eight or nine seers. Considered a very cooling food.
1063. (7) आदीचक *ādīchak*, the Jerusalem artichoke (*Chenopodium tuberosus*).

GOURDS.

1064. (1) *The water-melon* (*cucurbita citrullus* or *citrullus vulgaris*).—These are तरबूज *tarbūj* or तरबूजा *tarbūja* or लालमौ *lālmī* in North-East Tirhut तार्बूज *tārbhūj*. In Champāran they are also called पनिहाना *panihāna*, and in South-West Shahabad हिनुआना *hinuāna*.
1065. (2) *The melon* (*cucumis utilatissimus* or *cucumis melo*).—खरबूजा *kharbūja*. Also लालमौ *lālmī* in West Tirhut and Patna and the west, and फूट *phūnt* (which is properly the *cucumis momordica*) to the south-east.
1066. (3) *Cucumis momordica*.—This is फूट *phūnt* when it is ripe after bursting spontaneously. The young fruit used for cooking is डाम *dām* and (South-West Shahabad) डभङ्को *dabhko*.
1067. (4) *The bitter gourd* (*momordica charantia*).—करैका *karaika*, also करैली *karailī* in Shahabad and South Bhagalpur and करैल *karail* in North-East Tirhut.
1068. (5) *The bottle-gourd* (*lagenaria vulgaris* or *cucurbita lagenaria*).—This is कडुआ *kadua* generally, or कट्टु *kaddu* in South Bhagalpur. Another name in Gaya, South Munger, and the west generally is लौका *lauka*, with a variant लौआ *laua* in Patna. In East Tirhut it is also called सजिवन *sajivan*.
1069. (6) *Lagenaria acutangulus* or *cucumis acutangulus*.—This is तरोइ *taroī* generally. Other varieties are सतपुतिया *satputiyā*, झिङा *jhinga*, झिंगुनी *jhinguni*, or झिंगुली *jhinguli*, and नेहुआँ *nenuān*, घिउरा *ghiura*, or घेवङ्का *ghevra*.
1070. (7) *Cucumber* (*cucumis sativus*).—खीरा *khīra*. A variety is बालम खीरा *bālam khīra* in Shahabad. A large variety of

cucumber is called कक्कड़ी *kakri* or काँकरि *kānkari* (*cucumis utilissimus*). Natives much appreciate this vegetable, as in the proverb निकौरिया गेलाह छाट, काँकरि देखि हिया फाट *nikauriya gelāh hāt, kānkari dekhi hiya phāt*,—the man without money went to market, and his heart burst when he saw the cucumber. The great size of the plant is well illustrated by the proverb एक हाथक काँकरि, नौ हाथक बीया *ek hāthak kānkari, nau hāthak biyā*,—a cucumber only one cubit long has an offspring nine cubits long. (Cf. the parable of the grain of mustard-seed.)

1071. (8) The sweet pumpkin (*cucurbita pepo*).—This is कौन्हड़ा *koñhra*; also in North Tirhut कोन्हड़ा *komhra*, and in East Tirhut कदीमा *kadima*. Another variety, much used for making sweetmeats, is भतुआ *bhatua* to the west; also भूचा *bhūa* or भूरा *bhūra* in Gaya, सिसकौन्हड़ा *siskoñhra* in Champāran, सिजःकौन्हड़ा *sijkoñhra* in Tirhut, सुरजःकौन्हड़ा *surujkoñhra* in South-East Tirhut, and कुम्हड़ *kumhar* to the east.
1072. (9) चिचिरा *chichira* or चिचुरा *chichura* (north of the Ganges), the snake-gourd (*trichosanthes anguina*).—In East Tirbut it is कैता *kaita*, and in Sāran कैत *kait*.

MISCELLANEOUS VEGETABLES (IN ALPHABETICAL ORDER).

1073. The writer regrets that he has not been able to identify the botanical names of more than a few of the under-mentioned plants. In some cases the identification given is doubtful. He has to thank Dr. Shaw, Civil Surgeon of Darbhanga, for much assistance rendered in correcting the botanical portion of this division.

अजन्मोदा *ajmoda* or (Tirhut) बन्जेवाइन *banjewāin*, parsley (*petroselinum sativum* or ? *apium involucratum*).—Cf. पितरन्देली *pitarnele* pitarseli. ..

अजवाइन *ajwāin*,—see जवाइन *jawāin*.

अदरख *alrakh* or **अदरक** *adrak*, ginger (*zingiber officinale*), also आदी *ādi* generally, आद *ād* in South-East Tirhut.

असफङ्गोल *asaphgol*,—see सफङ्गोल *saphgol*.

आद *ād*, आदी *ādi*,—see अदरख *adrakh*.

इमिरंगी *imirti*, or in Gaya रमचरना *ramcharna*, an acid curry-vegetable, the fruit of *spondia mangifera* (?).

कथ *kath*,—see खैर *khair*.

कमल पत्र *camal patr*,—see पियाज *piyāj*.

करमङ्कडा *karamkalla* or बन्धा कोबी *bandha kobi*, cabbage (*brassica oleracea*).

कलान्ती साग *kalmi sāg*, the tops of *convolvulus repens*, much used as a spinach.

कवाढ़ *kawāchhh*,—see केवाँछ *kewānchhh*.

कासनी *kāsni*, endive (*cichorium endiria*).

काहु *kāhu* (Patna and Gaya), a kind of lettuce (*lactuca sativa*).

कुन्नरी *kunri*, a creeping-plant, of which the fruit is used for curries.

केवाँछ *kewānchhh* or **कवाढ़** *kawāchhh*, a plant which produces a pod like a bean (*dolichos pruriens*). In Gaya it is मूप *mūp* शेम *shēm* भाप *bhāp* *sem*.

कैता *kaita*,—see चिचिरा *chichira*.

कोचन्जा के साग *kochla ke sāg*, a kind of spinach.

कोबी *kobi*, the cabbage (*brassica oleracea*).

खुरफा *khurpha* or गोलावा *golāwa* (Sāran, Patna, and Gaya), purslane (*portulaca sativa*).

खुसन्दरी *khusbari*,—see मकोय *makoe*.

खेखंसा *khekhsa*,—see चठैल *chathail*.

खैर *khair* or **कथ** *kath*, catechu (*acacia catechu*).

गदीना *gadīna*, a kind of pot-herb with a taste of garlic.

गज़रा or गज़रा *gajra* or (in South-West Shahabad) गाज़र *gājar*, the carrot (*daucus carota*).

गाज़र *gājar*,—see गज़रा *gajra*.

गुलङ्का *gulphā*, a kind of spinach.

गेहन्हरी *genhri* or (in East Tirhut) गेहारी *genhāri*, a pot-herb ([?] *amaranthus frumentaceus*).

गेलहन्टा *gelhanta*, गोलभट्टा *golbhanta*,—see बैंगन *baingan*.

गोलावा *golāwa*,—see खुरफा *khurpha*.

गोल मिरिच *gol mirich* or गुलमिरिच *gulmirich*,—see मिरिच *mirich*.

घेंच *ghench* (North-East Tirhut), an aquatic tuber whose white stalk is eaten by the poor ([?] *aponogeton monostachyon*).

चठैल *chathail* or **चटैल** *chatail*, a much-appreciated curry-vegetable, a creeping-plant. In Gaya it is called **खेखःसा** *khekhsa*.
चन्सुर *chansur*, a kind of cress (*lepidium sativum*).

चितरन्सेली *chitarseli*,—see **पितरन्सेली** *pitarseli*.

चेंगवा *chengua*,—see **बैंगन** *baingan*.

जवाइन *jawāin* (west, Patna, and South Bhagalpur), **अजवाइन** *ajicāin* (Gaya and South Munger), **जोवाइन** *jewāin* (north of the Ganges), a plant something like aniseed (*ligusticum ajowanum* and *ptychosis ajowanum*), **खोरासानी** **जवाइन** *khorāsāni* *jawāin* is *hyoscyamus niger*. This plant is not the true aniseed (*anisi*).

जीरा *jira* or (South-East Tirhut) **जीर** *jir*, cummin (*cuminum cyminum*).

जोवाइन *jawāin*,—see **जवाइन** *jawāin*

ठड़िया *tharhiya*,—see **मार्सा** *mārsa*.

डिरिया **मिरचाई** *diriya mirchāī*, **देहिया** **मिरचाई** *dheñriya mirchāī*,—see **मिरिच** *mirich*.

तरकारी *tarkāri*,—see **तीयन** *tiyan*.

तरकोँका *tarkonka* (Patna), the bud of the red lotus, used for medicine.

तीयन *tiyan*, **तरकारी** *tarkāri*, or **पतौरा** *pataura*, the general term for vegetables.

धनियाँ *dhaniyān*, coriander (*coriandrum sativum*).

नेवार *nevar*,—see **मूली** *mūli*.

पतौरा *pataura*,—see **तीयन** *tiyan*.

परन्वर *parwar*, **पल्वल** *palwal*, **परोर** *paror*, **परोरा** *parora*, or (in South Bhagalpur) **परोल** *parol* (*trichosanthes dioica*), (Roxb.)

पलाँकी *palānki*,—see **पालक** *pālak*.

पालक *pālak*, **पाल्की** *pālki* or (East Tirhut and Champāran) **पलाँकी** *palānki*, spinach (*spinacea oleracea*).

पितरन्सेली *pitarseli* or (Tirhut) **चितरन्सेली** *chitarseli*, parsley (*petroselinum sativum* or ? *apium involucratum*).—Cf. **अज्मोदा** *ajmoda*.

पियाज *piyāj* or (South Bhagalpur) **पेयाज** *peyāj*, and north-west **कमल** **पतर** *kamal patr*, the onion (*allium cepa*).

पुदेना *pudena*,—see पोदीना *podina*.

पोदीना *podina*, पूदेना *podena*, or **पुरेना** *pudena*, also (Tirhut) **फुरेना** *phudena*, mint (*mentha sativa* or *viridis*).

फुरेना *phudena*,—see पोदीना *podina*.

फुलकोबी *phulkobi*, the cauliflower (*brassica oleracea*).

बकङ्गला *bakla*, बकुली *bakuli*, बंगला *bangla*,—see बोकङ्गला *bokla*.

बनजोबाइन *banjewain*,—see अजमोदा *ajmoda*.

बनधुटका *banbhutka*,—see मकोय *makoë*.

बिरन्वाइ *birwai* (Gaya), vegetable seedlings.

बिलाप्रती पटचा *biläeti patua*, roselle (*hibiscus sabdariffa*).

बिलाप्रती बैंगन *bilaëti baingan*, the tomato (*solanum lycopersicum*).

बैंगन *baingan*, भण्टा *bhanta* (usually confined to the round variety) or गोल्हनभण्टा *gollhanta*, and in South Munger also गल्हनहण्टा *gelhanta* and चेंगवा बैंगन *chengwa baingan*. In East Tirhut it is optionally खाँटा *khanta*; the egg-plant (*solanum melongena*). Compare the proverb काहू के भण्टा चैरी काहू के भण्टा पन्थ *kahu ke bhanta bairi, kahu ke bhanta panth*,—to some the egg-plant is an enemy, to others it is prescribed as a regimen; i.e., what is one man's meat is another's poison.

बोकङ्गला *bokla* or बंगला *bangla* (north-west), बकङ्गला *bakla* (Cham-pāran), बकुली *bakuli* (South-West Tirhut), बोकङ्गला बीन *bokla bin* (South-East Tirhut) (?), a kind of bean (? *faba major*).

भटकूआँ *bhatkūān*, भटकौआ *bhatkoñā*,—see मकोय *makoe*.

भण्टा *bhanta*,—see बैंगन *baingan*.

भिष्ठी *bhindi* or राम तरोर *rām taroï*, also to the east राम परोर *rām paror*, a long kind of fruit used for cooking (*hibiscus esculentus* or *abelmoschus esculentus*).

सुठन्का *bhutka*,—see मकोय *makoe*.

मूप सेम *bhüp sem*,—see केवाँछ *kevāñchh*.

मकोय *makoe* (west and Tirhut), छुसन्बरी *khusbari* (gooseberry), or (purple variety) भटकौआ *bhatkoñā* or भटकूआँ *bhat kūān*, the cape gooseberry, or *tipares* (*physalis Peruviana*). The red variety is also सुठन्का *bhutka* or बनधुटका *ban bhutka* in South-East Tirhut.

मरिचा maricha,—see मिरिच mirich.

मारन्सा mārsa or उद्धिया tharhiya (west), *amaranthus mangostanus*.

मिरचा mircha, मिरचाद् mirchāī,—see मिरिच mirich.

मिरिच mirich or (West Tirhut, Shahabad, and Gaya) मरिचा maricha and मिरचाद् mirchāī, (Patna) मिरचा mircha, (South Munger) डिङ्गिया मिरचाद् diriya mirchāī, (Gaya) ढेन्हिया मिरचाद् dhenriya mirchāī, long pepper, &c. (*capsicum fastigiatum*, &c.) गोल मिरिच gol mirich or गुजनमिरिच guy mirich is black pepper (*piper nigrum*). Bird's eye pepper (*capsicum baccatum*) is लोंगिया मरिचा longiya maricha or जैया मिरचा jaiya mircha.

मुनगा munga,—see सैयन saiyan.

मुरई murāī, मुराद murāī, मुखी mulli, मूर mūr, मूरो mūro,—see मूखी mūli.

मूखी mūli, मुखी mulli, or मुरई murāī or (East Tirhut optionally) मूर mūr, (South Munger) मुराद murāī, (South Bhagalpur) मूरो mūro, the radish (*raphanus sativus*). In Shahabad there are two kinds—(1) नेवार newār, which is large, and (2) लुतिया lutiya or देसिला desila, which is small.

मेथी methi or मेंथी menthi, fenugreek (*trigonella foenum Graecum*).

रमचरना ramcharna,—see इमिरती imirti.

रक्खन rasūn, रसुन rassun,—see लहसुन lahsun.

रहरिया सेम rahariya sem or राम रहर rām rahar, a kind of bean, not a climbing-plant, but a shrub.

राम तरोइ rām taroi, राम परोर rām paror,—see भिजी bhindi.

लहसुन lahsun, or to the east रक्खन rasūn or रसुन rassun, garlic (*allium sativum*). A clove of garlic is पोटी poti or पोट pot.

लुतिया lutiya,—see मूखी mūli.

बौंगिया मिरिच longiya mirich,—see मिरिच mirich.

सफगोल saphgol, or in South-West Shahabad अषफगोल asaphgol (*phantago isabghola*).

सलगम salgam and also (south of the Ganges) सलजम saljam, the turnip (*brassica rapa*).

सहजन sahjan, &c.,—see सैयन saiyan.

सिंघाड़ा singhāra, the water-caltrop (*trapa hispina* or *natans*).

ચીમ sim,—see સેમ sem.

સેમ sem (west), **ચીમ sim** (east), a bean (*phaseolus magnus*). A variety is સેમા sema.

સૈયન saiyan, or (Tirhut) સોહિજન sohjan or સોહજન sohjan or સાહજન sahjan, or (Shahabad) સાંહિજન sañhijan or (Patna) સાહજના sahjana, the horse-radish tree (*hyperantha moringa*). Its fruit is called મુનગા munga, and is used as a vegetable, and its root (which tastes like horse-radish) is used as a condiment.

સૌંપ saump, ? a kind of amiseed (*peucedanum graveolens* or *anethum sowa*).

હરદી hardi, or in Shahabad optionally હળદી haldi, turmeric (*cureuma longa*).

હળદી haldi,—see હરદી hardi.

SUBDIVISION II.

INSECTS AND CAUSES OF INJURY TO CROPS.

CHAPTER I.—DESTRUCTIVE INSECTS AND DISEASES.

1074. Among these may be noted the following, which are arranged in alphabetical order:—

અંગણા angra (north-west), ભરન્કા jharka (Sāran and Tirhut), blight in cereals caused by the sharp west wind ; also (Champaran) a blight in opium. See મુર્કા murka.

અરૈયા araiya,—see પોણારી poāri.

ઉકન્દા uktha (south), a sort of mildew which dries up the grain in wheat.

ઉકન્દા ukrha, ઉખન્દા ukhra, ઉકન્સા uksa,—see ઉખન્દા ukhtha.

ઉખન્દા ukhtha or ઉકન્દા ukrha (north generally), ઉખન્દા ukhra (Tirhut), ઉકન્સા uksa (north-west), withering of crops from excessive drought.

ઔરઙ્ગ aurang (Champaran),—see ગપન્તુ gaptu ; also (north-west) or (in Tirhut) બમજી babhni, a white spot appearing in the

leaf of millets, causing them to wither up.

कचोडा *kachoha* (South Bhagalpur), a disease in tobacco.

कज़रा *kajra*,—see कज़री *kajri*.

कज़री *kajri* (generally), **कञ्चनरा** *kajra* (West Tirhut, Patna, and Gaya), **कञ्चला** *kajla* (North-West Tirhut), मज़नरी *majri* (East Tirhut), a green grub which eats the young plants of rice, wheat, and barley when they are about six inches high.

कज़ला *kajla*,—see कज़री *kajri*.

कटु *katui*, an aquatic beetle which infests rice.

कटैया *kataiya* (South-West Shahabad), **कटोई** *katoi*, **कटोइया** *katoiya* (elsewhere south of the Ganges), a blight which attacks rice and turns the ears an orange colour and destroys them.

कटोइया *katoiya*, **कटोई** *katoi*,—see कटैया *kataiya*.

कतनरी *katri* (South-West Shahabad), a disease of the rice-plant.

कनाठा *kanātha*, **कन्ही** *kanhi*,—see छीरी *chhiri*.

कपन्ता *kapta* (Champāran), an insect which attacks young rice.

कसुचा *kamua*,—see कमा *kamma*.

कमा *kamma* or **कसुचा** *kamua* (Patna), a smooth kind of caterpillar.

किरौना *kirauna*,—see गाँधी *gāndhi*.

कीरो *kiro* or (South Bhagalpur) **कीरो** *kiro*, a maggot.

कुकुदी *kukurhi* (Sāran and Tirhut), an insect which attacks cotton.

कुकुही *kukuhi* (north-west), an insect which injures the cold-weather crops.

कुसनवटना *kusucatna* (north-west), **कुसियाना** *kusiyāna* (Tirhut), a blight in transplanted rice.

कुसियाना *kusiyāna*,—see **कुसनवटना** *kuswatna*.

केउआँ *keñuān*,—see लरका *larka*.

कोइया *koiya*, a tiny black insect which does great damage in granaries.

कोइली *koili*, **कोडिया** *korhiya*, **कैलिया** *kailiya*, blights of various kinds in rice.

कोडिया *korhiya*, **कैलिया** *kailiya*,—see **कोइली** *koili*.

खंखन्ही *khankhri*, a blight in cereals on account of which no

खपःद्वोदया *khaproïya* (Champāran), गड़न्ता *garra* (Gaya, Sāran, and Tīrhut), a small white insect which attacks rice.

खरुका *kharuka*,—see जाला *jāla*.

खैरा *khaira* (west), खेरी *khairi* (North-East Tīrhut), a blight which attacks rice and turns the ears an orange colour and destroys them.

गड़न्ता *garra*,—see खपःद्वोदया *khaproïya*.

गड़ार *garār* (north), a grub which attacks the roots of sugar-cane.

गदःही *gadhi* (north) or (Sāran and East Tīrhut) **गदचिया** *gadahiya*, an insect very destructive to growing pulses.

गञ्चकी *gandhki* (Patna and Sāran), a small green fly, which attacks rice.

गन्धी *gandhi*,—see गाँधी *gāndhi*.

गपन्तू *gaptu* or **गपन्तुचा** *gaptua* (Patna and north), गभन्तू *gabhtu*, ठोंठियारी *thonthiyāri* (Shahabad), गपन्तू *gapsu* (Sāran), and औरङ्ग *aurang* (Champāran), a disease affecting millets, sugar-cane, and Indian corn, in which the tops wither.

गभन्तू *gabhtu*,—see गपन्तू *gaptu*.

गाढुर *gādūr* (South-West Shahabad), an insect which attacks pease and gram.

गाँधी *gāndhi* or **गन्धी** *gandhi*, also to the west गँधवा *gandhwa*. Other names are माँकी *mānechhi* (north generally), किराउना *kirauna* (South-West Shahabad), and भेमन्ता *bhemra* (South Munger), the flying-bug,—an evil-smelling insect, which attacks principally the millets before the flowers are formed.

गेरुचा *gerua* (west), the grub which attacks the roots of sugar-cane.

गेरुई *gerui* (north and south-west), a disease of the cereal crops, in which the plant dries up and assumes a reddish colour while the ear is black. It is caused by excess of winter rains and east wind.

गोबन्तौरा *gobraura* (West Tīrhut and west), blight in betel.

गोनी *gobhi*, a disease produced by prevalence of severe winds, and consisting in the plant giving out little shoots, which weaken it.

गौच्छी *gaunchhi* (West Tirhut, Patna, and Gaya), an aquatic beetle which destroys rice by floating from one plant to another in a boat made of a leaf.

घँघरी *ghanghri* (Shahabad),—see घोंघड़ी *ghonghri*.

घून *ghān*, a weevil destructive to wood and grain.

घोंघड़ी *ghonghri* or (Shahabad) घँघरी *ghanghri*, a worm in the ear of millets and gram.

चत्रा *chatra*,—see सुचार *muār*.

चपटा *chapatwa* (South-West Shahabad), a small green fly which attacks rice.

छपन्टा *chhaptta* (north-west), पचकटा *pachkatta* or (Tirhut) पतकटा *patkatta*, a green caterpillar which eats up the rice-plant.

छीरा *chhira*,—see छीरी *chhiri*.

छँड़ी *chhenri*,—see छीरी *chhiri*.
छाला *jāla* (Tirhut, Patna, and east), पक्खन *pakkhan* (West Tirhut and Gaya), खदका *kharuka* (South-West Shahabad), मुरका *murka* (west and West Tirhut), a blight in opium.

झरन्का *jharka*,—see झँगरा *angra*.

झिल्ली *jhilli* (north-west), फुलभङ्गा *phulbhanga* (Tirhut), an insect which eats the stalks of pulses and makes the leaves crumple up.

टाढ़ा *tāra* or टाँड़ा *tānra* (west), a small green insect which ravages wheat and eats the roots of sugar-cane.

टाढ़ा *tāra* (north-west), टाँड़ी *tānri* (North-West Tirhut), a grub which eats the young plants of wheat and barley when they are about six inches high.

टीको *tiri* or (South-West Shahabad) टिरन्दी *tirri*, and फरिङ्गा *pharinga* (Tirhut and east), the locust.

हन्तकी *tunki* (north), a disease which attacks rice.

ठोंडियारी *thonthiyāri*,—see गपन् *gaptu*.

तितिली *titili*, a butterfly.

तेलचन्द *telchat* (Patna and east), पटोइ *patoi* (West Tirhut, Gaya, and South Munger), a disease of the castor-oil plant.

दखिनाहा *dakhināha*, (north and south-west), also दखिनाहा *dakhināha* (Gaya and south-west); also नीमा *nīma* (North Tirhut), सिरोरा *sirora* (Patna), and पौरो *piro* (South Bhagalpur), a disease of rice, millets, and sugar-cane caused by a noxious wind from the south. A white spot appears on the leaf of millets, and they wither. In sugar-cane the tops wither.

दहिया *dahiya* (north), a disease in चीना *chīna* (*Panicum frumentosum*).

दिँका *dianka*, दिँका *dinku*, दियाँडा *diyānra*, दियार *diyār*, दिवार *diwār*,—see दीयाँ *diyān*.

दीयाँ *diyān* or दियाँडा *diyānra* (Patna, Gaya, and south-east), दिँका *dianka* (South-West Shahabad), दिँका *dianka* or दिक्का *diaka* (west generally), दियार *diyār* (Champāran and Tirhut), and दिवार *diwār* (East Tirhut), the white ant.

नीमा *nīma*,—see दखिनाहा *dakhināha*.

नेहा *nerha*,—see लेंहा *lenhra*.

पक्खन *pakkhan*,—see जाला *jāla*.

पक्खी *pakkhi* or पखिया *pakhiya*, a small insect which attacks the *singhāra* plant or water-caltrop (*trapa natans* or *bispinosa*).

पचकटा *pachkatta*, पतकटा *patkatta*,—see छपन्टा *chhaptu*.

पटाही *patārhi*,—see पेटाही *petārhi*.

पटोइ *patoi*,—see तेलचन्द *telchat*.

पिठोइ *pitoi* (Patna and South Munger), a small green insect, which ravages wheat and eats the roots of sugar-cane. = डँडा *tānra*, q.v.

पिलू *pillu* or पिलुआ *pilua*, a small white maggot, which attacks cotton, safflower, and grain, whether growing or stored.

पिहिका *pihika*,—see **सुखन्डा** *sukhra*.

पीरो *piro*,—see **दखिनन्दा** *dakhinha*.

पेटाढ़ी *petārhi* or **पटाढ़ी** *patārhi* (Tirhut), an insect which attacks stored rice only.

पेटारचौ *petārhi* (Shahabad), a red-coloured insect which attacks cotton, gram, and the castor-oil plant.

पैया *paiya*, a worm in the ear of grain.

पोआरी *poāri* (east) or **चरैया** *araiya* (South Munger), a disease of the rice-plant.

पौच्छी *paunchhi* (Patna and South Munger), a branch springing from the root of sugar-cane and injuring it.

फटन्हा *phathna* (South Bhagalpur), **फटा** *phatta* (South Munger), a disease of the rice-plant.

फटा *phatta*,—see **फटन्हा** *phathna*.

फतिङ्गी *phatingi*, a kind of grasshopper which eats the leaves of sugar-cane.

फनंगी *phangi* (west), a kind of grasshopper which appears in years of drought and attacks roots of wheat and gram.

फनिंगा *phaniga*,—see **सुरक्का** *surku*.

फरिङ्गा *pharinga*,—see **टीड़ी** *tiri*.

फाटी *phāti*, a blight in the ear of rice.

फाँड़ा *phānra* (Tirhut) or **फाँड़ी** *phānri* (Tirhut), a weevil destructive of wood and grain.

फलंभङ्गा *phullhangā*,—see **झिल्ली** *jhilli*.

बकुला *bakula*,—see **बक्की** *bakki*.

बकुली *bakuli* (south-west), a green caterpillar destructive to rice.
Cf. **कजरी** *kajri*.

बकेया *bakeya*,—see **बक्की** *bakki*.

बक्की *bakki*, also **बकेया** *bakeya* or **बकुला** *bakula* (also in West Tirhut) in Shahabad, and **बुहिया** *burhiya* or **बड़न्ही** *barhi* in South Bhagalpur, a small kind of caterpillar which attacks rice. A larger kind is **बाँका** *bānka*.

बड़न्ही *barhi*,—see **बक्की** *bakki*.

बम्बनी *babloni* (Tirhut), a blight affecting rice, sugar-cane, millets, and opium. See also **औरङ्ग** *aurang* and **मुरका** *murka*.

बलुआ *baluā*, बलुई *balūī*,—see बालू *bālu*.

बँका *bānka*,—see बक्की *bakki*.

बँकी *bānki* (Gaya), a disease which attacks the leaves of trees (especially the pepper-tree), and causes them to curl up and wither.

बाला *bāla*,—see बालू *bālu*.

बालू *bālu* or **बलुआ** *balua* (Patna, Gaya, and south-east), **बलुई** *balūī* (Shahabad), **बाला** *bālu* (South-West Shahabad), an insect which eats the stalks of pulses and makes the leaves crumple up.

बीजल *bijhal* (Gaya and South Munger), weevil-eaten.

बुहिया *burhiya*,—see बक्की *bakki*.

भङ्क *bhankh*,—see भँख *bhānk*.

भरन्का *bharka* (West Tirhut and south-east), an insect injurious to rice, caused by prevalence of south winds and excess of rain.

भँवरा *bhañura*,—see भेंडा *bhenra*.

भरन्की *bharki* (South Bhagalpur), a disease of the rice-plant.

भँख *bhānk* (north) and also **भँखी** *bhānki* (north), **भङ्क** *bhankh* (east), a blight which attacks the millet **साँवाँ** *sāñcān* (*panicum frumentaceum*).

भइला *bhuila*, **सुइली** *bhuili*, **सुरन्ती** *bhurri*, **सुरन्ली** *bhurli*, **सुरिला** *bhurila*, **सुरिली** *bhurili*,—see भूचा *bhūa*.

भूचा *bhūa* (Tirhut, Patna, Gaya, and east), **सुइला** *bhuila* or **सुरन्ली** *bhuili* (West Tirhut and north-west), also **सुरन्ली** *bhurli* (Saran), **सुरिला** *bhurila*, **सुरिली** *bhurili*, or **सुरन्डी** *bhurri* (south-west), a hairy worm which eats the leaves of the castor-oil plant and pulses, and is fatal to cattle when eaten.

भेंडा *bhenra* or **भेंडन्या** *bhenrya* (Patna and east), **भँवरा** *bhañura* (West Tirhut and Shahabad), an insect which attacks millets and stored grain in dry weather.

भेमरा *bhemra*,—see गाँधी *gāndhi*.

मगन्ता *mangra* (South-West Shahabad), an insect which attacks the sugar-cane in the root.

मज़री *majri*,—see कज़री *kajri*.

मर्हिना *marhinna*, मरी *mari*,—see सुचार *muār*.

माँछी *mānchhi*,—see गाँधी *gāndhi*.

मारा *māra* (North-East Tirhut), a disease in rice which withers the plants.

मुचार *muār* (west), चतना *chatra* (Patna and Gaya), मर्हिना *marhinna* (Tirhut and East), मरी *mari* (West Tirhut and South Bhagalpur), a disease in which the whole plant is burnt up.

मुरका *murka* (north), also अंगरा *angra* (Champāran), and बभनी *babhni* (Tirhut), a blight in opium. See जाला *jāla*.

मुखिया *muriya*,—see उखन्डा *sukhra*.

लक्ष्मिनिधा *lakhminiyā* (East Tirhut), a small, thin, red-coloured beetle found in granaries. It does no harm, and is reverenced by grain-merchants.

लरका *larka* or (Gaya) लुरका *lurka*, a worm which attacks gram and pease. North of the Ganges it also burrows into the ribs of the leaf of the tobacco-plant, and is then called केन्जाँ *keñuān* in Tirhut.

लाही *lāhi*, plant-lice.

लेंदा *lenrha* (west and West Tirhut), नेदा *nerha* (Tirhut), a disease in wheat or barley in which the ears turn black.

सड़का *sarka*, a worm in the root of rice.

सिरका *siruka*,—see सुरका *surka*.

सिरोरा *sirora*,—see दक्खिनदा *dakkhinā*.

सुखन्डा *sukhtha*,—see उखन्डा *sukhra*.

सुखन्डा *sukhtha* (West Tirhut and south generally), उखन्डा *sukhtha* (West Tirhut and west), पिहिका *pihika* (rest of Shahabad), मुखिया *muriya* (South Bhagalpur), a blight in sugar-cane.

सुंदरी *sundri* (east), an insect which eats the leaves of the castor-oil plant.

सुण्डा *sunda*,—see चूडा *sūnra*.

सुरका *surka* (East Tirhut and Shahabad), सिरका *siruka* (Sāran and Patna), फनिगा *phaniga* (Tirhut and South-West Shahabad), an insect which eats the leaves of sugar-cane and destroys gram, pease, and cereals.

सूँडा *sūnra* or **सूँडी** *sūnri* (Tirhut and south generally), **सूँढ** *sūnrh* or **सूँडा** *sūnurha* (Gaya), **सुण्डा** *sunda* (West Tirhut and south-east), a kind of weevil destructive to wood and stored grain. Cf. कौरी *kiri*.

सूँढ *sūnrh*,—see **सूँडा** *sūnra*.

हड्डा *hadda* a white stem growing out of the root of the tobacco-plant, and throwing it far out of the soil.

हथिया *hathiya* (North-East Tirhut and Gaya) and **हथिया सुडा** *hathiya sunda* (south-east), a small white insect which damages rice.

हर्दा *hardā* (north and east), a sort of mildew which dries up the grain in cereal crops. The plant turns yellow, and the ear black.

CHAPTER II.—NOXIOUS WEEDS.

1075. These are as follows:—

अँकटा *ankta*,—see **अँकन्ता** *ankra*.

अँकन्ता *ankra* or **अँकन्ती** *ankri* (West Tirhut and Shahabad), **अँकटा** *ankta* (Tirhut and elsewhere south) (*vicia sativa*), it appears in wheat.

आगिया *agiya* (north and east), a weed which burns the rice-plant (from आग *āg*, fire).

उखन्डा *ukhra*,—see **हड्डा** *hadda*.

उर्कुस्सी *urkussi*,—see **बिछौतिया** *bichhautiya*.

कक्ना *kukna* (Patna, Gaya, and south-east), **बनसारी** *bansāri* (Shahabad and East Tirhut), a weed which chokes crops.

कठरेंगन्नी *kathrengni*,—see **रेंगन्नी** *rengni*.

कन्वाँ *kanicān*, **कन्ना** *kanna*,—see **काना** *kāna*.

कन्सन *kansan*,—see **काँसी** *kānsi*.

काना *kāna* (Tirhut, Patna and east), **कन्ना** *kanna* (north-east Tirhut), **कन्वाँ** *kanicān* (Gaya), **केना** *kena* (West Tirhut and west), a weed which chokes rice (a species of *Coiix*).

काँसी *kānsi* (West Tirhut, Patna, Gaya, and the south-east), **कास** *kas* (Shahabad and North Bihar), **कन्सन** *kansan* (Sāran), (*saccharum spontaneum*), a most destructive grass.

केना *kena*,—see काना *kāna*.

कोइल खो *koil kho*,—see गोरखुल *gorkhul*.

खड़ुका *kharuka*,—see खरथूआ *kharthūā*.

खरथूआ *kharthūā* (Patna and Gaya), बस्ता *bathua* (generally) खड़ुका *kharuka* (North-East Tirhut and Shahabad), मोचटी *mochatti* (ditto), a weed in opium.

खुरका *khurka* or मछैती *makhaitī* (north), also रचारी *ruāri* (Sāran), a weed in opium. Cf. रचारा *ruāra*.

गङ्गन्धर *garhar*,—see गाँधर *gānrar*.

गढ़रो *garhro*,—see गेड़न्हरथा *gerharua*.

गढ़ार *garār*,—see गाँड़र *gānrar*.

गाँधर *gānrar* (West Tirhut and Patna), गढ़ार *garār* (Tirhut and east), जमार गढ़ार *jamār garār* (South Munger), गङ्गन्धर *garhar* (South-West Shahabad), a weed which injures rice (various species of *Coix*).

गेड़न्हरथा *gerharua* (north-west), गढ़रो *garhro* (North Tirhut), a weed in cereal crops.

गोखुला *gokhula*,—see गोरखुल *gorkhul*.

गोरखुल *gorkhul* (west), बाँसी *bānsi* (generally), गोखुला *gokhula* (West Tirhut, Patna, Gaya, and South Munger), कोइल खो *koil kho*, a plant which injures rice (*tribulus terrestris*).

घपड़ा *chapra*,—see धुरन्पा *dhurpa*.

चिच्छोर *chichhor*, चिचोर *chichor*, चिचोरी *chichori*,—see लेंद्रई *leurai*.

चौपटा *chaupatta*,—see पिपन्ना *pipra*.

जंगला *jangla*,—see फिरथा *jhirua*.

जमार गढ़ार *jamār garār*,—see गाँड़र *gānrar*.

जम्हार *jamhār*, जाम्हर *jāmhar* (Patna and South Munger), जिन्हार *jinhār* (South-West Shahabad), and डम्हरो *damharo* (South Bhagalpur), a coarse hard grass, infesting poor soil (varieties of *andropogon*.)

जाम्हर *jamhār*,—see जम्हार *jamhār*.

जिन्हार *jinhār*, a grass something like दूध *dūbh*, q.v.

जिन्हार *jinhār*,—see जम्हार *jamhār*.

झर *jhar*, झरंगा *jharnga*, झार *jhār*,—see झारङ्ग *jhārang*.

झारङ्ग *jharang* (north-west), **झरँगा** *jharnga* (Shahabad), **झार** *jhār* or **झर** *jhar* (Tirhut and east), a weed which injures rice

झिरुआ *jhirua* (Patna, Gaya, South Munger, and North Bihar).
झिरौआ *jhiraua* (South Munger), **झिरन्वा** *jhirua* (South Bhagalpur), **जँगला** *jangla* (South-West Shahabad), **झीरो** *jhīro* (East Tirhut), a weed which chokes rice.

झीरो *jhīro*,—see **झिरुआ** *jhirua*.

ठोकन्नरा *thokra*,—see **बिछौतिया** *bichhautiya*.

डम्हरो *damharo*,—see **जम्हार** *jamhār*.

दर *dar*, **डेयोरा** *deyora*,—see **मोँथा** *montha*.

दाभी *dābhi* (north) a coarse grass, injurious to crops (*xyris indica*).

तितिली *titili*,—see **पिप्परा** *pipra*.

दुधिया *dudhiya*,—see **हड्डा** *hadda*.

दूब *dūbh* or **दूब** *dūb* (north and east), also **दुब्बी** *dubbhi* (south), a grass which overspreads fallow fields (*cynodon dactylon*).

धुरन्पा *dhurpa* (Patna, Gaya, and South Munger), **धुरूप** *dhurup* (South Bhagalpur), **चपन्डा** *chapra* (Shahabad), a tough, coarse grass spreading over uncultivated lands, which are inundated yearly (*cynodon dactylon*). It is only removed by digging.

नक्केलिकन्नी *nakehhikni*,—see **रँगन्नी** *rengui*.

पिप्परा *pipra* (Sāran, Patna, and east), **पुप्परा** *pupra* (South Bhagalpur), **चौपटा** *chanpatta* (South-West Shahabad), **तितिली** *titili* (generally), a weed in wheat.

पुप्परा *pupra*,—see **पिप्परा** *pipra*.

बर्गन्गोङ्मा *bargohuma* (south and east), a weed in whoat.

बथुआ *bathua*,—see **खरन्धुआ** *kharthūa*.

बनपियाजुआ *banpiyajua*, **बनपियाज** *banpiyāj*, and **बन-रसना** *banrasna*,—see **बारारा** *ruāra*.

बनसारी *bansāri*,—see **कक्कना** *kukna*.

बसाँढी *basānrhi*,—see **बसाँता** *basauta*.

बसाँता *basauta* (West Tirhut and north-west), **बसाँढी** *basānrhi* (Tirhut), a weed which injures the spring crops (*acelypha indica* ?)

बांसी *bānsi*,—see गोरक्षुल *gorkhul*.

बिछौतिया *bichhautiya* or बिछन्तिया *bichhuratiya* is a parasitic plant which injures the poppy. It is also called भरन्माँड *bharbhānr* in South-West Shahabad, ठोकरा *thokra* in the rest of that district and north of the Ganges, and उरकुस्सी *urkussi* in South-East Bihar.

भङ्गन्ता *bhangra* (West Tirhut, Patna, Gaya, and South Munger), भङ्गन्तैया *bhangraiya* (Tirhut and east), भङ्गरिया *bhangariya* (North Bihar and Shahabad), भङ्गतिया *bhangariya* (Tirhut) (*verbesina prostrata*), a small creeping-weed with a white flower which injures rice.

भङ्गरिया *bhangariya*,—see भङ्गन्ता *bhangra*.

भरन्माँड *bharbhānr*,—see बिछौतिया *bichhautiya*.

भङ्गरिया *bhangariya*,—see भङ्गन्ता *bhangra*.

मकन्डा *makra* (north and east), a rough coarse grass spreading over uncultivated lands which are inundated yearly. It is only removed by digging (*cynosurus*).

महैती *machhāti*,—see खुरन्का *khurka*.

मान्हर *mañrer* (Patna, Gaya, and east), मङ्हर *marar* (South Bhagalpur), मरेन *maren* (Shahabad), a weed which chokes rice.

मोचटी *mochatti*,—see खरन्थुआ *kharthūa*.

मोंथा *montha*, also डर *dar* and मौना *mauna* (also in West Tirhut) in the south-east, and डेयोरा *deyora* in South Munger. A coarse grass which grows in uncultivated land and injures the autumn crops (*cyperus rotundus*).

राढ़ी *rāri* (north), a coarse hard grass infesting poor soils.

रुआरा *ruāra* (Patna), बनरसना *banrasna* (Gaya and South Munger), बनपियाज *banpiyāj* or बनपियज्ञा *banpiyajna* (Tirhut and Shahabad), a weed which grows in opium. Cf. खुरन्का *khurka*.

रुआरी *ruāri*,—see खुरन्का *khurka*. Cf. रुआरा *ruāra*.

रेंगनी *rengni*, the Mexican poppy (*argemone Mexicana*), a thistle-like plant, which overspreads fallow fields. It is also called नक्किल्कनी *nakkhiknī* or (to the east) कठरेंगनी *kathrengni*. It was introduced into India in a cargo

from Mexico within the last hundred years, and is now very common.

लैन्हरा *leñraī* (north-west), चिचोर *chichor* (north and Gaya), चिचोरी *chichori* (Tirhut), चिचन्होर *chichhor* (east), चिचोरो *chichoro* (South Bhagalpur and Tirhut), a weed which chokes rice.

हड्डा *hadda* or **उखन्डा** *ukhra* (West Tirhut and south), or (West Tirhut and Gaya) दुधिया *dudhiya*, a small creeping-plant injurious to crops (*euphorbia hirta*). Cf. also § 1183 for other names.

CHAPTER III.—MISCELLANEOUS.

1076. A stunted crop is बैठल हासिल *baithal hāsil* north of the Ganges. In Shahabad and West Tirhut it is सितुरियाप्रल *situriyāēl* or नतुरियाप्रल *taturiyāēl*, or in Sāran, सतरियाप्रल *sutariyāēl*. In Gaya it is ठिंगुरियाप्रल *thinguriyāēl*, in Patna भेटवाँस *bhetwāns*, in West Tirhut and South Munger थुरियाप्रल *thuriyāēl*, and in South Bhagalpur बिरनियाप्रल *birniyāēl*. A blighted ear is मराप्रल *maraēl* north of the Ganges. In Shahabad it is अबन्दा *abdu* or दगन्दार *dugndār*, in Patna and Gaya कोइल *koil*, and in the south-east मरा *mara*. पैया *paiya* in Gaya and the west, and भोर *bhor* to the north-east, is rice in which the ears have no seed. Blighted millets are called भखियाप्रल *bakhīyāēl* in the north-west, and भख चटुआ *bakh chatua* in Tirhut. In Shahabad they are खुक्खा *khuukkha* or खोजन्डा *khojra*, in Gaya अलगल *alyal*, and in Patna फुलन्हर *phulnhar*.

1077. Crops withered from drought are to the west and in West Tirhat मुचार *muār*; in Gaya they are मोचार *moār*, and in Patna मुचल *muāl*. To the east and in Tirhut they are मरन्हेना *marhenā* or मरन्हिना *marhinna*, and in South Bhagalpur also मरा *mara*. An irretrievably spoilt crop is बिगन्ल हासिल *bigral hāsil* north of the Ganges. In Shahabad it is बाँकटा *bankta*, and in Patna चुचुहिया *chuchuhiya*. Scarcity of rain is सुखार *sukhār*.

1078. Failure of seed is बिजन्मार *bijnār* in Gaya and the west. In South Munger it is बीया मार *biya mār*. North of the Ganges it is also निर्बिज *nirbijj*, निर्बीज *nirbij*, or अबिज *abijj*. Other names are बंझौरा *banjhaura* (South-West Shahabad), बाँभी *bānjhi* (rest of Shahabad), बंझौरी *banjhauri* in Patna, and दैहाप्रब *daihāēb* in South Bhagalpur. In North-East Tirhut there is also कौरजाप्रब *kaur jāēb*, and in East Tirhut भखड आप्रब *bakhār jāēb*.

1079. Crops trodden down by cattle are धङ्गाठ (*also spelt धङ्गाट*) *dhangāṭ* north of the Ganges, local variants being दङ्गाठ *dangāṭ* in South-East Tirhut, धङ्गाश्ल *dhangāśl* in Sáran, and धङ्गेड *dhangēḍ* in West Tirhut and Champáran. In South-West Shahabad they are लहनाश्ल *lahnāśl*, in Gaya and South Munger खुरक्खून *khurkhūn*, and in South Bhagalpur खौची *khinchī*. In East Tirhut they are also called निघेस *nighes*.

1080. Crops laid by the wind are called गिरस *giral* or खसल *khasal*. A hot dry wind which burns up crops is to the west called झोला *jholā*, and such crops are known as झोलाद्वल *jholādwl* or झोंकरल *jhonkrwl*. To the east it is ढारा *dhārā* or ढाढ़ी *dhāṛhi*. A frosty wind which frost-bites the crops is पाला *pālu* or (to the east) पला *palla*. The same words are used for frost-bite itself, and a frost-bitten crop is पलमरुआ *palmarua*. An inundation is दहार *dahār* or बाढ़ *bāṛh*, also बाढ़ि *bāṛhi* (North-East Tirhut), धाध *dhādh* (Gaya), आफत *āphat* (Patna), and बोहा *boha* or खार *khār* in the south-east. Morning fogs are कुहा *kūha*, of which optional local variants are कुहेस *kuhes* or कुहेसा *kuhesa* to the west and कुहस्सा *kuhassa* in South Bhagalpur. कुहेस *kuhes* is also current in North-East Tirhut, and in South-East Tirhut we find कुन्हेस *kuinhes*. A fog in the day-time is धून *dhūn* or धूध *dhūdh*. Hail-stones are पत्तल *patthal*, पत्तर *patthar*, पाथर *pāthar*, or बनौरी *banauri*, a local variant of the last being बँगौरी *bangauri* or बँगौरिया *bangauriya* in West Tirhut, Patna, and the east.

DIVISION VI.

AGRICULTURAL TIMES AND SEASONS.

1081. The* Bihar agriculturist follows the Hindu year in calculating his seasons. The year is divided into twelve lunar months (मास mās, माँस māns, महिना mahina, महिना mahinna, or महीना mahina) of 30 days each, and therefore consists of 360 days. Each month is further divided into a first or dark half [किसुन पख (or पच्छ) kisun pakh (or pachchh)] (commencing with the first day of the wane of the moon), and a second or light half (सुकूल पख sukl pakh). Roughly speaking, a Hindu month commences at about the 15th of an English month; but as there are thus only 360 days in a year, they begin each year somewhat earlier in the solar year than the year before, till the calendar is brought nearly right every third year by the insertion of an intercalary month (मल्लमास malnās) of 30 days every third year.

1082. Besides the above, another important division of the year must be noticed,—that into lunar asterisms (नक्षत्र nakhat, नक्षत्र nachhattr, or निक्षत्र nichhattr). There are 27 of these in each year, and consequently $2\frac{1}{4}$ in each month. Each asterism is not of equal length. The longest is हथिया hathiya, which is 16 lunar days. The others range from about 13 lunar days in the dry months to 15 lunar days in the wet. Every agricultural operation commences in a certain asterism, and so it is necessary to know when they occur. The accompanying table shows roughly the relative positions of the English and Hindu months and of the lunar asterisms.

* Part of the following will be found in Carnegie's Kachahri Technicalities.

| APPROXIMATE EUROPEAN MONTH. | Name. |
|-----------------------------|---|
| Part of September | आसिन <i>Asin</i> or कुचार <i>Kuār</i> ... |
| October | कातिक <i>Kālik</i> |
| November | अगाहन <i>Aghan</i> |
| December | पूर्ण <i>Pūrṇ</i> |
| January | माघ <i>Māgh</i> |
| February | फागुन <i>Phāgun</i> |
| March | चैत <i>Chait</i> |
| April | बैसाख <i>Baisakh</i> |
| May | जेठ <i>Jeth</i> |
| June | अखार <i>Akhārh</i> or असार <i>Asārh</i> ... |
| July | सावन <i>Sāwan</i> or साओन <i>Sāon</i> ... |
| August | भादो <i>Bhādoñ</i> |
| Part of September | |

Months.

| | | | | |
|---|--|--|--|--|
| Dark half (किसुन पख kisun pakh) and light half (सुकल पख sukl pakh). | | | | Asterisms, of which there are two and a quarter to each Hindu month. |
| { Dark | | | | ३ of उत्तरा फग्नी <i>Utra Phaguni.</i> |
| Light | | | | हस्त <i>Hast</i> or हथिया <i>Hathiya.</i> |
| { | | | | चित्रना <i>Chitra.</i> |
| Dark | | | | स्वाति <i>Svati</i> or सिंत्राति <i>Sivati.</i> |
| Light | | | | विशुक्षा <i>Bisukha.</i> |
| { | | | | अनुराधा <i>Anurādha.</i> |
| Dark | | | | जेष्ठा <i>Jeshta.</i> |
| Light | | | | मूल <i>Mūl.</i> |
| { | | | | पूर्वा खाद <i>Purba Khārh.</i> |
| Dark | | | | उत्तरा खाद <i>Utra Khārh.</i> |
| Light | | | | सावन <i>Sawan.</i> |
| { | | | | धनिष्ठा <i>Dhanishtha.</i> |
| Dark | | | | सत्यंभौत्या <i>Satbhikha</i> |
| Light | | | | पूरब भद्रपद <i>Pūrab Bhadrapad.</i> |
| { | | | | उत्तर भद्रपद <i>Uttar Bhadrapad.</i> |
| Dark | | | | रेत्नतो <i>Retic.</i> |
| Light | | | | अस्विनी <i>Asvini</i> or अस्मिन्ता <i>Asni.</i> |
| { | | | | भर्णनी <i>Bharṇi.</i> |
| Dark | | | | क्रित्तिका <i>Krittika.</i> |
| Light | | | | रोहिणी <i>Rohini</i> or रोहिनी <i>Rohini.</i> |
| { | | | | मिर्गसिरा <i>Mirgsira</i> or मिर्गिड़ा <i>Mirgidhā.</i> |
| Dark | | | | अरद्धना <i>Aradra</i> or अद्धना <i>Adra.</i> |
| Light | | | | पुनर्वस <i>Punarbas.</i> |
| { | | | | पुख <i>Pukh</i> or चिराया <i>Chiraiyu.</i> |
| Dark | | | | असेन्द्र <i>Asres</i> or असेन्द्रिया <i>Aslekha.</i> |
| { | | | | मग्ना <i>Maggha.</i> |
| Dark | | | | पूर्वा फग्नी <i>Purba Phaguni.</i> |
| Light | | | | ३ of उत्तरा फग्नी <i>Utra Phaguni.</i> |

1083. The year current in Bihar is the *Fasli* year, which commences with the Hindu month of *Āśin*. The year is also popularly* divided into three seasons, viz. the hot (गर्मी *garmi*), the wet (बरन्धा *barkha*), and the cold (जारा *jāra*). The hot season commences in फागुन *Phāgun*, the wet in अक्षाहृ *Akhāhr*, and the cold in कातिक *Kātik*. The following rhymes, some of which will be found also in Carnegie's *Kachahri Technicalities*, are current over the greater part of Northern India, and show the various seasons for agricultural operations.

1084. Cultivation commences in Jeth, in the asterism of Rohni, when ploughing and sowing begin. The rain of Mirgsira is not good, and hence no sowing is done in that asterism. In Aradra sowing is recommenced and transplanting is done for the winter (*aghani*) crop. This goes on into Punarbas and Pukh if the rains are late. In Magha and Purba Phaguni the *urid*, *kurthi*, and other pulses are sown. In Hathiya rain is very important, both for the winter crops and for the sowing of the spring (*rabbi*) crops. In former days (say cultivators) the rains used to stop in Swāti, which was very good for the crops, but now they end in Hathiya. So valuable is the rain of Swāti that any drop which falls during that asterism into a pearl-oyster becomes a pearl. That is how pearls are made. The rain in Chitra, on the contrary, is very bad.

मग्घा लगावे घग्घा, सिवाती लावस टाटी ।
कहतारी दायी रानी, हम हूँ उवात बाटी ॥

*Maggha lagāwe ghaggha, siwāti lāwas tāti,
Kuhtāri Hāthi rāni, ham hūn īvat bāti.*

—Maggha brings rain-storms, Swāti brings a screen (*i.e.*, rain stops), and Queen Hathiya tells (by her thunder) that she is coming.

फागु कराह चैत चुक किर्तिक नट्हहि तार ।
स्वाती नट्हहि माख तिल कहि गय छाक गोचार ॥

*Phāgu karāī, chait chuk, kirttik natthahi tār,
Swāti natthahi mākh til, kahi gae Dāk Goār.*

Astrologers and poets count six seasons, but the above is the popular division.

—If it rains in the month of Phāgun, *urid* is spoilt; if in the month of Chait, lemons;* if in the asterism of Krittika, the toddy palms; and if in that of Swāti, beans and sesamum, saith Dak, the Gowala.

जौँ बरसे बैसाखा राज ।
एक धान में दोबर चाज ॥
Jauñ barse Baisakha rāu,
Ek dhān meñ dobar chāu.

—If King Baisākh (April–May) rains, every grain of paddy will produce two of rice.

क्रित्तिका छए छौ ले मूए ।
जौँ रोहिनी नार्ह कादो करे ॥
Krittika chhē chhau le māe,
Joñ Rohini nārh kādo kare.

—If it rains in Krittika, there will be no rain for the six following asterisms, provided Rohini makes no mud.

Krittika is the best asterism for sowing *china* (*panicum frumentosum*): hence they say in Tirkut—

जब जनिहठ खरचाक हीन ।
क्रित्तिका मैं से बोइहन चैन ॥
Jab janiha kharchāk hīn,
Krittika meñ tuñ boiha chin.

—If you find your stock of food becoming exhausted, sow *china* in *Krittika*.

मिर्गसिरा तबय रोहिनि लबय अरदरा जाय बदबुदाय ।
कहै डाक सुतु भिल्लरि कुन्ना भात न खाय ॥
Mirgsira tabay Rohini labay aradra jāy budbudāy
Kahai Dāk sunu Bhillari, kuttā bhāt na khāy.

—If Mirgsira is hot, Rohini rains, and Aradra gives a few drops, saith Dak, hear, O Bhillari, (rice will be so plentiful that) even dogs will turn up their noses at it.

* चुक *chuk* is a mess of lemons kept for fermentation, and is here applied to the fruit on the tree.

1085. The rain of Aradra (middle of June) is of considerable importance to the future crops : thus—

आद्रा माँस जे बोए साठी ।
दुख के मार निकालूळ खाई ॥

*Aradra māns je boe sāthī,
Dukh ke mār nikāla lathi.*

—If you sow sixty-day rice in Aradra, you strike distress with a club and drive it away.

आदि न बरसे आरद्रा हस्त न बरसे निदान ।
कहहिँ डाक सुनु भिक्षरि भए किसान पिसान ॥

*Ādi na barse aradra, hast na barse nīdān,
Kahahiñ Dāk sunu Bhillari bhac kisān pisān.*

—If Aradra does not rain at the commencement, and Hathiya at its end, saith Dak, hear, O Bhillari, the cultivator is crushed.

And—

चढ़त बरसे आरद्रा उत्तरत बरसे हस्त ।
कतेक राजा दाँड़े, रहे अनन्द गिरहस्त ॥

*Charhat barse aradra, utrat barse hast,
Katek rāja dānre, rāhe anand girhast.*

—If it rain when Aradra commences and when Hathiya is ending, no matter how much rent may be demanded, the householder is still happy.

आरद्रा बरसे सभ किछु हाँ ।
एक जवास पतर बिन भाँ ॥

*Aradra barse sabh kichhu hān
Ek javās patr bin bhān.*

—If Aradra rains everything grows (*lit. is*) : only one, the *jucás* (*Hedysarum alhagi*), loses its leaves.

1086. Aradra and Punarbas are the two main asterisms of the month of Ākharh (June-July). This is the great month of the year for finishing the preparation of the fields, as the proverb says, जैकर बनल आखड़वा रे तेकर बारहो मास jekar banal akharwa re tekar bārahō mās, —he whose fields are ready in Ākhārh, is ready also all the year round. If the rains are late, paddy sowing goes on as late as Punarbas or even Pukh, but this is rarely successful. These last two asterisms are usually devoted to transplanting, and not to sowing.

पुख पुनरबस बोए धान ।
मग्धा असलेखा कादो सान ॥

*Pukh punarbas boe dhān,
Maggha aslekha kādo sān.*

—Sow paddy in Pukh and Punarbas, and in Maggha and Aslekha mix thoroughly the mud (*i.e.* prepare the fields).

अरद्रा धान, पुनरबस पैथा ।
गेल, किसान, जे बोए चिरैथा ॥

*Aradra dhān, punarbas pāiyā.
Gel, kisān, je boe chiraiyā.*

—Paddy sown in Aradra turns to plenty, in Punarbas it has empty ears, and sown in Pukh it turns to nothing.

1087. After Akharh (June–July) comes Sāwan or Sāon (July–August), to which the following rhymes apply :—

साओन सुकला सप्तमी छपि कै ऊगहि भान ।
तौं लगि मेघा बरसे जौं लगि देव उठान ॥

*Sāon sukla saptami chhapu kai ñugahū bhān.
Tāñ lagī megha barsē jauñ lagī deb uthān.*

—If on the morning of the seventh day of the bright half of Sāwan the sun rises obscured by clouds, it will rain up to the festival of the *Deb Uthān* (11th of the light half of Kātik, *i.e.* early in November).

साओन सुकला सप्तमी उग के लुकहि सूर ।
चाँको पिया हर बरद बरधा गेल बहि दूर ॥

*Sāon sukla saptami, ug ke lūkahū sur,
Chānko piya har barad, barkha gel bari dūr.*

—If on the same day as that above mentioned the sun rises (clear) and afterwards hides itself behind clouds, drive away, my dear, your plough and bullocks, for the rain is very far off.

साओन सुकला सप्तमी, उदै जौं देखे भान ।
तुम जाओ पिया मालवा इम जैबौं सुल्हनान ॥

*Sāon sukla saptami, udai joñ dekhe bhān,
Tum jāo piya Mālva, ham jaibōñ Multān.*

—A cloudless morning on the same day (is a sure sign of drought). My dear (let us leave the country,) I am going to Multan, and you can go to Malwa.

सांचोन सुकला सप्तमी रैनि होँहि मसियार ।
कह भड्डर सुनु भड्डरि परबत उपजय सार ॥

*Sāon sukla saptami, raini hoñhi masiyār,
Kah Bhaddar sunu Bhaddari, parbat upjay sār.*

—If on the same date the night is dark, saith Bhaddar, hear, O Bhaddari, excellent crops will grow even on a mountain.

सांचोन सुकला सप्तमी, जोँ गरजे आवी रात ।
तुम जाओ पिया मालवा, हम जैबों गुजरात ॥

*Sāon sukla saptami, joñ garje ādhi rāt,
Tum jāo piya Mālva, ham jaibon Gujrāt.*

—If on the same date it thunders at midnight (there will be a drought), you must go to Mālwa and I to Gujurat.

करके भैंजै कँकरी, सिङ्ह गरजै जाप ।
कह भड्डर सुनु भड्डरि कुना भात न खाप ॥

*Karke bhinjai kankri, singh garjai jāe,
Kah Bhaddar sunu Bhaddari, kutta bhāt na khāe.*

—“If in Cancer (Sāwan, July–August) the gravel is wet, and Leo (Bhadon, August–September) passes by with thunder,” saith Bhaddar, “hear, O Bhaddari, rice will be so plentiful that even dogs will refuse it.”

सांचोन पच्छवा भाद्व पुरवा आसिन बहे रेसान ।
कातिक कन्ता सिकियो न ढोके कतय के रखबह धान ॥

*Sāon pachhva, Bhādub purva, Āsin bahe isān,
Kātik, kanta, sikio na dole katay ke rakhabah dhān ?*

—If the west wind blow in Sāwan, the east in Bhādon, and the north-east in Āsin, and if there is so little wind in Kātik that even the reeds do not shake, where, my dear, will you have room to keep your rice? (i.e., you will have a bumper crop).

सांचोन मास बहै पुरवैया बँचह बरद कीनह गैथा ।

Sāon mās bahai purvaiya, benchah barad kinah gaiya.

—If the east wind blow in Sāwan, sell your bullocks and buy cows (it will be no use trying to plough).

सांचोनक पच्छा दिन दुर चारि ।
पूल्हीक पाढ़ा उपजे सारि ॥
*Sāonak pachhwa din duī chāri,
Chūlhik pāchha upje sāri.*

—If the west wind blow in Sāwan for only two or three days, rice will grow even behind your hearth.

सांचोन पच्छेचा महि भरे ।
भाद्रों पुरवा पथल चढे ॥
*Sāon pachhecha mahi bhare,
Bhādron purava pathal sare.*

—If the west wind blow in Sāwan, the land will be flooded; and if the east wind blow in Bhādron, (it will rain so that) the very stones will melt.

जे न भरे असरेखा मग्घा ।
फेर भरे असरेखा मग्घा ॥
*Je na bhare Asrekha Maggha,
Pher bhare Asrekha Maggha.*

—That which is not filled up with water in Asres and Maggha has no chance of being filled up till they come again next year.

1088. To Bhādron (August–September) the following apply :—

South Munger—

पुरवा रोपे पूर किशान ।
आधा घघरै आधा धान ॥
*Purva rope pār kesān,
Ādhā ghaghri ādhā dhān.*

—If a cultivator does not finish transplanting before Purwa (*i.e.* Purba Phaguni), half his crop will be paddy and half chaff.

जौं पुरवा पुरवैचा पावे । सुखले नदिया नाचो बहावे ॥
Jauñ purva purwaiya pāwe, sukhle nadiya nāo bahāwe.

—If the east wind blows in the asterism of Purwa (*i.e.* Purba Phaguni), there will be so much rain that ships will float in the dried-up beds of rivers.

Closely connected with this is the following :—

पुरवा पर जाँ पछ्वा बहै । बिहँसि राँड़ बात करै ॥
प्रह दोनों के इहै विचार । अ बरसै ई करै भतार ॥

*Purwa par jauñ pachhwa bahai, bihañsi rāñr bāt karai,
Eh donoñ ke ihai bichār ū barsai ī kurni bhatār.*

—If the west wind blows during Purwa, and if a widow chats and smiles, from these facts you may judge that in the first case it will rain, and in the second case she is going to marry a second time.

With this may be compared—

तीतिर पख मेघा जड़े, ओ विधवा मुसुकाए ।
कहे डाक सुनु डाकिनि, अ बरसे ई जाए ॥
*Tītir pakh megha īre, o bidhva musukāē.
Kahe Dāk sunu Dākini, ū barse ī jāē.*

—“When the clouds fly like the wings of the partridge, and when a widow smiles,” saith Dak, “hear, O Dakini, the one is going to rain and the other to marry.”

सूक करे बदरौ सनीचर रहे छाए ।
ऐसन बोले भञ्जरि बिन बरसे नहिँ जाए ॥
*Sūk kare badri sanīchar rāhe chhāe,
Aisan bole Bhadari bin barse nahiñ jāe.*

—A cloudy sky on Friday and Saturday is a sure precursor of rain.

सांचोन के पुरवा, भादों पश्चिमा जोर ।
बरधा बैच्छ चासी, चला देसं का ओर ॥
*Sāon ke purwa, bhādoñ pachchima jor,
Bardha bancha sāmi, chala des ka or.*

—My husband, let us sell our bullocks and leave the country if there is east wind in Sāon and a strong west one in Bhādoñ.

The following is current in Tīrhut :—

कुसी आमवास चौथी चान ।
अब की रोपबठ धान किसान ॥
*Kusi amāwas chauthi chān,
Ab ki ropba dhan kisān.*

—After the *Kusi Am̄was* (the festival of the 15th Bhādon, on which Brāhmans dig *kus* grass), and the *Chauk Chanda* (the moon of the 19th of Bhādon, O cultivator! you neede not plant out paddy).

उत्रा मैं जनि रोपड़ भैया ।
जीन धान छोए तेरह पैया ॥

*Utra meū janि ropahu bhaiya,
Tin dhān hoe terah pāiyā.*

—Do not transplant in Utra Phaguni, for you will only get three grains to thirteen empty husks.

रातुक कागा दीदुक सियार ।
कि भरै बादर कि उपटार ॥

*Rātuk kāga dinuk siyār,
Ki jhari bādar ki upṭār.*

—If the crow speak by night, and the jackal by day, there will be either a rain-storm or an inundation.

चौका बौका बहे बतास ।
तब चोला बरखा के चास ॥

*Aua haua bahē batās,
Tab holu barkha ke ās.*

—When the wind blows from all four quarters, there is hope of rain.

1089. To Āsin (September-October) the following apply :—

हथिया बरसे तीन होत वा, सक्कर, साली, मास, ।
हथिया बरसे तीन जात वा, तील, कोदो, कपास ।

*Hathiya barse tin hot bā, sukkar, sāli, mās,
Hathiya barse tin jāt bā, til, kodo, kapās.*

—Rain in Hathiya produces three things,—sugar-cane, rice, and pulse; and destroys three things,—sesamum, *kodo*, and cotton.

With this may be compared—

अद्रा गेल तीनि गेल, सभ साठी कपास ।
हथिया गेल सभ गेल, आगिल पाच्छिल चास ॥

*Adra gel tīni gel, san, sāthi, kapās;
Hathiya gel sabh gel, āgil pāchhil chās.*

—Want of rain in Aradra destroys three crops,—hemp, sixty-day rice, and cotton. But by want of rain in Hathiya every thing is ruined, both what has been sown and what will be sown.

चित्रिया बरिसे, चित्ररा मैँडुराथ ।
घर बैसे धनहा रिरियाथ (or अगराथ) ॥

*Hathiya barise, chitra meūrrāy,
Ghar baise dhanha ririyāy (or agrāy).*

—If Hathiya rains, and (the clouds of) Chitra hover about, the paddy-cultivator sits at home and utters cries of joy.

चित्ररा बरसे माठी मारे ।
आगे भाइ गेरू के कारे ॥

*Chitra barse mātī mārē,
Āge bhāi gerui ke kārē.*

—Rain in Chitra destroys the power of the soil and is likely to produce blight.

आधा चित्रा राट् सुराट् ।
आधा चित्रा जौ केराट् ॥

*Adha Chitra rāṭ̄ murāṭ̄.
Adha Chitra jan kerāṭ̄.*

—In one-half of Chitra sow mustard and radishes, and in the other half barley and pease.

1090. To Katik (October–November), the following apply :—

एको पानि जोँ बरसे स्वाती ।
कुरमिन पहिरे सोना पाती ॥

*Eko pāni joñ barse Swāti,
Kurmin pahire sona pāti.*

—If a single shower come in Swāti it enriches people so much, that even Kurmi women get golden earrings to wear.

देह बिदित ना होखे आन । बिना तुला नहिँ फूटै धान ।

सुख सुखराती देव उठान । तकरै बरहै करख नेमान ॥

तकरै बरहै खेत खरिहान । तकरै बरहै कोठिए धान ॥

Deh bidit na hokhe ān, bina Tula nahiñ phūṭai dhān,

Sukh sukhrāti deb uthān, takrai barhai karah nemān,

Takrai barhai khet kharihān, takrai barhai kothie dhān.

—What has been written in the Vedas cannot happen otherwise, and paddy cannot ripen before the balance (*i.e.* *Libra* = *Katik* = October–November). From the festival of the *Sukhrati* (*i.e.* the *Diwāli*) to the *Deb Uthān* (11th of the light half of *Katik*) there will be happiness. On the twelfth day after that, hold the festival of eating the new grain; on the twelfth after that, heap up the corn on field and threshing-floor; and on the twelfth after that, put the grain in the store-house.

1091. The following are the signs of the stoppage of the rains:—

बप के उगौ तो क्या भये, निरमल रैनि करन ।
कीये जल देखिछ उगरा, कामिनि कूप भरन ॥

*Chhap ke ugai to kya bhaye, nirmal raini karant,
Kiyē jal dekhīha sagra, kāmini kūp bhayant.*

—It matters little if the sun rises obscured by clouds, because when the nights are clear (the rains will stop). You will only find water in the sea, and women will have to go to the wells for water.

रात निबद्धर, (or रातुक चकमक) दिन के व्यथा ।
कहें घाघ जे बरखा गया ॥

*Rāt nibaddhar (or rātuk chakmak), din keū chhaya,
Kahēn Ghāgh je barkha gaya.*

—If you see a cloudless night and a cloudy day, be sure, says Ghāgh, that the rains are at an end.

बोली लुखरी, फूले कास ।
अब नाहीं बरखा के आस ॥

*Boli lukhri, phule kās,
Ab nāhiñ barkha ke ās.*

—The barking of the fox and the flowering of *kās* grass are signs of the end of the rains.

जगे अगस्त बन फूले कास ।
अब नाहीं बरखा के आस ॥

*Uge agast ban phule kās,
Ab nāhiñ barkha ke ās.*

—The appearance of the star Canopus and the flowering of the *kās* grass in the forest are signs of the end of the rains.

काँसी कूसी चौठ के चान ।
 अब का रोपबठ धान किसान ॥
Kānsi kūsi chauth ke chān,
Ab ka ropba dhān kisān.

—If the *kās* grass and the *kūs* grass flower on the fourth of the light half of Bhādon, why do you plant out, O cultivator (for the rains are stopped) ?

1092. The following refer to the dry season :—

अगहन दोबर, पूस छौड़ा ।
 माघ सवाइ, फागुन बरसे घर हू के जाई,
Aghan dobar, Pūs dyaurha,
Māgh sawāī, Phāgun barse gharhu ke jāī.

—If it rains in Aghan, you will get double an average crop ; if in Pūs, one and a half ; if in Māgh, one and a quarter : but if in Phāgun, then even (the seedlings which you brought from) your house will be lost.

अगहन जे बरसे मेघ,
 धन ओ राजा धन ओ देस ॥
Aghan je barse megh,
Dhan o rāja dhan o des.

—Happy are the king and people when it rains in Aghan.

पानी बरसे आधा पूस ।
 आधा गेहूँ आधा भूस ॥
Pāni barse adha Pūs,
Adha gehūñ adha bhūs.

—Rain in the middle of the month of Pūs (*i.e.* early in January) will give you half wheat, half chaff.

माघ के गरमी, जेठ के जाड़ ।
 पहिला पानी भर गैल ताड़ ।
 धाघ कहूँ हम खोबौं जोगी ।
 क्रुच्छं का पानी धोरहूँ धोबी ॥
Māgh ke garmi, Jeth ke jār,
Pahila pāni bhar gail tār,
Ghāgh kahen ham hobauñ jogi,
Kūān kā pāni dhoihen dhobi.

- Heat in Māgh (January–February), cold in Jeth (May–June), and the tanks filled with the first fall of rain (are signs of a drought). I'll become a beggar, says Ghagh, and the washermen will wash with well-water.

चैत के पच्छेआ भाद्रों के जला ।
भाद्रों के पच्छेआ माघ के पला ॥

*Chait ke pachhea, Bhādoñ ke jalla,
Bhādoñ ke pachhea, Māgh ke palla.*

- The west wind in Chait (March–April) means rain in Bhādoñ (August–September), and the west wind in Bhādoñ means frost in Māgh (January–February).

1093. It will now be of advantage to compare the above with a native account of the behaviour of the asterisms preceding the famine of 1873–74. The poet Phatūri Lāl, in his tale of the famine, says as follows :—

June 1873.—ROHINI is the first asterism of the rainy season ; but, Rainfall in Tirkut about 4 inches. as it came, it departed without rain. *MIRGSIRA* fulfilled our hopes, for it gave a few drops of rain and departed.

July.—ARADRA passed by with great majesty, thundering on every side. Rainfall about $6\frac{1}{4}$ inches, of which 4 inches were in the second week and $1\frac{1}{2}$ inches in the last week. *PUNARBAS* is a very holy asterism, but it was also a miser.

PUKHN saved the face of the earth, but it became the end of the rains.

August.—ASRES rained upon such of the seedlings as did rise. Rainfall about 4 inches. *MAGHA* was as poor as a beggar.

September.—PURBA PHAGUNI gave no proof of his existence by rain. *UTRA PHAGUNI* did not give even a drop to swear by.

October.—HATHIYA was like an elephant (*hāthi*) who put his trunk in his mouth. Rainfall nil.

CHITRA was only a robber and a murderer. Rainfall nil.

November.—SWĀTI was put to public disgrace. Rainfall nil.

DIVISION VII.

CATTLE AND OTHER DOMESTIC ANIMALS.

CHAPTER I.—CATTLE GENERALLY.

1094. Cattle generally are known as मावेशी *maweshi*, माल *māl*, or माल जाल *māl jāl*. Other names are चौचा *chana* north of the Ganges, धूर *dhūr* in Patna and Gaya, and बरन्धा *bardha* in South-West Shahabad. A head of cattle is रास *rās*, and in Patna and Gaya also धूर *dhūr*. Horned cattle, exclusive of buffaloes, are गोरु *goru* or गाय गोरु *gāy goru*; also धूर डाँगर *dhūr dāngar* in Patna and Gaya. In Sāran डाँगर *dāngar* means cattle worn out from old age. In North-East Tirhut they are called लटल *latal*. A worn-out, useless cow or buffalo is said to be टुटाह *tutāh* or टूट गैल *tūt gail* north of the Ganges, or in North-West Tirhut बेहवाल *bēhwāl*. In Patna the term is थौंसा *thaunsa*, in Shahabad थहुसल *thahusal* or थौसल *thusal*, in Gaya नकादर *nakādar*, and in South Bhagalpur उठानो *uthāno*. Dead cattle are डाँगर *dāngar* in Shahabad and मरी *mari* in East Bihār.

CHAPTER II.—BULLS.

1095. A bull is साँड *sānṛī* when branded with sacrificial marks and let go, and धाकर *dhākar* when not so branded. चौभर *chanbhār* (Patna and Gaya) or धकरङ्कोह *dhakarekhoh* is an imperfectly castrated bull, and बिन्हामो *binhāmo* is a bull to the south-east.

CHAPTER III.—BULLOCKS.

1096. A bullock is बरध *baradh*, also in Patna, North-West Tirhut, and in Shahabad optionally बरद or बड्ड *barad*. To the west it is also called बैल *bail*, and in Gaya धूर *dhūr* or पेरा *paira*. Plough-bullocks are called हराथी *harāthī* to the east. The pair are called जोडा *jora*. In a team of three bullocks the wheelers are called धूरौ *dhūri*.

or धुरिया *dhuriya* to the west, and जोड़ी *jori* to the east. The leader is बौंच *binr* or बिंदिया *binriya* to the west, and झिट्टी *jhitti* or नाटा *nāṭa* to the east.

1097. A yoke of well-bullocks is called मोठा बराद *motha baradh*. The bullock which works blindfolded in an oil or sugar-cane press is called नाटा *nāṭa* or कोल्हुआ बैल *kolhua bail*. When there is ploughing going on, or a cart being pulled by the aid of three bullocks, of whom only two are yoked at a time while the third one rests, the three are called नेघुरा *tedhura* or (in East Tirhut) तेघरी *tedhri*, or in Patna टेप-टा *tepta*. Similarly when there are four bullocks, of whom two rest while two work, the team is called चौखर *chaukhār* or चौखरिया *chaukhariya* or चरबराधा *charbardha*, or in South-West Tirhut फेरवार *pherwār*. In the case of ploughing, the boy who looks after the unemployed bullocks is called in North-East Tirhut अनवाह *anwāh*.

1098. Bullocks are distinguished by various peculiarities, such as the following :—

A bullock unbroken to work is आदारी *adāri*, also आदार *adār* in Tirhut, in Shahabad, and in South Bhagalpur. In Patna and Gaya he is औदार *audār*, in South Munger आबौन *abōñ*. One that sits down at work is परुआ *parua* to the west, and north of the Ganges छोड़ि *korhi*.* In South-West Shahabad he is गरियर *gariar*, in Shahabad and Gaya गर *gar*, and in Patna मनकोड़ी *mankorhi*. A vicious bullock is मरकाह *markhāh*, also मरन्खाडा *markhanda* in Patna, मरन्खन्ने *markhanno* in East Bhagalpur, and मरन्खन *markhan* in Gaya. In South-West Shahabad the words मरकहा *markaha* and लताहा *latha* are used. A shying bullock is फेफरियाह *phephriyāh* to the north and west and चिहुकार *chihukār* or बरकाह *harkāh* north of the Ganges generally. In South-West Shahabad he is बंदिया *bandiya*, in the rest of the district मञ्जार *manjhār*, in Patna and Gaya भरकाहा *bharkāha*, and to the south east हरकाहा *harkāha*. To butt is हुर पेटल *hur petal* in the west and मार *mārab* in Tirhut. In Patna and the east it is दूस मार *dhūs mārab* or दूसा मार *dhūsa mārab*. In Gaya it is दुसियाप्र *dhusiyāēb*, and such a bullock is दुसिमार *dhusimār* or दुसियाहा *dhusiyāha*. To break in cattle is तेवारे जोतल *tewāre jotal* to the west. In Tirhut it is पाट लगाप्र *pāt lagāēb* or *jotab*. In East Tirhut it is पाएट सुमारप्र *pāēt ghumāēb*, and in Gaya पीरी जोतब *pīrī meñ jotal*. In Shahabad निकासल *nikāsal*, in Patna उषन्ताप्र.

* Compare the proverb कोदि बराद के फेफड़ि बहुत *korhi barad keñ phephur bahut*,— it is the lazy bullock that snorts and shies.

daghræb, in Gaya डग्हराप्रब *dahræb*, in South Munger गोहराप्रब *go hræb*, and in South Bhagalpur छटियाप्रब *chhatiyæb*, mean to cause an animal to get up and to drive it along a village-road.

1099. A stunted bullock is ननकिरवा *nankirwa*, नाटा *nāta*, or नटवा *natva*. A dwarf bullock is गैना *gaina*.

1100. A bullock whose horns project in front is घोँचा *ghoncha* north of the Ganges and in Patna and South Bhagalpur, also घोँपा *ghompa* in East Tirhut. In Shahabad it is घोँचवा *ghonchwa*, in Gaya घोँवर *ghonghar*, in Patna also घोँगन्ता *ghougra*, and in South Munger घोँवरा *ghonghra*.

1101. A bullock one of whose horns is erect while the other hangs down is सरगङ्पताली *suragpatāli* (literally pointing to heaven and hell) or सरङ्गङ्पताली *sarangpatāli*. He is also called डेब *deb* in Champaran and West Tirhut, कंसासुरी *kansasuri* in South-West Shahabad, पताल चिङ्ही *patāl singhi* to the south-east.

1102. A bullock whose horns join in the centre is गौसिंही *gausinghi* in South-West Tirhut, and सिंगन्जुटा *singjutta* or सिंगजूल *singjūtal* generally.

1103. A bullock whose horns are loose and are turned down is called मैना *maina*, or in Patna and the south-east मैन *main*.

1104. A bullock whose horns are curled like a ram's is भेन्नवा *bheñrwa*, भेङ्ग *bheñr*, or मेंदवा *mendhwa*.

1105. A bullock one of whose horns turns to the right and the other to the left is चातर *chātar*, or चतरा *chatra* when they are small and flat. When they are large, he is called फठाह *phathāh* or फठन्हा *phatha*. In North-East Tirhut he is फरकन्हाडा *pharakjhāra*.

1106. A bullock with stunted horns is मुठन्हा *muthra* or मुठिया *muthiya* generally, but in Shahabad it is मुठाल *muthal* or मुठल *muthail*, and in Gaya मुठरिया *muthariya*.

1107. A bullock with no horns is मुन्डेडा *munrera* in Sāran, मुण्डा *bhunda* in Champaran, भुँडा *bhūnra* or भुँडवा *bhunrica* in Shahabad, मूँडा *mūnra* in North-East Tirhut, and मुण्डा *mundu* in Gaya and the rest of Tirhut, मुडला *murla* in South-East Tirhut, Patna, and South Munger, and मूँडा *mūra* in South Bhagalpur. Other names are दुँडिया *dunriya* in South-West Shahabad and ठूठा *thūtha* in South-East Bihar.

1108. A bullock with only one horn is एकसिंहा *eksingha* or सिंघन्हा *singhtutta*.

1109. When a bullock has a broken tail he is called बाँड़ *bānr* or बाँड़ा *bānra* north of the Ganges and to the south-west, also नाहा *nārha* in East Tirhut and the south-east. In Gaya and Champāran he is बण्डा *banda*, and in Patna लण्डा *landha* or बण्डा *bandha*. In South Munger he is लाँडा *lānra*. The opposite to this is पोँचन्वाला *ponchhvāla*.

1110. A bullock with its ears covered with long hair is फाबर *habar* to the east and झब्हरा *jhabhra* to the west. One with crooked eye-brows is भौंचाँ ढेर *bhauñāñ ter* or भौंचाँ ढेर *bhauñāñ der*, also in South Munger भाँचाँ ढेरा *bhāñcāñ dera*.

1111. A bullock not used for agriculture because it has excrescences (representing Shiva) on its body, but purchased by religious mendicants, is known as जटा *jatahu* or बसहा *busaha*. Other local names are जठावा *jathāwa* in Shahabad and जटो *jato* in South Bhagalpur. It is the bullock ridden by Shiva.

1112. A छेरचा *chherua* or बधिया *badhiya* is a castrated animal, as distinguished from the सान्ह *sānrh* or entire bull devoted and let go. The sacred marks placed on this last are the तिरङ्गल *tirsūl* or trident and the चक्र *chakkar* or discus.

1113. The following rules for selecting cattle are current throughout Bihar :—

बैल बेसाहै चललह कन। बैल बेसहिह दू दू दन॥
 काक कसौटी साँझोर बान। ई छाडि किनिह मति आन॥
 जब देखिह रूपधौर। टाका चारि दीह उपरौढ़॥
 जब देखिह मैना। तब ग्रहि पार सं करिह बैना॥
 जब देखिह बैरिया गोल। उठ बैट कै करिह मोल॥
 जब देखिह करियवा कन। कैला गोला देखह जनु दन॥

Bail besāhai chalalah kant, bail besahīha dū dū dant,
Kāchh kasautī sāñhor bān, i chhāri kiniha mati ān.
 Jab dekhiha rūpadhaur, tāka chāri diha uparaur,
 Jab dekhiha maina, tab chi pār san kariha baina.
 Jab dekhiha bairiya gol, uth baith kai kariha mol,
 Jab dekhiha kariyava kant, kaila gola dekhah janu dant.

—My dear, you have started to buy a bullock, be sure and buy one with only two teeth. Do not buy any which is not some shade of grey; but if you see a pure white one, you may

advance your price four rupees. If you see one with loose horns, give handsel without crossing the road (to look at it more carefully, *i.e.*, it is sure to be a good one). If you see one with a red head and a light red body, don't buy till you have had a good look at it. But, my dear, if you see a black, or a yellow-grey, or a red one, don't take the trouble to look at its teeth.

The following is a warning against two kinds of bullocks :—

सरग पताली भैँचाँ टेर ।
अप्पन खाय, परोसिया हेर ॥
Sarag patāli bhauñāñ ter,
Appan khāy parosiya her.

—A bullock with horns pointing up and down, or one with crooked eye-brows, injures its master and the neighbours as well.

CHAPTER IV.—COWS AND BREEDING.

1114. A cow is गौ *gau* or गाय *gāy*. One that has had one calf is known as a पहिलोठ or पहिलौंठ गाय *pahiloṭh* or *pahilaunṭh gāy*. Sometimes these words are spelt with *t* instead of with *th*. A cow or buffalo within six months after calving is धेन *dhen* generally. In North-East Tirhut it is धेउन *dheuin* or धेनु *dhenu*, in Patna and the south-east धेनू *dhenu*, and it is also ढेनू *dhenu* in Patna. After this she is बकेन *baken*, or (in Shahabad and the south-east) बकेना *bakena*. A cow that calves yearly, or that never stops milking, is पुरहिया *purahiya* north of the Ganges. A cow that breeds when five years old is पचाड़ *pachāṛ*. In Shahabad and Patna she is धनपुरही *dhanpuraḥī*, in Patna (also), Gaya, and South Munger बरसाइन *barsāin*, and in South Bhagalpur पोरैया *poraiya*. A barren cow is बहिला *bahila* generally, also ठहरा *thahra* in South-West Shahabad. .

1115. To be covered by a bull is बरनधियाएब *bardhiyāēb* or परियाएब *pariyāēb*, and also south of the Ganges बरदाएब *bardāēb*. Another general term is पाल खाएब *pāl khāēb*. To copulate (of animals) is बाहब *bāhab*, also in North-East Tirhut ओचाएब *ohāēb*. In regard to buffaloes, भैंसाएब *bhainsāēb* may also be used, and of a goat छगराएब *chhagrāēb* to the west.

1116. A cow in calf is बर्दायल *bardāēl* or गाभिन *gābhīn*. In South Bhagalpur she is फरल्ली *pharli*. The act of calving is बियान *biyān* or बियाना *biyāna*. South of the Ganges खोल देव *jhol deb* is to give birth to a number of young, e.g. in South-West Shahabad a man was heard saying हमार छेरी दू खोल बच्चा दिल्लस दूँह *hamār chheri du jhol bachcha dīlīs ha*,—my goat has dropped kids on two occasions.

* 1117. A cow that is a good milker is दुधार *dudhār* or दुधारि *dudhāri*.* One which gives milk for one and a half years is डेवढ *dewark*, or in North-East Tirhut बरगदु *barkhu*. A cow or buffalo that has gone five months in calf, or that has given milk for five months, is सहन्त्रोस *sahros* north of the Ganges, and also पुराहिया *purāhiya* in North-East Tirhut. One that gives little milk is चोंडी *chonrhī* or चोंड *chonrh*, also चोरनी *chorni*, and in Tirhut धोंड *dhonchh*. In Shahabad it is नठहर *nathāhar*, and in South Bhagalpur चौंड *chaunr*. A cow that kicks at the time of milking is रङ्ककट *karkat*, or in Tirhut लथन्त्राइ *lathrāh*.

CHAPTER V.—CALVES.

1118. A calf as long as it is unweaned is लेरु *leru*. A male calf is बाढा *bāchha*, बछवा *bachhwa*, or बछरु *bachhru*, and a female calf बाढी *bāchhi* or बछिया *bachhiya* when they are from $1\frac{1}{2}$ to 3 years old. When a calf has two teeth, it is दोहान *dohān* north of the Ganges and in Shahabad. In the rest of Shahabad it is दुदन *dudan*, and elsewhere दोदन *dodan* or दोदना *dodanta*. In West Tirhut it is दोख बैल *dokh bail*. When it has not yet got its true teeth it is called उदन *udan*, or to the east अदन *adant*. ओसर *osar*, or to the west कलोर *kalor*, is a heifer ready for the bull. In North-East Tirhut she is गौर *gaur*, in Patna फेटाइन *phetāin*, and in South Bhagalpur अँकरिया *ankariya*. In South-East Tirhut थैर *thair* is a two-year old heifer. Full-grown cattle are तैयार *taiyār*. In calculating roughly the age of pack-bullocks, the word तौल *taul*, or in Gaya पूर *pūr*, is used. Thus एक तौल *ek taul* or एक साल के तौल *ek sāl ke taul*, one year full-grown; दू तौल *du taul*, two years full-grown; and so on, the counting commencing from

* Cf. the proverb जाहो तें किछु पाइए सहिए कडुइ बैन; लात खात सहकार तें बहत दुधारि धेन *jāhi teñ kichhu pāiāi, sahiai karui bain; lāt khāt chuchukār teñ sahat dudhāri dhen*,—from whomsoever you expect to receive benefits, you must bear abusive words; even while being kicked by a milch-cow, a man will endure its actions and pat it.

the time when the bullock has eight teeth, viz. when he is four years or more old. A calf with six teeth is called छदांत *chhadānt*. It is also called छक्कर *chhakkar*, छकन्दा *chhakra* (male), or छकन्डी *chhakri* (female). Such calves are not appreciated, as in the proverb सुख बरन्दा छकःडी *muil barda chhakri*,—as soon as a bullock is dead (it is abused and called) a *chhakri*. A calf with seven teeth is सतःदर *sattdar* or सथन्धर *satdhār* to the west, and सतर *sattar* elsewhere south of the Ganges, except South Bhagalpur, where it is सततर *sattattar*. In West Tirhut it is सतःदंता *satdanta*. A calf with eight teeth is पूरा *pūra*, i.e. full-grown, or अधैल *adhail*.

1119. Coaxing a cow that has lost its calf to eat grain is called तोरिया *toriya*, or in South-East Tirhut घस्तुरिया *ghasturiya*. In South Bhagalpur it is called तोरियान *toriyān*. The same words are used for reconciling a cow or a buffalo to its newly-born calf by smearing the latter with sugar. A kind of hair string used for tickling a cow with a similar object is सेल्ह *selh* or सेल्ही *selhi*; and to do this is दाँवल *dānwāl* in the north-west and सेल्हल *selhal* in South-West Tirhut. Sometimes the skin of the calf stuffed with hay is put before a cow which has lost its calf, especially at milking time. Salt is sprinkled on it and the cow licks it and lets her milk flow. The stuffed calf is called लगावन *lagāwan* north of the Ganges. In South-West Shahabad it is called खलितडी *khalitari*, in the rest of the district मौर *maur*, in Patna करची *karchi*, and in Gaya करन्नी मूरी *karti mūri*. The kind of food given to cows when they calve is पखेव *pakheo* to the west and in Patna; also पखेवा *pakhewa* in South Munger. In North-West Tirhut it is चोहाट *chohāṭ* or चुहाड़ *chuhāṛ*, and in North-East Tirhut चोहैर *chohair*. In South-East Tirhut it is महेला *mahela*, and generally मसाला *masāla*. In Gaya it is पुस्टै *pustai*.

CHAPTER VI.—BUFFALOES.

1120. A male buffalo is भैंसा *bhainsa*, also महिसा *mahisa* in East Tirhut. A female buffalo is भैंस *bhains* or भैंसी *bhainsi*; also भैं *bhaiñ* north of the Ganges, and महिस *mahis* or महिसी *mahisi* in East Tirhut. A buffalo calf is पड़न्ह *parru* or कड़न्ह *karru*. A male buffalo calf is पाड़ा *pāra* or काड़ा *kāra*, and a female one पाड़ी *pāri* or काड़ी *kāri*. A well-known proverb is खेत महिसी चर, पड़न्हचि मार *khet mahisi char, parruhiñ mār*,—buffaloes are grazing in the fields, beat the calves, i.e., in a fight the smaller men get caught, and the richer and more powerful real

culprits get off. In Patna and the south-west लोचर *lochar* is a two-year old buffalo. In Gaya it is टेहान *tehan*. A buffalo with two teeth, i.e. three years old, is पस *pas*.

CHAPTER VII.—GOATS.

1121. A goat is छेर *chher* or बक्कर *bakkar*. A he-goat kept for breeding is generally बोका *boka*. General names for all male goats are बकन्नरा *bakra*, खस्सी *khassi*, or खँस्सी *khañssi*. Other terms are छागर *chhāgar* or बोकन्डा *bokra* (North-East Tirhut), बोतु *botu* (Patna) or बोतो *boto* (South-East Bihār), बैयर *biyar* (South-West Shahabad), and विच्छदन *biahān* (rest of that district). A she-goat is बकन्नरी *bakri* or छेरी *chheri*, also छगन्नरी *chhagri* to the east. A castrated goat is specially खस्सी *khassi* or खँस्सी *khañssi* in Tirhut and south of the Ganges. North of the Ganges the general name is देरचा *chherua*.

1122. A kid is पठन्हु *pathru*. A male kid is पाठा *pātha* or मेमना *memna*, and a female पाठी *pāthi*, पठिया *pathiya*, or मेमनी *memni*. In South Munger it is sometimes called बकन्हु *bakru*. A goat kept for sacrifice is called south of the Ganges पठन्हु *pathru*, but when kept for other sacrifices it is called खस्सी *khassi*.

CHAPTER VIII.—SHEEP.

1123. A sheep is भेंडू *bheñr*. A ram is भेंडा *bheñra* or (in South Bhagalpur) भेंडो *bheñro*, and a ewe भेंडी *bheñri*. A lamb is भेंडिक बच्चा *bheñrik bachcha*, also पठन्हु *pathru* and बकन्हु *bakru* in Tirhut. मेमना *memna* is also used in South-East Tirhut.

1124. A flock of sheep or goats is झुण्ड *jhund* or झुँड *jhūnr*; also जेर *jer* in East Tirhut, हेर *her* in West Tirhut, and जेल *jel* in South Tirhut. A flock of about twenty is लैचड *leñhar*, and of about one hundred बाग *bāg*. गहेंड *gahenr* is a still larger flock of four or five बाग *bāg*. In South Bhagalpur खरुहो *kharuho*, and in South Munger सहेर *saher*, mean a flock of sheep.

CHAPTER IX.—PIGS.

1125. The general term is सुगर *sūgar* or सुआर *sūar*, also बोका *dhoka* in North-East Tirhut. Musalmān villagers call them euphemistically

बद कौम *bad kaum*, or in North Tirhut and Patna बद खोम *bad khom* (*i.e.*, 'low caste'). Other similar names are हराम *harām* in Gaya, and बद मोहन्ती *bad mohri*. A young pig is पाहुर *pāhur* to the east, also (male) डहरा *dahra* north of the Ganges and in Gaya, टहरा *tahra* in Shahabad; छैना *chhauna* in Patna and the west, and छावा *chhāwa* in Gaya. Female names are डहरी *dahri* (also in Gaya) or छाई *chhai* north of the Ganges, and कुम्भी *kumbhi* in Gaya. A full-grown boar is पट्ठा *pattha* or पठ्ठा *pathra* in North-East Tirhut, and a full-grown sow is सोमनी *somni* in the same place. A pigsty is खोभार *khobhār*, or to the west खोभारी *khobhāri*. In South-West Shahabad it is also खोबार *khobār*. In South-East Bihar it is खभार *khabhār*, and in Patna and Gaya it is बखोर *bakhor*.

CHAPTER X.—HORSES, MULES, AND ASSES.

1126. A horso is घोड़ा or घोरा *ghora*, and a mare घोड़ी or घोरी *ghori*. A common term for both is घोड़ or घोर *ghor*. South of the Ganges and in Sāran another word for a horse or mare is चरन्वा *charwā*. A pony is टड़ *tattu*, and a pony mare टटुचानी *tatuāni*, and also in Patna and Gaya मदियान *madiyān*. A foal is बछेड़ा *bachhera*, and a filly बछेड़ी *bachheri*.

1127. To own a horse is a great piece of display according to Bihar ideas, as in the proverb डेर गोट घोड़ी, नौ गोट फौज *derh got ghorī, nau got phauj* (spoken of one who makes display when he cannot afford it),—the owner of one and a half (*i.e.* two wretched) mares goes about (like a lord) with nine servants.

1128. An ass is गदन्वा *gadha*, a she-ass is गदन्ही *gadhi*, and an ass's foal गदन्वा के बच्चा *gadha ke bachcha*, or (in East Bihar and Shahabad) छैनी *chauni*. An ass-driver is गदन्हूँडी *gadheūri*. A mule is खच्चर *khachchar*.

CHAPTER XI.—ELEPHANTS.

1129. An elephant is छाथी *hāthi*, a male elephant is हत्ता *hattha*, and a she-elephant हथिनी *hathini*, हथनी *hathni*, or (in East Tirhut) मेदनी *medni*, and in South-West Tirhut जोढ़ी *jorhi*. A male elephant with small tusks is मकुना *makuna*. One with large tusks is पट्ठा *pattha*.

1130. Elephants are tied up with a front foot-chain, which is बेरी *beri* or पैकर *paikar*, and also in South-East Tirhut च्छुआ *chhanua*. Its hind legs are chained with chains called डगी *daggi* or नङ्गर *nangar*, and also with a wooden hobble, called कठबन्धन *kathbandhan*.

CHAPTER XII.—CAMELS.

1131. A camel is ऊंट *unt*, also among Musalmāns शतुर *shatur*. Its young is called बोता *bota* in North-East Tirhut. Its nose-ring is नकेल *nakel*. कठन्ऱा *kathra* or काठी *kāthi* is its wooden saddle, also called पलान *palān* in North-East Tirhut; and गदेला *gadela* or यद्दी *yaddi* is the pad.

CHAPTER XIII.—STRAYING OF CATTLE.

1132. To stray is generally झेरा जाएब *hera jāēb*; also in Sāran भूखा जाइल *bhūla jāil*. Other terms are अनेर *aner* (or अनेरन्वा *anerwa*) जाएब *jāēb* in North-East Tirhut, बहकल *bahkal* or भोँस्तियापल *bhonriyāpāl* in Shahabad, and बहट जाएब *bahat jāēb* in Patna and Gaya. बथान *bathān*, and also in North-East Tirhut गोसास *goās*, is a cattle enclosure. Other words are घेरा *ghera*, ढाठ *dhāth*, and ढाटा *dhātha*. लम्हब *lambhab*, लाँभब *lāmbhab*, or लाम्हब *lāmhab*, is to drive cattle into another's field to graze on the crops.

CHAPTER XIV.—COLOURS OF CATTLE.

1133. These are—

White.—This is चरक *charak* or चरन्का *charka*, with a variant चरन्को *charko* in South Bhagalpur. In Gaya it is रुपाधौ *rūpādhau*, and elsewhere also रुपधर *rūpdhar* or रुपधौर *rūpdhaur*. Another word is चंचन्ता *chamutra* in North-West Tirhut.

1134. *Grey of various shades*.—धवर *dhawar*, धौर *dhaur*, or in Shahabad धावर *dhāvar*, is a light grey. सोकन *sokan* is a dark grey, कैल *kail* or कैला *kaila* is a yellowish grey or cream-colour, and सिलेबा *sileba* or सिलेबे *silebe*, reddish grey. साँवर *sāmwar* or सौंरा *sauṇra* is a black grey. कसौटी *kasauti* and काढ *kāchh* are shades of grey.

1135. Red.—A reddish cow is गोला *gola*, गोला *gola*, or गोलवा *golwa*. A dark red one is लाल *lāl*. A cow with a red head and the rest of the body of a lighter colour is बैरिया गोल *bairiya gol*. धुर्गोलो *dhurgolo* is another shade of red in South Bhagalpur. महुगोल *mahugol* means red like the *mahua* flower (*bassia latifolia*). In Shahabad this is महार *mahuar*, and in South Munger महुलक्खा *mahulakha*.

1136. Yellow.—This is पीचर *pīar* or पिचरा *piara*. गजमन *gahuman* or गोङमन *gohuman* is wheat-coloured.

1137. Black.—This is कारी *kāri*, करिया *kariya*, करियवा *kariyava*, or (South Bhagalpur) करवा *karua*.

1138. A spotted cow is काँस *kāns*, a brindle one बगच्छा *bagchhalla* (tiger-skinned), लाल बगच्छा *lāl bagchhalla* being a red brindle and सुफेद बगच्छा *suphed bagchhalla* a white brindle. कर्कन्धा *karkandha* is one black on the shoulders. In Shahabad this is called करिकन्धा *karikandha*. गुलदार *guldār* is a spotted cow, and पाँच कलियान *pānch kalyān* a piebald one, or more properly one with white stockings and a white blaze on the forehead.

CHAPTER XV.—HIDES.

1139. These are चमड़ा *chamra*, खाल *khāl*, or चरन्सा *charsa*. गौखा *gaukha* is raw cow's leather. It is also called गोईटा *goīta* north of the Ganges. भैंसौटा *bhainsauta* or (in South Bhagalpur) भैंसौठा *bhainsautha* is that of buffaloes. चाम *chām* is tanned cow hide. Sheep skins are खलन्हूँ *khali*. A bullock's hide cut in two halves is आधा फारी *ādha phāri* or (North-East Tirhut) फाँकी *phāki*. The hides of cattle which have died a natural death are सुरन्दारी *murdāri* or सुरन्दार *murdār*, and those of killed cattle हलाली *halāli*. साबर *sābar* is tanned deer skin. A dépôt for hides is चरन्सा के गोदाम *charsa ke godām*. In South Munger चरन्सा *charsa* is a cess paid by tanners to the landlord.

CHAPTER XVI.—CATTLE SLAUGHTER.

1140. A slaughter-house is लोकाना *lokāna* in Champāran, नन्हार *nanhar* in South-East Tirhut and Shahabad, and किळखाना *kilkhāna* in South-West Tirhut.

1141. Another name in Shahabad is गुर्दावान् *gurdawān*, and in Patna खूंट *khūnt*. Flaying and cleaning is कमीना *kamīna* or कमाना *kamāna*. A butcher is कसाई *kasāi*, but a goat-butcher is बकर-कसाई *bakar kasāb*, and a चिक *chik** or चौक *chik* kills both goats and sheep. The large knife used by them is बोगदा *bogda*, and also north of the Ganges दबिया *dabiya*. The block is थेहा *theha*, कुन्दा *kunda*, or कुन्दी *kundi*. In South-West Shahabad it is खोड़ *khor*, and in South Bhagalpur it is परकाठो *parkattho*. The string used for hanging up the animal to be flayed is लोकाना *lokāna*.

1142. A cultivator has many terms of abuse for his cattle. A favourite one is जाह कसैया खूंटा *jāh kasaiya khūnta*,—may you go to the butcher, or to the sacrificial stake.

CHAPTER XVII.—FEEDING CATTLE.

1143. To chew the cud is पघुरी (or पायुर) करब *paguri* (or *pāgur*) *karab* north of the Ganges and in Shahabad. South of the Ganges generally it is पघुराएब *paghurāēb* or पघुरी करब *paghuri karab*. Local names are पाज करब *pāj karab* in Tirhut, कोरी करब *kori karab* or कौरी करब *kauri karab* in Patna and Gaya, and गल्थाई करब *galthai karab* in South Bhagalpur.

1144. Cattle fodder, consisting of the stems of the जनेरा *janera* (*Holcus sorghum*) and similar green stuff, is cut with a chopper (see §§ 86 and ff.), and is known as कुट्टी *kutti* or कुटिया *kutiya*. In South Bhagalpur it is कुट्टरी *kutri*, and in Patna कट्टा *katta*. The fodder for stall-fed cattle is गवत *gawat* north of the Ganges. Other names are लेहना *lehna*—current in Shahabad, गौत *gaut* in Gaya, and गौतन्धा *gautha* in Patna. A general word for fodder is चारा *chāra*, or in North-East Tirhut चरौ *chari*. गज्राउटी *gajrauti* or (in Gaya) गजन्टोटा

* It is unlucky to touch money received from these men on an inauspicious day. Hence the proverb :—

बिप्र टहल आ, चोक धन, ओ बेटिन को बाढ़।
प्रह से धन न घटे, तो करौ बड़न से राढ़॥

*Bipra tahalua, chik dhan, o betin ke bārh.
Ehu se dhan na gate, to kari baran serār.*

—If you cannot get rid of your wealth by having a Brāhmaṇ servant, keeping possession of money received from a butcher, or from excess of daughters, you will do it by fighting with bigger men.

gajrauta are stalks and leaves of the carrot (गाजर *gājar*) given to cattle. The chopped up sugar-cane tops (गेँड *genr*) given to cattle as fodder are called अगैरु *ageirū*, &c., as described in § 1012. चाँच्ही *chānchhi* in North-East Tirhut is a cattle-food made of spring-crops cut before they are ripe and then dried. सानी *sāni* is the chaff and water on which bullocks are fed.

1145. To feed cattle is सानी पानी करब (or देब) *sāni pāni karab* (or *deb*). Another phrase current in Patna and Gaya is गैत देब *gait deb*. A load of fodder is बोझा *bojha*, and also मोट *mot* in Patna, Gaya, and Shahabad. Chaff is भुसा *bhusa*, with variants भुंसा *bhūnsa* (in Patna and Gaya) and भुस्सा *bhussa*. The net full of chaff is जला *jalla* or जाला *jāla* generally. In Shahabad and South Munger it is जलखर *jalkhar*, in South-West Shahabad जोरा *jora*, and in Patna कपाइ *kapāi*. The refuse grass, &c., which cattle leave behind is लथेर *lather* to the west, निघास *nighās* to the north-east, and गोथार *gōthār* in Patna, Gaya, and the south-east. Local names are खधेल *khadhel* in Shahabad and गोर्थारो *gorthāro* in South Bhagalpur.

1146. A beast that eats little is निखोराह *nikhorāh* or निखुराह *nikhurāh*, also चिकनिया *chikaniya* or अल्पजिया *alpjiya* in South-East Tirhut and गवतचोर *gawatchor* in South-West Tirhut. In Patna and Gaya it is optionally नक्षोंध *naksondh*, in South Munger चिकन्कौर *chikankaur*, and in South Bhagalpur चिकन्जिभो *chikanjibho*.

CHAPTER XVIII.—PASTURAGE.

1147. Lands set apart for pasture are generally simply पर्ती *parti*. Special names are, however, रखात *rakhāt* north of the Ganges and रखांत *rakhānt* (South Munger). Other names are चिरागाह *chirāgāh* in Sāran, Patna, and South Munger, चरांठ *charānt* or बाध *bādh* in Gaya, and अरार *arār* Shahabad. A cattle-yard is बथान *bathān* or बथानी *bathāni*. The field in which cows are fed is in South-West Shahabad चराई *charāī*, in the rest of that district उबेर *uber*, and in South Munger उबेरा *ubera*. In Gaya it is बाध *bādh*, in Patna बहरन्सी *baharsi*, and in South Bhagalpur बहियार *bahiyār* or आर *ār*. Cattle left to graze without watch are अनेरिया *aneriya* to the west, अनेरा *anera* in West Tirhut, चुड़ुहा *chhutha* in Gaya, उदङ्गर *udangar* in Patna, उज्फा *ujpha* in South Munger, and उज्जरा *ujra* in South Bhagalpur.

CHAPTER XIX.—FENCES.

1148. A fence to keep cattle out of fields is घेरान gherān or घेरानी gherāni to the north-west. In Tirhut it is बारी bāri or बेर berh. South of the Ganges it is घोरान ghorān. Local names are घेरा ghera in Tirhut and छापा chhāpa in South Munger. In Champāran हिरांत hirānt is a hedge of brambles not fixed in the ground.

CHAPTER XX.—GRAZING-FEES.

1149. These are of two kinds:—

- (1) Those paid to the owner of the land.
- (2) Those paid to the herdsman.

1150. A cowherd is called ग्वार gwār, गोआर goār, अहौर ahīr, चरन्वाह charvāh or चरन्वाहा charwāha, and गोरन्खिया gorkhiya. A tender of cows is in North-East Tirhut गैवाह gaiwāh. A shepherd is गेहैरी gareñri or भेहिहर bheñrihar. South of the Ganges the latter also takes the form भेहिहार bheñrihār or भेहिहारा bheñrihāra. A local name is भेहुर्धुरे bheñrdhurai in South Bhagalpur.

1151. (1) The fees paid to the owner of the land are known as खरन्चरी kharchari or खरन्चराई kharcharāi north of the Ganges and in Gaya. The latter also is used in Gaya. In Shahabad the term is बरन्दिया bardiyā. In Tirhut, Patna, and the east are noted कास charāt kās charāi, देना dēna, भैसौंधा bhainsoudha, and बरन्दाना bardāna. In the south-east the word is दैना daina. In many places these fees are only paid for buffaloes, and not for other cattle.

1152. (2) Those paid to the herdsman are चरन्वाही charvāhi or चराई charāi. See also § 1205.

CHAPTER XXI.—COWHOUSES AND ENCLOSURES FOR CATTLE, CATTLE-OWNERS, &c.

1153. A cowhouse is गौसार gausār or गौसाला gausāla. To the east it is गोहाल gohāl. Local names are गैघरा gaighara in North-East Tirhut, दरन्खोल darkhol in South-West Shahabad, and दोगाह dogāh in Patna and Gaya. सार sār is also used to the west. बरन्वरा barghara, or in Gaya बचरघरा baharghara, is a cattle-shed. In

Champaran a breeding-shed for cattle is called घारी *ghāri*. A place where cattle are collected is बथान *bathān*. In some places a special word is used for spots where buffaloes are collected, viz. हिरात *hirāt* in the north-west, लैंह *lenrh* in North-West Tirhut, बैठार *baithār* in East Tirhut. To collect cattle is बथनिधाप्तु *bathniyāēl*. In North-West Tirhut it is लैंदियाप्तु *leñrhiyāēl*. A cattle enclosure is पाझा *pājha* in the north-west and पलानी *palānī* in Tirhut. In Shahabad it is अड़ार *arār*. A local name in North-East Tirhut is डट्टा *dhattha*, which becomes डाठ *dhāṭ* in West Tirhut. A general word is बथान *bathān*. In Patna अड़ान *arān*, and in Gaya अड़ा *ara*, is an enclosure for cattle in the forest.

1154. To the west an owner of cattle is called मौवार *mauār*. The song sung by cowherds while herding is called बिरचा *birchā*, or (in South Munger) मह्राइ *mahrāi*. Another similar song, but sung to a different air, is चाँचर *chāñchar*. लोरकार *lorkār* is a special cowherd's song concerning a hero called लोरिका *lorika*. In South Bhagalpur the cowherd's dance is called लोरियारो *loriyāro*. The man who dances is called नहचा *nahuā* or नेहचा *nehuā*.

1155. In Gaya चेल्हवा *chelhwa*, in West Tirhut चखा *chakha*, and in Sāran चाल्हा *chālha*, is a knife used by milkmen. The brand for branding cattle is साटी *sāti*.

CHAPTER XXII.—CATTLE-DEALERS.

1156. These are फेरचा *phercha* north of the Ganges, and in South Bhagalpur फेरबैक *pherbaik*. In South-West Shahabad they are छत्तिरा *hariha*, in Patna लैंहिवाला *lenhriwālā*, in South Munger गैंहरिवाला *genhriwālā*, and elsewhere छारन्वाला *hāruwālā*.

CHAPTER XXIII.—MILK AND ITS PREPARATIONS.

1157. Milk is दूध *dūdh*. Cow's milk is गय *gabya* or गोरस *goras*. To milk an animal is दूहब *dūhab* or लगाप्त *layāeb*. A cow that gives milk is लगन्हर *laghar* or लगन्वान *lagwan*, as opposed to नाटा *nātha* or अनाटा *anātha*, which is one that does not; one that milks plentifully is दुधारि *dudhāri*.*

* Cf. § 1117. Another proverb is दुधारि गाय के दू लातो भला *dudhāri gāy ke du lāto bhala*,—even two kicks from a good milker are to be valued.

1158. When the milk of a cow or buffalo runs dry, the word used is विसुक्षब *bisukhab*. Local words are ठाँठ घोप्प *thāñth hoēb* (South-East Tirhut), बिस्खाब *biskhab* in Patna and South-East Tirhut, चुहताब *chuhtāb* in Shahabad, and ठमरा *thamra* in the south-west of that district. The milk of a cow for six months after calving is धेन (or south of the Ganges देन) के दूध *dhen ke dūdh*. After that it is बकेन के दूध *baken ke dūdh*.

1159. The unsophisticated Bihar villager is not ignorant of the advantage which accrues to the seller by watering the milk he sells. According to popular belief the cow acts as the milkman's confederate in this, as in the proverb गाय गोधारै मिलाप, ठेहनैं पानि दुखाब, *gāy gođārē milāp, thehneñ pāni dukhāb*—the cow and the milkman are confederates, for (without the pail leaving his) knee, she lets him milk water into it. At the same time it is but fair to add that some translate the proverb as meaning that when a cow and the milkman are friends she will let him milk her even standing in water up to her knees. Both translations are possible.

1160. Clarified butter is घू *ghyu*. Sometimes the Hindi word घी *ghi* is used. The word is sometimes spelt घौव *ghīw*. Local names are नेउन *neun* in West Tirhut, चिकना *chikna* in Gaya, नैनू *nainu* or लैन *lain* in Shahabad, and नेनू *nenu* in the east. Fresh clarified butter is अहीर के घू *ahir ke ghyu*, or in South Bhagalpur गिरस्तु घू *girastu ghyu*; and that stored for a time in leather vessels कुप्पी के घू *kuppi ke ghyu* or गेल्हा के घू *gelha ke ghyu*. South of the Ganges it is also called दखिनाहा घू *dakhināha ghyu*.

1161. The sediment which settles in making clarified butter is मटियार *mathiyar*, माठ *māth*, or माठा *mātha* north of the Ganges. South of it it is लैनू *lainu* in South-West Shahabad, मठगर *mathgar* in the rest of that district, मठाहा *mathāha* in Gaya, and मठाही *mathāhi* in Patna. The refuse left in boiling it down is ढाढ़ी *dārhi*; also महिया *mahiya* in North-West Tirhut, and घोर *ghor* in Tirhut generally. Other names are फारन *phāran* and महरन *mahran* in Shahabad, and कोरौनी *korauni*, used in the same place and in South Munger; खंखोड़ी *khankhori* in the rest of Shahabad, and खर्चनी *khurchani* in Patna.

1162. Tyre or curdled milk is दही or दहि *dahi*. It should be noted that this word is feminine, though grammarians say it is

masculine.* Another name current in West Tirhut is सजुर् *sajur*. The old curds put in to curdle milk are जोरन् *joran*. Tyre is a luxury, hence the proverb घर दही, बहन्ते दही *ghar dahi, bahro dahi*,—only he who eats tyre at home gets it abroad.

1163. *Curdled milk* is जमाव दही *jamāo dahi* or सजाव दही *sajāo dahi*. Other names are छुंची *sānchi* to the east, सजवा *sajwa* in North-East Tirhut, मिठुर *mithur* in South-East Tirhut, and जमुर *jamūr* in Gaya. The cream of this is called छाल्ही *chhālhi*, a local variant being छाली *chāli* in Patna. In South-West Shahabad it is सार्ही *sārhi*. When this is taken off, the remainder is called कटूर दही *katūr dahi* or छालकटूर *chhalkatui*. In Shahabad it is also called छिनुर *chhinui*, and another name north of the Ganges is छिनुही *chhinuhī*. Another variety of curds, from which the whey has been expressed or boiled, is called छेना *chhena*. It is something like the dry curds from which cheese is made in England.

1164. The thick milk given by a cow just after calving, or *beesting milk*, is फेरुस *phenus* or फेरुसा *phenusa* to the west. In Tirhut and the south-east it is खिर्सा *khirsā*, and in Gaya ढाकर *dhākar* means the milk of the first milking after calving, फेरुस *phenus* being that of the second. A cow that drops her milk is कामधेनुशा *kāmdhenua* or धेनुषागर *dhenuāgar* north of the Ganges, also खासर *khāsar* in East Tirhut. To allow the calf to suck the teats of a cow for an instant before milking, so as to induce the latter to let the milk flow, is फेन्हाइल *phenhāēl* or पेन्हाइल *penhāēl*.

1165. *Cream* is मलाई *malāī* or बलाई *balāī*, and skim-milk पसावन *pasāwan* or (in East Tirhut) छतुआ दूध *chhanua dūlh*.

1166. *Butter* before clarification is नेउन *neün* north of the Ganges, and also नेन *nēn* in North-East Tirhut. South of the Ganges it is लैनू *lainu* to the west, चिकना *chikna* and मक्खन *makkhn* in Patna and Gaya, and नेनू *nenu* there and in the south-east. Butter-milk is मट्ठा *mattha*, माटा *mātha*, or घोर *ghor*. In Gaya and the south-west it is also छाँच *chhānchh*. A well-known proverb about butter-milk is दूधक जरें मट्ठा फूँकि पौबि *dūdhak jareñ mattha phūki pībe*,—through having been scalded by (hot) milk, he blows on the butter-milk before he drinks it, i.e., a burnt child dreads the fire.

1167. खोआ *khoā* is milk boiled down till it is thick.

* E.g., in Manbodh's Haribans, VII, 48, एकओ दहि नहिँ खोल भाथजाहि, *ekao dahi nahiñ lel adhalāhi*,—they did not take a single bad curd.

CHAPTER XXIV.—CATTLE DISEASES.

1168. Medicines are administered through a bamboo tube called डरङ्का *dharka* or काँड़ी *kānri*.

1169. The identification of the following diseases is in many cases very doubtful. The list is given rather in the hope that it may form the basis of a future identification by competent experts. Probably many of the names given as representing different diseases are merely different local names of one and the same disease.

1170. *Farey*.—This is अगिया *agiyā* or अगिनवाय *aginbāy*.

1171. *Diseases of the stomach*.—जोँकौ *jonki* is inflammation caused by small leeches in the stomach and liver. In West Tirhut it is जोकटी *jokti*. पेटचली *petchali*, or (in Tirhut) पेटौक *petauk*, is diarrhoea; पोकब *pokab*, or in North Tirhut छौड़ी *chhuri*, is purging. पिल्हि *pilhi* is said to be a swelling of the liver. Perhaps it is disease of the spleen.

1172. *Foot and mouth disease*.—This is खोरन्हा *khorha* in the north-west and in West Tirhut, अह्वाह *ahwāh* also in Champāran and North-West Tirhut, खंगाहा *khangāha* in East Tirhut, खौगन्हा *khongha* in West Tirhut, भजन्हा *bhajha* in South-East Tirhut, आभा *abha* in Tirhut generally, and (optionally) खुरन्हा *khurha* in Patna and Gaya.

1173. *Diseases of the throat and mouth*.—आँती बढ़ब *ānti barhab*, or आँती चढ़ जाप्रब *ānti chark jācēb*, is swelling of the uvula. कण्ठार *kanthār* (Gaya and the north-west), भिरुखी *bhirukhi* (Tirhut), कण्ठा रोग *kantha rog* (Gaya and Tirhut), डरङ्का *dharka* (Patna), is a disease of the throat and chest, which swell and prevent the animal swallowing. दाँसी *dhānsi* (north of the Ganges) is cough. बँगा *benga* is inflammation of the vessels of the tongue followed by dysentery. थुकन्हा *thukha* (Patna and the south-east) is described as a disease in which saliva flows from the mouth. सुखन्मामी *sukhbhāmi* (north-west and Gaya), छेंडी *chheñri* (Tirhut), दंतनर *dantnar* (South-East Tirhut), हरुचा *hanua* (South-East Tirhut and Patna), सुकरन्वाँत *sukarivānt* (Patna, Gaya, and Shahabad), दन्त लहर *dant lahar* (South Bhagalpur), are described as diseases of the tongue. जिब्बी *jibbhi* (West Bihar) or जिभसट्टा *jibhsatta* is lampus. बुद्धी *bhundi* (Patna) is described as a throat disease. कण्ठा सारु *kantha sāru* (South-East Bihar), or in Gaya नादी कन्वा *nādi kanica*, is a disease in which sores form in the throat; so also in the same tract is सोना

चोंका *sona hola*. चोंका *chor matka* (South-East Bihar) is a disease of the mouth which prevents the animal eating. मुँहपसिजा *muñhpasiṣja* is diarrhoea with watering at the mouth. In Gaya घरघरन्वा *ghargharīva* is a disease accompanied by rattling in the throat. घोंघलन्वा *ghonghphulīva* in Gaya, and घेहुआ *gheghua* in Gaya and Shahabad, is a kind of goitre.

1174. Diseases of the feet.—Foot-rot is झनकन्वाह *jhanakwāh* (North-West Bihar and Shahabad) and झनक *jhanak* in Tirhut. In Patna it is झनकबाता *jhanakbāta*, and in South-West Shahabad झनका *jhanaka*. बाता *bāta* is a swelling of the knee-joint. When a bullock becomes lame through overloading, the phrase used is भ. जाप्रब *bhar jāēb*, सरक जाप्रब *sarak jāēb*, or उखर जाप्रब *ukhar jāēb*, or in South-East Tirhut खञ्जा *khanja*. चरैया *charaiya* in the south-east is too large hoofs. खाँग *khāng* is an insect bred in the feet, which is supposed to devour the whole body. An animal affected with it is खाँगल *khāngal*.

1175. Rinderpest.—This is चेचक *chechak* everywhere. Other names are गोटी के निक्सारी *goli ke nikṣāri* and महमाया *mahmāya*, both generally, and बरन्का बेमारी *barka bemāri* in Champāran, गोसाउन *gosāūn* in North-East Tirhut, अन्तर कट्टवा *antar kattwa* and जगदम्मा *jagdamma* in Gaya.

1176. Windy colic.—This is फुलबात *phulbāt*, पेटफुली *pet phulli* in Tirhut and Shahabad. In Patna it is बिन्धा *bindha*. A similar disease, accompanied by difficulty of breathing, is फुलबघा *phulbagha* in Gaya and Shahabad.

1177. Staggers.—These are मिर्गी *mirgi* generally; other names are घुरन्जी *ghurni* (Patna and the south-east), घुमर्नी *ghumri* in South-West Shahabad, and हतेयरन्वा *hateyarīva* in the rest of that district. Perhaps हन्की *tunki* in the South East, which is described as a sudden death of cattle, is a variety of staggers.

1178. Worm (or filaria) in the eye.—This is चांदनी *chāndni* in Gaya, and मारा *māra* or मारा फुली *māra phulli* in Shahabad.

1179. Tumours.—These are जहरन्वाद *jaharbād*, with a variant जहरन्बात *jaharbāt* in Gaya and South-West Shahabad. Another name in Shahabad is पिरन्की *pirkī*.

1180. Fevers.—अहैया *arhaiya* or अहेया *arheya* is a fever lasting two and a half days. In Tirhut it is called जरन्छोर *jarkhor*.

1181. *Pneumonia* (?).—A disease attended with panting is called इँफ़ *hamp* in the north-west and in West Tirhut. In South-East Tirhut it is छफनी *haphni*, and in North-East Tirhut बान *bāt*.

1182. कौँड़पक्का *konrpakka* (South Bhagalpur) is a disease in which the liver gets abscesses. खर्रा *kharra* is a kind of mange. It generally attacks young cattle.

CHAPTER XXV.—CATTLE-FODDER.

1183. The following grasses and other plants are used for cattle-fodder. Their botanical names have not been in the majority of cases identified :—

अँकन्टा *ankta*,—see अँकन्ती *ankri*.

अँकन्ती or अँकन्डी *ankri* (west), भेखन्ती *bhekri* (north-west and Gaya), भिलोर *bhilor* (north-west), अँकन्टा *ankta* (Patna, Gaya, and south-east); also अटका *atka* (South Bhagalpur), *vicia sativa*.

अटका *atka*,—see अँकन्ती *ankri*.

अँठली *anthuli* (Gaya), अँठिल *ānthil* (South-West Shahabad and Gaya).

अनजान *anjān*, (Patna, Gaya, and Shahabad).

अमता *amta* (West Tirhut).

अमरोरा *amrora* (East Tirhut, Gaya, and Champāran.)

अरैया *araiya* (generally).

अँठिल *ānthil*,—see अँठली *anthuli*.

उन्टा चिरचिरी *unta chirchiri* (East Tirhut and Gaya).

ओरी टीनी *ori tini* (Patna and Gaya).

आँकर *aunkar* (Shahabad and Gaya).

कज़ला *kajlu* (Champāran and North-East Tirhut) or कज़री *kayri* (Shahabad).

कतन्ता *katra* (Sāran and Tirhut).

कनवा *kanwa*, कन्ना *kanna*,—see केना *kena*.

करन्सी *karmi*,—see करेम *karem*.

करार *karār* (Shahabad and South Munger).

करैम *karem* (South-West Shahabad), कर्मी *karmi* or कर्मी खत *karmi lat* elsewhere, a creeping-plant with a small white flower which grows in marshes (*Convolvulus repens*).

काना *kāna*,—see केना *kena*.

कुक्रांदौषा *kukraundha* (north).

कुकुसा *kukusa* (South-West Shahabad).

केना *kena* (west and Gaya) or **काना** *kāna* (Tirhut, Patna, and South Munger), also **कन्ना** *kanna* (Gaya) and **कन्ना** *kanna* (South Bhagalpur and Gaya), which grows in Indian corn.

कोहिला *korhila* (Champāran and North Tirhut).

कौचारा *kauāra* (East Tirhut).

खगन्डा *khagra* (Shahabad).

खुख्नसा *khukhsa* (general).

खोभी *khobhi*, (South-East Tirhut, Gaya, and Champāran).

गड़नी *garni* (north-west).

गँड़न्हर *ganrhar* (Shahabad, Gaya, and South Munger), **गड़ियार** *gariyār* (west), **गँडेर** *ganrer* (Gaya), **गँड़र** *gānrar* (Patna), **गड़ार** *garār* (south-east), **गड़न्हरसा** *garharua* or **गँडेरी** *ganreri* (north).

गड़न्हरसा *garharua*, **गड़ार** *garār*, **गड़ियार** *gariyar*, **गँड़ेर** *ganrer*, **गँडेरी** *ganreri*,—see **गँड़न्हर** *ganrhar*.

गदन्पँडोआ *galpanroa*, **गदन्पिडोङ्गा** *gadpirora*, **गदन्पुरना** *gadpurna*,—see **गधन्पुरना** *gadhlpurna*.

गधन्पुरना *gadhlpurna* (West Tirhut and Champāran), **गदन्पुरना** *gadpurna* (Shahabad), **गदन्पँडोआ** *galpanroa* (Patna and Gaya), **गदन्पिडोङ्गा** *gapinrora* (South Munger), **पुरन्नवो** *purnwo* (South Bhagalpur) (*Bocrhavia procumbens*).

गाँड़र *gaurar*,—see **गँड़न्हर** *ganrhar*.

गुजेरा *gunjera* (South-West Shahabad).

गोधना *godhna* (East Tirhut).

चकोडा *chakora*,—see **तिनपतिया** *tinpatiya*.

चरी *chari*,—see **चोरांट** *chorānt*.

चारा *chāra*, branches of trees, especially of the *pipar* (*ficus religiosa*) or of the *bar* (*ficus Indica*) given as fodder to elephants.

चिकनी *chikni* (South-West Shahabad and Gaya).

चिच्छोर *chichhor*,—see **चिचोरी** *chichori*.

चिच्छोरी *chichori* (Tirhut), also चिच्छोर *chichor* (north and Gaya), चिच्छन्होर *chichhor* (east) or चिच्छोरो *chichoro* (South Bhagalpur and Tirhut) and लेन्राई *lenraï* (north-west).

चिनवा *chinwa* (East Tirhut).

चॅच *chench* (west), गड़ौंची *garaunchhi* (Champāran and Patna), सरौंची *sāraunchi* (Gaya and South Bhagalpur), सरहंची *sarhanchi* (Gaya and South Munger) (various species of *Achyranthus*).

चोराँट *chorānt* (Gaya and South-West Shahabad), चरी *chari* (west generally), चोराँटा *chorānta* (Patna), जुड़न्युझो *jurguro* South Bhagalpur, and जगन्डा *jugra* (South Munger).

जकेराई *jakerāi*,—see जौकेराई *jaukerāi*.

जिनवाँ *jinwān* (west) or झोरो *jhīro* (East Tirhut).

जूर *jür* (South-West Shahabad).

जुगन्डा *jugra*, जुड़न्युझो *jurguro*,—see चोराँट *charānt*.

जोब *job* (Tirhut, Gaya, and west generally).

जौ केराई *jau kerāi* (generally); जकेराई *jakerāi* (south-east).

See § 959.

भरचा *jharua*,—see भार *jhār*.

भार *jhār* (Tirhut and Gaya), भरचा *jharua* (Sāran and Patna), a kind of brushwood growing on wells, &c.

झीरो *jhīro*,—see जिनवाँ *jinwān*.

ठड़िया *tharhiya* (Shahabad and East Tirhut).

डाँगर *dāngar* (Patna and Champāran), a species of Indian corn which bears no cobs.

डाभी *dābhi* (north of Ganges, Gaya, and Shahabad).

डेहु आ *derhua* (South Tirhut).

तितली *titli* (Gaya and west), तेतारी *tetāri* (Tirhut), तेतार *tetār* (East Tirhut).

तितोइ *titoi* (Gaya and South Munger).

तिनपतिया *tinpati,a* (south and west) and चकोड़ा *chakora* (Gaya south-east).

तेतार *tetār*, तेतारी *tetāri*,—see तितली *titli*.

दुधिया *dudhiya*, a kind of wort. It is very poisonous.

दूब *düb* or दूम *dūbh*, also south of the Ganges दुभी *dubbhi* (*cynodon dactylon*).

धक्करा *dhakra* (Tirhut and Champāran).

धिमोर *dhimoï* (Gaya and west), **चिमोर** *chhimoï* (South Munger).

नरचा *narcha* (Gaya).

बरजोंक *narjonk*,—see लरही *larhi*.

नरवा *narua*,—see पोचार *podr*.

नरै *narai*, नार *när*, नेवारी *newāri*,—see जार *lar*.

पतलार *patlār* (Champāran).

पपरा *papra*,—see पिपरा *pipra*.

पसौंता *pasaunta*,—see बसौंता *basaunta*.

पिपरा *pipra* (South-East Tirhut, Patna, Gaya, and South Munger),
पपरा *papra* (South-West Shahabad), and **पुपरा** *pupra* (Champāran and South Bhagalpur).

पुपरा *pupra*,—see पिपरा *pipra*.

पुरन्नवो *purnwo*,—see गधपुरना *gadhpurna*.

पोचार *poär* (south), **पोरा** *pora* (West Tirhut), **नरवा** *narua* (South Bhagalpur), straw which has been trampled in the threshing-floor.

फरङ्का *pharka* (South-East Tirhut)

फुटिया · *phutiya* (East Tirhut).

फुलेना *phulena* (north-west), शाम तुलसी *shām tulsi* (West Tirhut) or बन तुलसी *ban tulsi* (East Tirhut).

फेफना *phephīna* (East and South Tirhut).

बन तुलसी *ban tulsi*,—see फुलेना *phulena*.

बन पोस्ता *ban posta* (Champāran and Gaya), wild poppy.

बन केराइ *ban kerāi* (Patna, Gaya, and West).

बसौंता *basaunta* (north of the Ganges), **बसन्ता** *basanta* (Shahabad), or (North-East Tirhut) **पसौंता** *pasaunta*, which grows in Indian corn.

बिसार्ही *bisārhi* (East Tirhut).

बेरियाँ *berhiyān*,—see बेरौ *beri*.

बेलवन *belwan*, **बेलोन्हा** *belonha*, **बेलौधन** · *belaudhan*,—see बेलौंधा *belaundha*.

बेलौंधा *belaundha*, which grows in rice and millet, found north of the Ganges, in Patna, and South Munger. In Gaya it is बेलौष्ठन *belaudhan*, in Shahabad बेलवन *belwan*, and in Gaya and South Bhagalpur बेलोन्हा *belonha*.

बेरी *beri* (Gaya), बेरियाँ *berkiyān* (Patna).

भिलोर *bhilor*,—see अङ्कनी *ankri*.

भूसी *bhūsi* (north) or भोसा *bhosā* (Tirhut), chaff.

भेखनी *bhekhnī*,—see अङ्कनी *ankri*.

भोथा *motha* (north of Ganges, Shahabad, Gaya, and south-east) (*cyperus rotunda*).

मकरे के डाँड *makaī ke dānt* (Gaya), Indian corn stalks.

मकवा *makra*, a grain (north of Ganges, South-West Shahabad, and South Munger) which grows in Indian corn. See § 993.

मण्डु के नारा *mandu ke nāra*,—see मरुआटी *maruāti*.

मसी *masī* (Sāran).

मुट्ठमुर *mutmur* (north of the Ganges), which grows in rice-fields.

मरुआटी *maruāti* (Gaya and South-West Shahabad), मण्डु के नारा *mandu ke nāra* (Gaya), marua straw.

मुनगा *munga*, सहजन *sahjan*, &c., (*hyperantha moringa*), see यसैन *saiyan* in § 1074. It is very plentiful at Gaya, hence the proverb—

मुनगा, मच्छर, सोखनार, मालजादी, रे चोरा से साहबगञ्ज की आदादी,

Munga, machchhar, mokhtār, māljadī, i chāro seū Sāhabganj ki ādādi.

—*Munga*, mosquitoes, attorneys, and courtezans, these four make up the population of Sāhabganj (i.e., outer Gaya).

मुन्मुन *munmun* (north-west).

मुरका *murka* (north), found in wheat and barley.

मुरेना *murena* (west).

रटनी *ratni* (East Tirhut).

राढन *rātan*,—see राढी *rārhi*.

राढी *rārhi* (north of Ganges).

राढी *rārhi* (Shahabad, Patna, and Gaya, and South Munger), राटन *rātan* (South Bhagalpur).

लपन्टा *lapta* (Gaya and west.)

लरंजोँका *larjonku*,—see लरंडी *larhi*.

लरंडी *larhi* (Patna), नरंजोँक *narjonk* (South Munger), लरंजोँका *larjonka* (South Bhagalpur).

लार *lār* or नार *nār*, also नरै *narai* (South-West Shahabad), and नेवारी *nevārī* (Patna and Gaya), untrampled straw.

लैंडरै *lenraï* (Gaya and west) or (North Tirhut) कोहिला *korkila*, found in rice-fields. The same as चिचोरी *chichori*.

शाम तुलसी *shām tulsi*,—see फुलेना *phulena*.

साँई *sāñīñ* (Gaya and Shahabad) or सामी *sāmi* (North-East Tirhut).

सामा *sāma* (Tirhut),—see § 989.

सामी *sāmi*,—see साँई *sāñīñ*.

साँवाँ *sāñwāñ*, (Gaya, South-West Shahabad, and South Munger).

सिहोर *sihor* or सिहोड़ा *sihora* (Champāran and Tirhut)

सुचरा *suara*,—see सुरन्बरिया *surbariya*.

सुरन्बरिया *surbariya* (Patna and Gaya), सुरन्बार *surbār* (Gaya and Shahabad), सुचरा *suara* (Gaya and Shahabad), सुरन्वारी *surwāri* (north), found in millet.

सुरन्बार *surbār*, सुरन्वारी *surwāri*,—see सुरन्बरिया *surbariya*.

सेर्ही *serhi* (South-West Shahabad).

हडा *hara*,—see हड्डा *hadda*.

हड्डा *hadda* (north of Ganges) or (East Tirhut) हडा *hara*, छाडा *hāra*, (Gaya and South-West Shahabad), which grows in millet (*euphorbia hirta*). Cf. also § 1075.

हथबै *hathbai* (East Tirhut).

हरौती *harauti* (South-East Tirhut).

हाडा *hāra*,—see हड्डा *hadda*.

DIVISION VIII.

LABOUR ADVANCES, WAGES, AND PERQUISITES.

CHAPTER I.—PAY AND ADVANCES TO LABOURERS.

1184. A labourer generally is मजूर *majūr*, also in Tīrhut and the south-east जन *jan*. Another very general word is बनिहार *banihār*. In East Tīrhut a कमरिया *kamariya* (*i.e.*, he who wears a blanket) means a labouring man generally. In Patna, Gaya, and South Munger he is also कमियाँ *kamiyān*. In Tīrhut चाकर *chākar* is a paid servant, as opposed to बहिया *bahiya* and चरन्वाह *charnwāh*, which mean an unpaid servant. A day-labourer is in South-East Tīrhut रोज़हा *rojha*; elsewhere he is मजूर *majūr* or जन *jan*, as above. A servant engaged by the year is नोकर *nokur* north of the Ganges, and also हरवाह *harwāh* (literally, a ploughman) in Tīrhut. Forced labour is बेगारी *begāri*, and a forced labourer is बेगार *begār*, or in Gaya हाकिम छक़मी *hākim hukmi*. In East Tīrhut जिरतिहा *jiratiha* is a labourer who receives land rent-free and works for his master without remuneration in the agricultural season. In the north-west the पारीवाला *pāriwāla* sometimes works for his master and sometimes for himself. In Tīrhut खवास *khawās* means a male house-servant, Hindu or Musalman. A proverb which alludes to him is चोरक सङ्ग चोर, पहरुक सङ्ग खवास, *chorak sang chor, paharuk sang khawās*,—with other thieves he is a thief, but in the presence of the watchman he is simply a servant.

1185. A labourer's pay is मजूरी *majūri*, or to the east अजूरा *ajūra*. When paid in kind it is बन *ban* or बनि *boni*, also बौनि *boni* in North-East Tīrhut. When paid daily it is also called रोज़ *roj* or (in Patna, Gaya, and South Munger) रोजीना *rojina*. In Champaran it is रोजबन्धी *rojbandhi*. Monthly wages is दरमाहा *darmāha*, also महिना *mahinna* when it is a fixed sum, and महिनवारी *mahinwāri* when it means the average income of the month. Yearly wages is चालियाना *sāliyāna* or चालीना *sālinā*. In the north-west it is also सलीना *salina*, and in

North-East Tirhut बरन्खी *barkhi*. In Sāran and North-West Tirhut मनी *mani* is an allowance of grain made to a servant in lieu of pay. In South Munger it is कोराना *korāna*.

1186. Advances of pay to labourers are फाजिल *phājil* or अगंवड़ *agwar* in the north-west. In East Tirhut they are जनौर *janaur*, in West Tirhut अगौड़ी *agauri*, and in South-East Tirhut also अगाउर *agāür*. In Shahabad they are अगंवन *agwan*, in Patna अगार *agār*, in South Munger अगौरी *agauri*, and in South Bhagalpur अगंडौर *agraur*. In Gaya they are कमियौटी *kamiyauti*. हरवार *harvar* in the west, and हरावरी *harauri* in South-West Shahabad and Tirhut (or in East Tirhut optionally हरौर *haraur*), is an advance of grain or money or a piece of land given to a ploughman when he is engaged. In the south-east it is हरवाही *harvāhi*, in Patna कमिशर्क *kamiaś*, and in Gaya कमियौटी *kamiyauti*.

CHAPTER II.—ADVANCES TO TENANTS.

1187. Advances are generally तगाची *tagāci* or करन्जा *karja*. The following special names are also used:—

1188. *Advances to buy food.*—These are खैहन *khaihan* to the west and in Patna and Gaya. In Tirhut they are called बनियौटा *baniyauta*, and when in cash करन्जा *karja*. In Patna and Gaya they are खरिहन *kharihān*.

1189. *Advances to buy seed.*—These are बिच्छन *bīhan* in East Tirhut, and बीहन *bīhan* in Patna and Gaya. In Shahabad they are बीया बेंगा *biya benga* or बीया बाल *biya bāl*.

1190. *Advances for purchase of cattle and sinking wells.*—These are तगाची *tagāci* or करन्जा *karja* south of the Ganges. In East Tirhut अधलावा *adhlāwa*, and in West Tirhut अधलप्पा *adhlappa*, is the advance made to a tenant for the purchase of cattle. The lender receives back the amount of the advance and half of the profit derived from the cattle.

1191. *Advances for marriage expenses.*—These are करजैन *karjain* in Patna.

1192. In Champāran दहिहकी *dahihakki* is a remission made by the landlord to a lessee. In South-East Tirhut similar terms are कुद्दत्ति *chhutti* (used also in Patna and Gaya) and खातिर *khātir*. In West

Tirhut and Champāran when fallow land is given to a cultivator for a quarter rent or rentfree for the first year, the custom is called खिल-खी
khilli. So also in South-East Tirhut it is आसा चास *āsa chās*, and in Shahabad खौल मारी *khil māri*. See also §§ 912 and 913.

CHAPTER III.—DUES PAID BY TENANTS.

1193. These are principally the cesses paid to the resident artisans and other non-cultivating residents in the village, who are known as पवनी *pawani*, पौनी *pumi*, or पौनिया *pauniya*. In East Tirhut they are पवनी पसारी *pawani pasari*.

1194. The *carpenter* (बड़न्ची *barhi*) and *blacksmith* (लोहार *lohār*), who are generally the same person, get a fee from the member of a marriage procession who gets any work done by him. This is known as बिरित *biril* in South Munger, and as बियाह दानी *biyāh dāni* in South Bhagalpur. Elsewhere it is simply इनाम *inām* or बकरमिस *baksis*. His remuneration for the repairs of instruments is कठा *katha* in Sāran, जौरा *jaura* in Champāran, and पाल *pāl* in Tirhut. In Shahabad it is कमाई *kamāī*, and so also in East Tirhut. In South-East Tirhut it is also भाँवर *bhāmvar*, and in South Munger it is कमैनी *kamaini*. When he is paid at so much paddy per plough, it is called, according to the amount, बोझा *bojha* in Sāran, Patna, Gaya, and the south-east, अंटिया *antiya* or पांजा *pānja* in Champāran, and पंजौर *panjaur* in North-East Tirhut. Another of his perquisites received at the time of sowing is called अचुर *anjur* in Shahabad and अंजुरी *anjuri* in Gaya. He receives a further remuneration for keeping the cane-mill in order. This is पचरावन *pachrāwan* or भाँवर *bhāmvar* in Shahabad, कोल्कढ़ *kolkarh* in Patna, कोल्हन्कर *kolkar* in South Munger, and कोल्हन्पचरानी *kolkhpachrāni* in South Bhagalpur. In Sāran he gets two rupees for each mill, and his remuneration is called खान *khān*. For repairing other implements he gets in Sāran साली *sāli*, and a similar cess in Champāran and Tirhut is known as खरिहानी *kharihāni*. In South Bhagalpur भौंरी *bhaunri* is the general term used for his perquisites. In North-West Tirhut खान *khān*, and in North-East Tirhut खन *khan* or कमाई *kamāī* (which means wages for any work done), are the wages for making a new mill. The grain actually given is डाली *dāli*, and amounts to from 10 to 30 sers. The fee for repair is बिगन्ची *bighati*, and is 4 annas per bigha for खोरड़न *khorḍan*.

morhan or first cuttings, and 2 annas per bigha for चूड़ी *khünti* or second cuttings of the cane.

1195. *The weaver's perquisite.*—This is in North-West Tirhut बानी *bāni*, and elsewhere बाना *bāna*.

1196. *The shoe-maker's (चमार chamār) perquisite.*—This is भाँवर *bhāmwar* to the west. In Gaya and Shahabad, however, it is खरिहानी *kharihāni*. It is पाल *pāl* in Champāran and Tirhut, also कमाई *kamāī* and पंजौरा *panjaura* in North-East Tirhut. In the South-East it is पाँजा *pānja* or बोझा *bojha*, and in Patna and Gaya मङ्गनी *mangni*. बिघौरा *biyana* to the west and दत *dat* to the east is the fee given to his wife for service as a midwife.

1197. *The sweeper's (मिहतर mihtar) perquisite.*—This also is खरिहानी *kharihāni* or कमाई *kamāī* in Shahabad. In the south-east it is a sweeper's and not the shoe-maker's wife who officiates as midwife. A sweeper in the south-east is हाड़ी *hāṛī*, and his wife is हाड़िन *hāṛin*. The fee paid her for her services is दत *dat* or दत भोजनी *dat bhojni*.

1198. *The perquisites of the village accountant (पटवारी patwāri)* are many and various. In Patna and Gaya if the tenant's lands are नगदी *nagdi* he gets in Patna $2\frac{1}{2}$ sers per bigha, and in Gaya $12\frac{1}{2}$ sers per plough. This is called माँगन *māngan*, and is his recognised salary. He also gets a fee of one pice in the rupee per annum for answering a raiyat's inquiries about his rent. This is called उजनाना *ujnatāna*. If the land is भावन्ली *bhāoli*, he gets in the same district, in addition to the above, नोचा *noñcha* (also in Shahabad नोचिया *nochiya*) or "pluckings," which amount to $\frac{1}{8}$ th of a ser per maund. A similar fee is called बल्कट *balkat* in Sāran. In Shahabad a village accountant gets in the case of नगदी *nagdi* lands a perquisite of $\frac{1}{2}$ an anna in the rupee, called टकही *takahī*. In the case of भावन्ली *bhāoli* rents he gets $\frac{1}{2}$ a ser or a ser per maund, the first being called असेरी *aseri*, and the second सेरी *seri* or सेरन्ही *serhi*. In the case of a general clearance of rents he gets a present of 8 annas or a rupee, called फरक्तियाव *pharkatiyāvan*. In Tirhut this item is called फरक्काना *pharkāna* or फरिकाना *pharikāna*. In South Munger lands are principally नगदी *nagdi*, and the village accountant is a servant of the landlord and is paid by him, and gets nothing from the tenants. His pay is as follows. In the case of नगदी *nagdi* tenures he gets a माँगन *māngan* of 5 sers per bigha. When the land is भावन्ली *bhāoli* he gets $2\frac{1}{2}$

sers per maund, and his pay is called दहियक माँगन *dahiak māngan*. He also gets a परङ्काना *pharkāna* of one pice per rupee in the case of a clearance of accounts. In South Bhagalpur the tenant gives the accountant a नेग *neg* of $3\frac{1}{2}$ *sers* per maund. In most districts he charges a pice for every rupee for which he grants a receipt. This is called generally रसिदाना *rasidānā* or रसिदाबन *rasidāban*, also कबन्जाना *kabjānā* in East Tirhut. होली खेलार *holi khelār* or फगुआड़ी *phaguādi*, दोषात पुजार *doāt pujār*, and दुर्गा पुजार *durga pujār*, are cesses levied by the accountant on the three main *Kāyasth* festivals of the Hindu year. The above are the usual amounts of his fees, but many of them vary from village to village.

1199. *Perquisites of the weighman*.—See § 914.

1200. *The village watchman* (गोडैत *gorait*, कोतवाल *koiwāl*, or (when a Government servant) चौकीदार *chaukidār*) is sometimes paid by a grant of rent-free land (*जागीर* *jāgīr*), and hence he is called in South Munger जागीरदार *jāgīrdār*. When otherwise paid, his remuneration is called generally south of the Ganges चौकीदारी *chaukidāri*. In the north-west it is खरिहानी *kharihāni*, in North-East Tirhut गोडैतक मूठ *goraituk mūth*, and in South-East Tirhut गोडैती *goraiti*. In Patna and Gaya he is sometimes paid in kind, and his fee is then called फसिलाना *phasilānā*, and in Gaya also नोंचा *noncha*.

1201. *The perquisites of the landlord*.—In addition to his rent, the following customary cesses may be noted:—गोचाम *goām* in Patna, Gaya, and South Munger, बन्हवैया *banhvaiya* in South-West Shahabad, and गोहार *gohār* generally, are personal services rendered to the landlord by the tenants *en masse*. हकमत *hukumat* or फरमाइस *pharmāis* are occasional demands of service or produce for special purposes. This in South Munger is called मदत *mudat*, and in South Bhagalpur हकमैती *hakmaiti*. His perquisite of milk from his tenants' cows is in South-West Shahabad दुहाव *duhāo*. Cesses paid on special occasions are generally called सलामी *salāmi*, but there are frequently special names. E.g., when a tenant's daughter is married, the landlord gets a fee called बियाह्दानी *biyāhdāni*, सादियात *sādiyāt*, सदियात *sadiyāt*, or सदियाना *sadiyānā*. In North-East Tirhut this is usually one rupee four annas at a girl's marriage, and ten annas at a boy's marriage, which is realised from every one except Brahmans, Kayasts, Rajputs, and Musalmāns. In South-West Shahabad it is मान्नवञ्च *maññwanch*. In Tirhut and the east धिंगान *dhingān* is a fee paid

on the marriage of a daughter for the second time, and भोजनी *bhojni* is paid on the marriage for the first time of a boy or girl. The former cess is paid in cash, but the latter in kind; e.g. in rice, pulse, or clarified butter. For other cesses paid by cowherds, see § 1151. The help given by the tenant in ploughing the landlord's lands is दूरी *hari* to the north and the west generally. To the east it is हरिहर *harihar*, हरिहरा *harihara*, and हरिहरी *harihari*. Local names are संगाहा *sangāha* in North-East Tirhut, हराई *harāī* in Shahabad and South-West Tirhut, and द्वाराई *harāī* in Patna and Gaya. The presents given to the landlord when he visits the village are सलामी *salāmi* or (in Shahabad) नज़राना *najrāna*. His fee when a house is built or sold is चौथ *chauth* generally north of the Ganges, and also in East Tirhut जर चौथ *jar chauth*. In towns in Patna and South Munger it is चौथिया *chauthiyā*, and elsewhere simply सलामी *salāmi*. He collects cesses in the nature of a ground-rent from the resident artisans and traders in the village. These are called मोतरफा *motarpha* or मोतरहरफा *motharphā* generally, कोठियारी *kothiyāri* in Champāran and Tirhut generally, and बसुर्ही *basurhi* in East Tirhut. South of the Ganges they are दुअन्नी *duanni*, or (to the east) अबुआब *abuāb*. In Patna and Gaya the former name represents a cess of the following description. 15 *mans* of grain, or thereabouts (according to village custom) is assumed (when rent is paid in kind) as the produce of one *bigha*. For each *bigha* (or 15 *mans*) thus calculated of the tenant's share of the crop, the landlord takes a cess of 2 *ānas*. In the case of lands paying cash rates, the cess is levied at from 2 *ānas* to 9 pice on each *bigha* of land held by the tenant. पूर *pūr* is a fee of one rupee per loom paid by weavers. In South Munger चरन्सा *charsa* is a cess paid by tanners. In North-East Tirhut कैयाली *keyāli* or कियाली *kiyāli* (also बरदाना *burdāna* in Patna) is (or was) a transit-duty levied on cartmen for every load of grain they took. Sometimes it was levied at every place where they halted for the night. In the same tract the same name is also used for a tax levied on grain-sellers' weights. This last is called कौड़ी *kauri* in the north-west, and मलिकाई चुटकी *malikāī chutki* in South-East Tirhut. In Shahabad it is बयाई *bayāī*. In Gaya it is किराया *kirāya*, and the corn paid is माँगनी *māngni*. In the south-east तहजारी *tahajāri* or तबजारी *tabjāri* is a similar tax levied on shopkeepers.

1202. Rents are generally calculated in the old *sicca* rupees of Akbar, which are converted into current coin by adding exchange rates,

called बट्टा माल *batta māl* and बट्टा कम्पनी *batta kampani*. The *batta māl* is added direct to the rent in *sicca* rupees, and denotes the exchange rate between them and the Murshidabādi coin introduced in the year 1773. In 1835 the introduction of the Company's rupee, $1\frac{1}{5}$ of which equalled $\frac{1}{16}$ of the Murshidabādi rupee, led to the imposition of a further rate of exchange, called *batta kampani*, which is calculated on and added to the rent calculated in *sicca* rupees *plus* the *batta māl*. Each of these rates of exchange is generally less than one aīra per rupee.

1203. Dues given for religious purposes.—The first fruits given to Brāhmans are बिसुन पिरित *bisun pirit*, and also (north of the Ganges) बिसुन अन्त *bisun ans*. To the west they are अङ्गौङ्ग angauñāñ or अङ्गौङ्गां angauñāñ. On the other hand first fruits set apart for house-gods (भूमि गणेश *bhūmi ganes*) or penates are अगाँ agaun, or (in Shahabad) अगन्वर *agbar*, and (in Champāran) रसुचड *rasuar*. In South Munger three small heaps (*kuddi*) are put aside on the threshing-floor. One is given to the Brāhmans, and is called बिसुन पिरित *bisun pirit*; the second is given to the मुस्हर *mushar* of the village, who is known as देहुरी *dehuri*, and is called सहार *sahār*; and the third, called अगाँ *agaun*, is set apart for the house-gods, and is consumed by the cultivator himself. In South-West Shahabad a small heap of grain is put aside for the village god (दिहावार *dihwār*). This is given to the village milkman (गोधार *goār*), who performs the worship of the god, and it is called पिठार *pithār*. In South Munger बहरैया *bahraiya*, and generally बहरी behri or बहरिया *bahariya* (all of which mean simply a subscription), are names for the subscription for the expenses of village worship, and दहिअक *dahiak* is a similar cess of $1\frac{1}{2}$, and सवैया *sawaiya* of $1\frac{1}{4}$, seers per maund. The grain set aside for beggars (फकीर *phakir*) are known as भिच्छा *bhichchha* or भीख bhikh amongst Hindus, and रसुली *rasūli* or फकिराना *phakirāna* amongst Musalmāns. The सिब अन्त *sib ans* is the portion set aside for religious mendicants (सन्यासी *sanyāsi*).

1204. Miscellaneous.—पुरान्ता *puraunta* is the fee paid by the members of a marriage procession to any person who does any work for them. In North-West Shahabad 10 *sers* per plough are taken each by the washerman (*धोबी dhobi*) and the blacksmith (*लोहार lohār*). This is called जौरा *jaura*. In the same place खरन्वन *kharwan* is an armful of crop given to each of the following:—the blacksmith, the carpenter (*बड़वी barhi*), the barber (*नौशा naua*), and the washerman; and the केरा *kera* is a smaller bundle of crop given to each of the same four.

Again पुरी *pūri* is three handfuls of crop given to the same four. In West Tirhut a similar cess is called पाल पसेरी *pāl paserī*.

1205. In Shahabad, and also in South Bhagalpur, बन *ban* is an allowance of one maund in twenty-one or twenty-five of crop given to the agricultural labourer. In South-West Shahabad the cowherd receives a certain share of the milk of the cows he grazes, which is called बारा *bāra*. In South Munger this is पराउंधा *paraundha*, and in South Bhagalpur परोधो *parodho*. Similarly अठवारा *athwāra* (*i.e.* paid every eighth day) in Sāran, पार *pār* in North Tirhut, भाँज *bhānj* in West Tirhut, and पारा *pāra* or दुहिया *duhiya* in South Tirhut, is the milk given to the milkman as a fee for milking cows. चरवाही *charwāhi* is a fee paid to the herdsman for herding. It is also चराई *charāī* in Shahabad. सलामी *salāmi* or कमरखोलाई *kamar-kholāī* is the term applied to the presents made to or demanded by a police-officer or Government peon on entering a village, and the same terms are also applied to the presents made by the local police to the menial servants of magistrates and other high Government officials when in camp in their own district. In West Tirhut they are also called इनाम *inām*.

DIVISION IX.

LAND TENURES.

CHAPTER I.—TENURES.

1206. The descriptions contained in this division do not pretend to be legal definitions of the tenures referred to. On the contrary, they are only to be taken as giving the popular ideas (always more or less indefinite) current among the villagers as to the nature of the tenures.

Land tenures may be divided into—

- (1) Proprietary tenures.
 - (2) Tenures intermediate between proprietary and cultivating ones.
 - (3) Cultivating tenures.
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CHAPTER II.—PROPRIETARY TENURES.

1207. (1) *Revenue-paying tenures*.—These are known everywhere as जिमिदारी *jimidāri*. A very large landlord is, however, called a तालुकादार *tālukādār*, and his tenure तालुकादारी *tālukādāri*. This is the popular distinction in Bihār between the two names. Both tenures can be held in common and can be divided. When, in popular phraseology, it is wished to name a tenure which cannot be held in severalty, but is owned by one heir, the other heirs being given villages or *parganas* on which to subsist, it is called a राज *rāj*. In a जिमिदारी *jimidāri* (or तालुकादारी *tālukādāri*) tenure the whole land is held and managed in common. The property itself is called जिमिदारी *jimidāri*, or मिल्कीयत *milkīyat* if it is small, and तालुका *tāluka* if it is large. The rents with all other profits from the estate are thrown into a common stock, and after making the deductions to be noted further on the balance is divided among the proprietors according to a fixed law or share. The deductions are the Government revenue and other expenses. The Government revenue is generally मालगुजारी *mālgujāri* or मलगुजारी *malgūjāri*, also लाट *lāt* and रोल *rol* in Tīrhut and to the east, and खजाना *khajāna* in North-East Tīrhut. In Patna

and Gaya it is also known as कलात्री *kalatri*. The other expenses are known as गाँव खरच *gāñv kharch* generally, also गाँव के खरच *gāñv ge kharch* or गवैयाँ खरच *gavaiyāñ kharch* in Tirhut. In South-West Tirhut they are also सालीना खरच *sālina kharch*. In Gaya (and East Tirhut optionally) they are देही खरच *dehi kharch*, in Patna प्रखन्नराजात *ekhrājāt*, and in South Munger गर्ही खरचा *garhi kharcha*. In South Bhagalpur they are बन्धनखरचा *bandhan-kharcha*, which properly means embankment expenses.

1208. A landlord is जिमिदार *jimidār* or मालिक *mālik*; also sometimes सरकार *sarkār*. Local names are गाँव के वाकुर *gāñv ke thākur* in South-West Shahabad, and गाँवां *gāñvāñ* generally in that district. When the tenure is held in joint property, the shareholders are called हिस्सेदार *hiscedār*, &c., see § 1214. The Government revenue is paid in by one of the body, called लमरन्दार *lamardār* in Sāran and मोखन्दार *mokhtār* in Tirhut and Patna. In Shahabad he is लम्बरन्दार *tahsildār*, कारपरन्दाज *kārpardāj*, or मोखतियार *mokhtiyār*. In North-East Tirhut he is also known as टिपन्दार *tipdār*. The inferior proprietors are known as खुरदिचा मालिक *khurdīha mālik* north of Ganges, while south of the Ganges they are खुरदिथा मालिक *khurdīya mālik*. In Patna they are known as जुजन्वी हिस्सेदार *jujivī hissedār*.

1209. (2) *Free grants*.—These are known generally as बिरित *birit*, and the holder as बिरितिहा *biritiha* or बिरितन्दार *birittār*. These are general terms, and amongst them may be mentioned the following :—

(a) *Granted for religious purposes*.—These are known generally as सङ्कल्प *sankalp*, and are of different varieties, such as बरमोतर *barmotar*, for the worship of Brahma; विश्वन प्रीत *bishun prit* or विश्वन अरपन *bishun arpan*, for the worship of Vishnu; सिबोतर *sibotar*, for the worship of Siva; किशन अरपन *kishan arpan*, for the worship of Krishna, and so on.

(b) जागीर *jāgīr*, लाखराज *lākhrāj* (rentfree), माफी *māphi*, मिनहै *minhai* (at reduced rent), or खिलत *khillat*. These are properly grants for warlike services. They are also (especially जागीर *jāgīr*) applied to the free grants of land for services made to the potter (*कुम्हार* *kumhār*), watchman (*गोद्दृत* *gorait*), and other village servants.

- (c) A grant given to the family of a man killed in the Rāja's service in open fight. This is भरवठ *marvat* in the west, and मरौटी *marauti* to the east.
- (d) A बिरित *birit* may be either acquired by purchase, when it is known as खरिदङ्गी *kharidgi*, or it may be given by favour, when it is called इनाम *inām* or इनामात *ināmat*. Local names in such a case are खेरात *khairat* in Shahabad, and खुसबकत *khushbakat* in South Bhagalpur.
- (e) खोरिश *khorish* or मोक़री *mokri* (north of the Ganges), also पालक *pālik* (Sāran), other local names being खोराकी *khorākī* or परवसन्ती *parvasti* (South-East Tirhut) and खानदान *khāndān* (North-East Tirhut). This is an assignment by a rāja to a younger son or brother of a certain number of villages in the estate for subsistence for himself and his descendants for ever. On failure of descendants the grant reverts to the parent estate. This occurs in the case of a rāj which cannot be divided.

CHAPTER III.—INTERMEDIATE TENURE.

1210. The principal intermediate tenure is that known as ठीकेदारी *thikedāri*, in which the holder (ठीकेदार *thikedār*) contracts to hold the property at a fixed rental either for a certain term of years or until a sum of money (जर सम्बन्ध *jar samav*) advanced on ususfructuary mortgage is repaid. In the former case it is also called खुश्की ठीका *khushki thika*, and in the latter पत्रतैतन *patratātan* in Shahabad, पटाँखाँ *patanūān* in the North-West and Tirhut, and generally सधौआ *sadhua* पटाउा *patāua*. A mortgage lease is रजारा *ijāra* or जर पेशगी ठीका *jar peshgi thika*. See § 1487.

1211. Among other intermediate tenures may be noticed the पत्नी *patni* tenures, which form the subject of special laws. They may be briefly described as estates created by a landlord by separating a portion of his estate and letting it in perpetuity at a fixed rent. Subdivisions of these tenures let on the same principle are called दरपतनी *darpatni*, and these last are sometimes again allotted into smaller portions, called सीपतनी *sipatni*. The holder of *patni* lands is called a पतनीदार *patnidār*.

1212. A tenure which may be either intermediate or cultivating, and which may be noticed here, is मोकररी *mokarari*, or tenure in perpetuity at a fixed rent. In some parts of the country these are also popularly known as सिकमी *sikmi* tenures, which usually mean under-tenures held by a cultivating raiyat.

1213. In Champāran सिकमी *sikmi* tenures are described as dependent proprietary taluks paying land revenue through the landlord who is responsible for it, and not into the Government Treasury direct. Concerning सिकमी *sikmi* rents in Gaya, see §§ 1225, 1226.

CHAPTER IV.—SHARES AND SHARERS.

1214. A share in a village is हिस्सा *hissa* and also (in Tirhut and the west) बखन्ना *bakhra*. The subdivision of a village held by a proprietary body is known as पट्टी *patti* or तखता *takhta*, also थोक *thok* north of the Ganges and फाट *phat* in Gaya. A shareholder is हिस्सेदार *hissedār* or सरिकंदार *sarikdār*; also बखरन्दार *bakhardār* to the west, पटिदार *patidār* in Tirhut. The proprietor of a half share is called अधिया *adhiya* north of the Ganges, and आधेआध *ādheādh* in South-West Shahabad. The inferior shareholders are called खुरन्दिहा *khurdīha*, &c., as described in Chapter II. पट्टी *patti* is also used to mean the principal share in a village, which may contain several सिकमी *sikmi* or subordinate shares. The shares of a brotherhood are भैबांट *bhaibānt* generally, or in Patna and South Munger भैया बांट *bhaiya bānt*. In the west they are also भैवध *bhaiwadh*. A father's share is बपन्च *bipans*, also बपन्जन्च *baphans* in Sāran, बपौटी *bapauti* in North-East Tirhut, and जड़ी *jaddi* in West Tirhut. An elder brother's share (which according to popular belief was larger than the share of the younger brothers before the institution of the English law-courts) is जेठन्च *jethans*, also जेठन्जन्च *jethhans* in Sāran, and in North-East Tirhut जेठौती (not जेठौटी) *jethauti*. The Government revenue is मालगुजारी *mālgujāri*, &c., as described in Chapter II. The half-yearly instalment is known as अधक्खर *adhkhar* or अधक्कर *adhkar* north of the Ganges, also as अठनिया *athaniya* or अठनी *athanni* generally. In South Bhagalpur it is अधक्कर *kist*. The distribution of the revenue over the sharers in villages held by a brotherhood is in South-West Shahabad भेर *bher*. Elsewhere a periphrasis is used, such as हिस्सा पटिदारी *hissa patidāri*.

A proprietor by purchase is खरिदार *kharidār*, and also (north of the Ganges) बैदार *baidār*.

CHAPTER V.—CULTIVATING TENURES.

1215. A cultivator is known as असामी *asāmi*, रेयत *raiyat*, परंजा *parja*, or कास्तकार *kāstkār*. In Patna he is also पोतेदार *potedār*. A tenant with rights of occupancy is मौरुषी *maurūsi* (literally, hereditary) or कदीमी *kadīmī* (ancient), also देही *dehi* (resident) in Patna and Gaya, and जद्दी *jaddī* (ancestral) in Shahabad. A tenant at fixed rates is इस्तमःरारी *istamrāri*, but this distinction is little observed. Hardly any cultivators, and very few landlords, know the difference between a tenant at fixed rates and one with a right of occupancy. A cultivator without rights of occupancy is known as गैर मौरुषी *gair maurūsi*, also as पाही *pāhi* (literally, ‘foreign’ or ‘non resident’) in Patna and Gaya, and खरिदङ्गी *kharidangi* (literally, acquiring by purchase) in Shahabad. In North-East Tirhoot he is हाल उपारःजित *hāl upārājita* (newly created). These names are interesting as showing what cultivators themselves consider to constitute a non-occupancy tenant.

1216. In Shahabad, especially along the south bank of the Ganges, there is a class of tenants called गुदश्तादार *gudashṭādār* or गुदस्तादार *gudastādār*. They are generally Rajputs and Brahmans whose ancestors conquered the country, and who, while serving under the landlords, for whom they were always ready to fight, were considered entitled to a privileged position. A गुदश्ता *gudashṭa* or गुदस्ता *gudasta* tenure is held at a rent fixed for ever,* and is alienable without the consent of the landlord. It is, in fact, a freehold subject to a rent charge. The holders seldom sublet, and are a body of peasant proprietors, very prosperous as compared with other tenants, and furnishing thousands of recruits to the army. Another similar tenure is known as गोरा *gora*. In this the rent is fixed for ever in a holding with specified boundaries, without reference to the quantity of land. The rent is not variable even if the land be found to be more or less than the quantity roughly estimated at the original settlement. It is alienable without consent of the landlord.

1217. In some estates there is a kind of head tenant, who acts as an intermediary between the proprietor and the cultivator. He collects the rents and receives in return some petty privileges and immunities. He is known generally as महतों *mahton*, and in

* This point of fixed rents is denied by some landlords.

Patna and Gaya as महतोद्रा *mahtodra*. In Saran he is also known as टिप्पदार *tipdār*, in North-East Tirhut as मोकडम *mokadam*, and in South Bhagalpur मँडर *mañdar*. Generally, however, the head tenant is called जेठरैयत *jethraiyat*, and he usually performs the above duties. The high-caste cultivators are known as असराफ *asrāph*, local names being सुर्फा *surpha* in Patna, सुरफान *surphān* in Gaya, and बड़ बदनमी *bar adni* north of the Ganges. In South Bhagalpur, the quarter of the village where such live is called बबुटोला *babutola*. The remission of rent for such high-class tenants is माफी *māphi* generally north of the Ganges, also छुटनी *chhuti* or कम्सरे *kamsare* in East Tirhut. In South-West Shahabad and Gaya and South Munger it is रेचाएत *reacēt*, in the rest of Shahabad भरैचती *maravati*, in Patua कमी *kami*, इनाम *inām*, or इलाम *ilām*, and in South Bhagalpur माफ *māph*. The low-caste tenants are known as राड़ जाति *rār jati*, नीच *nich*, or छोट खोग *chhot log*. They are also known as रजील *rajīl* in South-West Shahabad, कमीना *kamina* in the rest of that district, राड़ भोड़ *rār bhor* in South Bhagalpur, सोलङ्काह *solkanh* in Tirhut, and रेयान *raiyan* in Gaya. A proverb about them is—

काश्य किछु लेलै देलै, बरहमन खियौलै ।
धान पान पनियौलै, औ राड़ जाति लतियौलै ॥

*Kāeth kichhu leleñ dleleñ, Barahman khiyauleñ.
Dhān pān paniyaleñ, au rār jati latiyaleñ.*

—A Kāyasth does what you want on payment, a Brāhmaṇ on being fed, paddy and betel on being watered, but a low-caste man on being kicked.

1218. Cultivators may also be divided into resident and non-resident. The resident cultivator is छपरबन्द *chhaparband*, also डिही *dihi* in North-East Tirhut, देही *dehi* in Patna and Gaya, and बारी बस *bāri bast* in the south-east. A non-resident cultivator is पाढ़ी कास *pāhi kāst* or पाही *pāhi* (foreign), a word frequently confounded with पाई *pāi* (literally, a foot; hence used to mean an under-tenant). The word पाई *pāi* has almost fallen out of use now, but it is still understood, and has led to much confusion in laws and treatises on the rent-law, rendering it possible that the rights and liabilities of the under-tenant have been transferred to the non-resident cultivator. In South Bhagalpur the non-resident cultivator is known as पैहार *paihār*. The दोहट *dohat* or दोहन्दा *dohāta* cultivator differs from the पाढ़ी *pāhi* cultivator in that he keeps up two establishments and cultivates in two different villages, while the पाढ़ी *pāhi* cultivator does so only in one.

1219. Below the ordinary cultivator there is sometimes an under-tenant, who is known as खिक्नसी *sikni* or कुरथौली *kurthauli*, also as पेटावाला *petawala* in the north-west and कोलिएती असामी *koliaiti asami* in East Tirkut. It is said that to the south-east in the case of a कुरथौली *kurthauli* tenure the rent of the under-tenant is fixed at a money rate, but is paid in grain at the market rate of the grain at the time of payment. Elsewhere the rent of under-tenures is generally paid in kind.

CHAPTER VI.—RENTS.

1220. Rent is लगान *lagān*. North of the Ganges and in South-East Bihār it is also घोता *pota*, with an optional variant घोन *pot* in South-East Tirkut; another name current north of the Ganges is मलगुजारी *malgujāri*. Rent rates are दर *dar*, चरे *sare*, or सरह *sarah*; also दरबन्दी *darbandi* or सरहबन्दी *sarahbandi*. चुकाउ चुकाउ north of the Ganges is rent payable at a fixed rate.

1221. Rent paid in cash is known as माल *māl*, and that paid in kind as ईन *ain*. When rents are paid in cash, the tenure is known as नगदी *nagdi*, and also in East Tirkut as खाप *khāp*. When paid in kind, it is known as मनखप *mankhap* or भावली *bhāoli*. In मनखप *mankhap* or मन्थिका *manthika*, ऊणा *hunda* or मन्हूणा *manhunda*, the rent is a fixed quantity of grain paid as rent, irrespective of the proportion it bears to the whole crop. This custom is current principally in Tirkut and Champāran. In Patna it is called मनी बन्दोबस्त *mani bandobast*, and a variety in which a certain number of maunds of cleaned rice per *bigha* is taken as rent is known as चौराहा *chaurāha*. These tenures are principally adopted by landlords when letting their जिरात *jirāt* or home-farm lands. In भावली *bhāoli* a certain fixed proportion of the whole crop is taken by the landlord. This division is called बटाई *batāī*, &c., and a full description will be found in §§ 902 and ff.

1222. A tenure which has been noted in Patna is the हस्तबूदी *hastbūdī*, derived from the Persian *hast*, 'is,' and *būd*, 'was,' and which means literally 'the-is-and-the-was tenure.' In this the rate of rent is fixed at so much per *bigha*, but rent is only charged for so much area as is actually bearing crops at the time of harvest. Thus, suppose a piece of land measuring one *bigha* is cultivated, but for some reason

(such as inundation, destruction by insects, &c.) the area of land actually under crops when ready for harvest is found to be 16 *kathas*, then the rent of four *kathas* is remitted and the rent for 16 *kathas* only is demanded. It thus closely resembles the *ubandi* tenure of Bengal. Compare § 1229.

1223. छाल भासिली *hal hasili* tenures also exist in Patna and Gaya. In these the cash rent is determined on the spot after inspection of the existing crops on the land. A very similar tenure is known as बख़नकट *balkat*. In this the landlord's men, accompanied by the tenant, inspect the crops when ready for harvest, and fix a cash rent by estimating roughly the quantity of produce and its value.

1224. A peculiar tenure, which is principally adopted in lands which are generally subject to inundation, is known as जैदादी *jaidādi*. It is also adopted where the land is extremely bad and the prospect of a crop is uncertain. The principle is that the full rent agreed upon is paid on the land in any year in which any crops whatever (however small) is grown upon it. In any year in which no crop is produced upon it, no rent is paid.

1225. The tenures* and rent system in the district of Gaya are worth noting. Four-fifths of the cultivated lands are let on the भासिली *bhāoli* system, as has been described in sections 902 and following. In the lands held on the नग़दी *nagdi* system the rent conditions are somewhat peculiar. The *nagdi* tenure is of two descriptions,—सिकन्मी *sikmi* or शिकन्मी *shikmi*, and चिकठ *chikath* or चकठ *chakath*.

1226. A शिकन्मी *shikmi* tenure is described by Bābu Bhūp Sen Singh as that under which the landlord has not any power of enhancement, irrespective of the period for which the tenant might have been in possession. The money-rent is not fixed upon the land, but upon the crops actually grown, varying with the nature of the soil and the class of tenants, whether, high caste (*धुरन्फान surphān*) or low caste (*रेधान raiyān*), the former having a lower rate to pay than the latter. The lands generally under this tenure are the डिहाँस *dihāns* lands, or the best land lying on the borders of the inhabited portion of the village (see § 784), and the crop grown thereon pays a higher money rent than the same crops grown on fields

* Concerning the tenures in Gaya, I have to acknowledge my indebtedness to an admirable note prepared by Bābu Bhūp Sen Singh, Government Pleader of that district.

more distant from the village site. The same *shikmi* field also pays a rent varying with the crop. Thus if a Brahman tenant planted it with opium poppy in one year and with an ordinary spring crop next year, he would pay a higher rate of rent the first year than the second; while a low-caste tenant would have to pay for both of them a higher rent than the Brahman. Every tenant in a village has a fixed quantity of *shikmi* land partly at the higher and partly at the lower crop rate. If the tenant grows opium poppy upon a *bhāoli* and not a *shikmi* field, he pays for one harvest *bhāoli* rent, and is liable also to pay *nagdi* rent for the poppy at the rate fixed in the village for the particular class of tenants to which he belongs for poppy grown under such circumstances. According, however, to other authorities the rate of rent of these *shikmi* tenures is unalterable, but an extra rate or cess of so much per *bigha* is put on when special crops, such as opium or sugar-cane, are grown, and is taken off again when these special crops cease to be grown. Compare § 1231.

1227. The चिकठ *chikath* or चकठ *chakath* tenure is, according to Bābu Bhūp Sen Singh, a temporary settlement of waste or uncultivated but culturable lands for limited terms of years, at nominal rents, for the purpose of reclaiming them or bringing them under cultivation. This tenure is governed by the terms of the contract between the parties. If one term be not sufficient to render the lands fit for proper cultivation, the settlement is renewed from time to time till they become capable of yielding full crops. They are then settled as *bhāoli* or *shikmi* lands, according to their quality. In *chikath* lands no right of occupancy accrues by custom, and the rent is capable of enhancement on the expiry of the term of the settlement.

1228. According to Bābu Bhūp Sen Singh when a summer or जेत्हा *jethua* crop is grown on *bhāoli* land, an additional rate of 20 annas per *bigha* is charged as rent, the local *bigha* equalling $2\frac{1}{4}$ Bengal *bighas*.

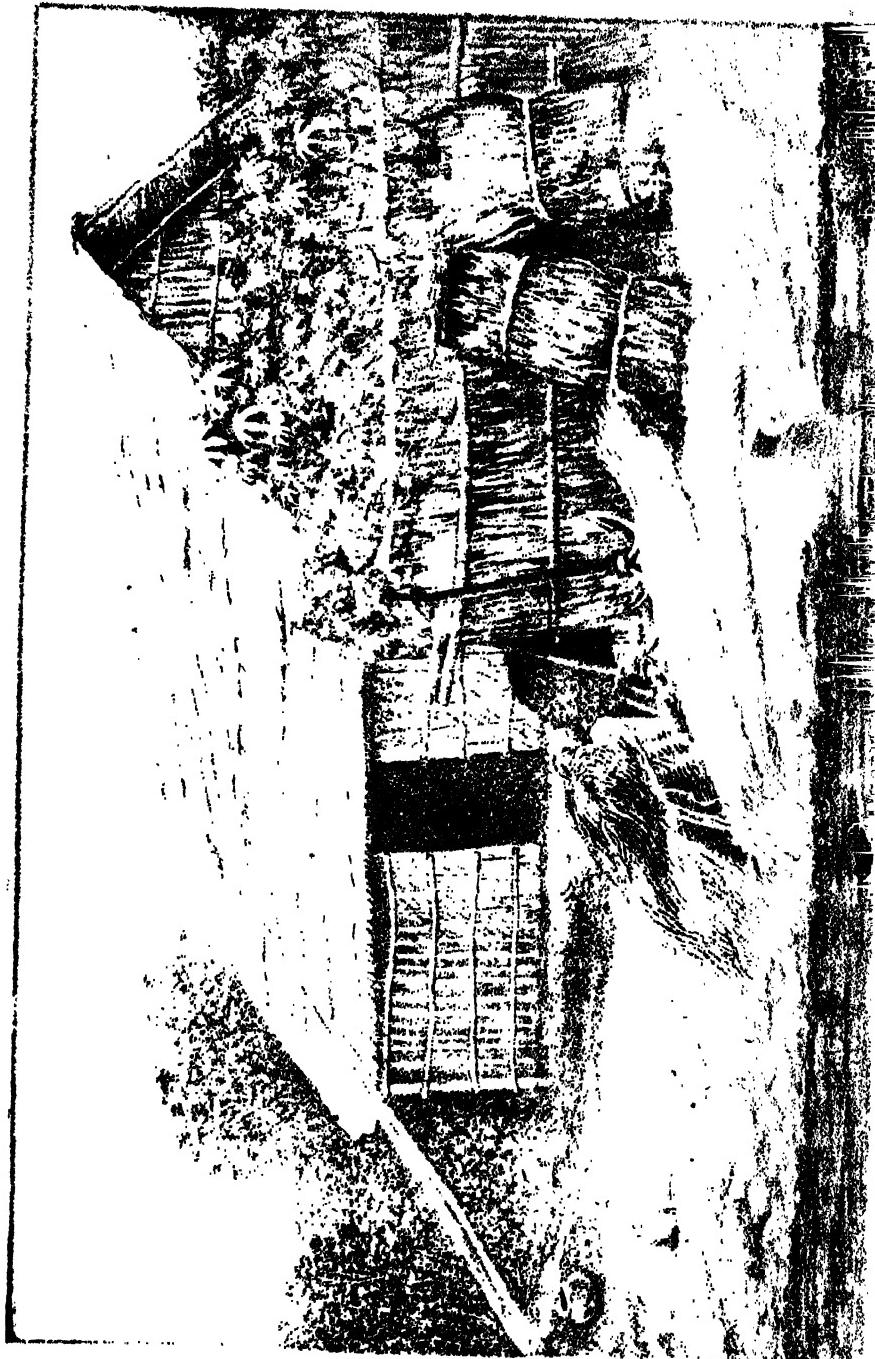
1229. In South-West Shahabad, when in rice lands, the tenant pays only for the land under rice, and not for any land which may be fallow, the phrase उठन्ती परन्ती *uthli parti* is used. Compare § 1222.

1230. A remission of rent on account of deficient produce is नाम्प *māph* north of the Ganges, and also छुटन्ती *chhutti* in East Tirhoot. South of the Ganges it is नाबूद *nābūd*, or, when made on account of inundation, गरन्की *garankī*.

1231. Special crops, such as tobacco or poppy, on which special money rents are always assessed, are known as जबदी *jabdi* or जपती *japti*. Cf. § 1226.

1232. Of the spontaneous produce of a village, बनकर *bankar* is the produce from forest land, wood, gums, &c. In Shahabad it is also called बन छिली *ban chhioli*. जलकर *jalkar* is the produce derived from lakes, streams, &c.; and फळकर *phalkar* is the produce of fruit. सिकार माडी *sikār mādi* to the west is fishing rights.

1233. Fields situated in one village and included in the area of, and belonging to the proprietors of another village, are called मोतलके *motalke*, or (in North-East Tirhut) तालुका *taluka*.



DIVISION X.

THE NATIVE HOUSE.

CHAPTER I.—THE NATIVE HOUSE.

1234. A *house* is मकान makān or घर ghar. Local variants of the latter are गिरही girhi in Gaya and Sāran, घौर ghaur in South-East Tirhut, घरा ghara in South Munger, and घिर्ही grihi, घरन ghara, or घरो gharo in South Bhagalpur. A name current in Shahabad is बखरी bakhri. An *enclosure containing several houses* is north of the Ganges छवेली haweli or छवेलौ habeli, and south of it छाता hāta. South of the Ganges and in Sāran छवेली haweli or छवेलौ habeli generally means the *female apartments*. A *palace* is धौरहर dhanrahur or धरनहर dharhar, as in the proverb खूनी खड़ तर, सपनाए धरनहर sūti khar tar sapnāī dharhar,—he sleeps on grass and dreams of palaces. A *hut* is झौंपङ्डा jhompra or झौंपङ्डी jhompri, खोंप khomp, खोंपङ्डा khompra, खोंपङ्डी khompri, or पलानी palāni. कूटी kūti or कुट्टी kutti is the hut of a religious mendicant (फकीर phakir). Other names used north of the Ganges are मठ math generally, and मठिया mathiya to the west, अस्थल asthal to the north-east, and जगह jagah or अख्रहा akhraha to the south-east. मरै marai, माँरै mānrai, or मरूई marūi, is a grass hut, and माँडो mānro, &c., (see section 1307) is the hut in which a marriage ceremony is conducted. A little hovel or hut is north of the Ganges गोहिया gohiya. South of the Ganges it is in Patna and Gaya मरुका maruka or कुर्हा kürha, in Shahabad टाटी tāti or बरन्हौचर burhaughar, and in South Bhagalpur ढाको dhāko or मोरका morka. सिरकी sirki is a hut or tent made of reeds, as in the proverb सिरकी एक देलन्हि तानि, ताहि बेर मँ आप्स पानि, सिरकी उठावैक रहल ना बेरा, आगू नाथ न आइ पग्न्हा sirki ek delanhi tāni, tāhi ber mañ āel pāni, sirki uthābaik rahal na bera, āgu nāth na paghha,—he pitched his hovel and it began to rain, nor could he get an opportunity for striking it; he was (like an ass) without nose-ring or tether. A ruined house or enclosure is ढीह dih or छँडनहर khānhar. A hut in the forest is north of the Ganges पाझा pājha,

and south of it चचर घर *chanchar ghar* in Gaya, चाँचन्दाला घर *chānch-wāla ghar* in South Bhagalpur, टटगढ़ *tatghar* in South Munger, and मढ़न्ही *marhhi* in South Bhagalpur.

1235. Straw huts used by the poor are टटौघर *tataughar* north of the Ganges, and काढी पोस *kāhi pos* south of it. In Shahabad they are also called दोचन्ना *dochra*, and in South Bhagalpur खरो घर *kharo ghar*. They are also very generally known as फुस के घर *phūs ke ghar* over the whole Bihār tract. A masonry house is पक्का *pakka* or पोखन्ता *pokhta*. When built of stone it is called in Shahabad चाँदनी *chāndni*. When built partly of bricks and partly of mud, it is कच्चा पक्का *kachcha pakka* or कच्चा पक्का *kancha pakka*. In Shahabad it is, however, कच्चा *kancha* or काँचा *kāncha*. A house built entirely of mud is कच्चा *kachcha*; it is also to the west खाम *khām*, and to the east भैत घर *bhit ghar*.

1236. When a house has three openings, it is तिनदरा *tindara* or सेदन्ना *sedra*; with twelve openings, it is बरन्दरी *bardari* or बरहन्दरी *barahdari*. But these terms are not much used except south of the Ganges, from and including Patna westwards. A house provided with lattices is जालन्दार *jāldār* or जालीदार *jālīdār*. A house with nine apartments is in Patna and Shahabad नौरतन *nauratn*. Rooms in a native house are generally nine cubits long by five cubits wide. Such rooms are called नौपञ्चम *naupancham*. बासा *bāsa* or डेरा *dera* is a dwelling or lodging-house, and खिलवत *khilwat* a house used as a private chapel by Musalmāns.

CHAPTER II.—PARTS OF A HOUSE.

1237. *The courtyard.*—This is आँगन *āngan*, अँगनै *angnai*, or (principally in Patna and Gaya) अँगना *angna*; also in South Munger अँगन्ना *engna*. In South-East Tirhut it is also called डेरा *dera*. The space in front of a house is अगुआर *aguār* or अगुआरा *aguāra*; also अगन्वास *agucās* in Shahabad, अगुत्ती *agutti* in Patna and Sāran, and अगुआनी *aguāni* in Patna and the south-east. The space behind it is पिछुआर *pichhuār* or (generally in the oblique cases) पिछुआरा *pichhuāra*, or to the west पछुआर *pachhuār* or (generally in the oblique cases) पछुआरा *pachhuāra*. It is also पिछूत *pichhūt* to the west, पिछुत्ती *pichhuttī* in Patna and Sāran, and पिछुआनी *pichhuāni* in Patna and the south-east.

1238. *The vestibule or outer entrance room.*—This is दुआर *duār* or दोआर *doār* generally. It is also दूरा *dūra* north of the Ganges,

and दुहारी *duhāri* or दुअरिया *duariya* in Patna and Gaya. Another name current in Patna and the east is देहरी *dehri*.

1239. The inner entrance room.—This is the room in which the men of the family sit and meet outsiders. It is called दलान *dalān*. It is also named दोगाह *dogāh* in South-West Shahabad and दरोखा *darokha* north of the Ganges. In Patna दोगाह *dogāh* means a cattle-shed. In North-West Bihar दुमुन्हाँ *dumunhāñ* is a somewhat similar room, but opening both to the outer world and to the inner apartments. A sitting-room generally is बैठका *baithka*.

1240. The upper story.—This is कोठा *kotha*, or in the south-west पटाहान् *patahuāñ*.

1241. The under-ground story.—This is तखाना *takhāna* or तह्खाना *takkhāna*. Other optional names are भुजबरा *bhunjabra* or तरहरा *tarahra* in Patna, Gaya, and the south-east.

1242. The veranda.—This is ओसारा *osāra* or ओसन्ना *osra*, with variants ओसारी *osāri* in South-West Shahabad, उसन्ना *usra* in Gaya, and ओसन्दो *osro* in South Bhagalpur. It is also called साप्लान *sāplān*, and in Shahabad ढाबा *dhāba*.

1243. The sitting-platform.—This is चौतन्ना *chautra* generally. Other optional names are चबुत्तन्ना *chabutra* and पिंडा *pinda* in Patna and the south-east, and ओटा *ota* in Patna, Gaya, and Saran.

1244. The roof.—The roof or ceiling is छत *chhat*. It is also छात *chhāt* south of the Ganges, छत्ता *chhutta* in Gaya, and छाता *chhāta* in South Bhagalpur. A thatched roof is छाउनि *chhāuni*, छैनौ *chauni*, छान्ह *chhānh*, छान्हौ *chhānhī*, or छिंया *chhāniya* in North-West and South Bihar. It is also generally छपर *chhappar*, with an optional variant छप्री *chhapri* in the south-west. Another name current in Tirhut is चार *chār*. If it is a simple thatch without tiles, it is specially called चाट *thāt*. A thatcher is घरामी *gharāmi* or छैनिहार *chhaunihār* north of the Ganges, and his work is छाउनी *chhāuni*. In Patna and Gaya he is सुतिहार *sutihār*, and to the south-east मुर छरिया *ghar chhariya*.

1245. When a thatch is only a “lean-to” on one wall, it is known as एकपलिया *ekpaliya* to the west. In Tirhut it is यक्कारी *ekkhāri*, and to the south-west एकचारा *ekchāra*. In Patna, Gaya, and (optionally) the south-west it is एकचपन्ना *ekchhapra*. If it rests on both walls with a ridge pole in the middle, it is दोपलिया *dopaliya* to the west and दोचारा *dochāra* in Champāran and to the east. In Patna

it is पलानी *palani*, and in Gaya and (optionally) South Munger दोचपना *dochhapna*. In Shahabad another name current is दोचरा *dochra*. A roof composed of four triangular thatches meeting in a point at the top is called चौपार *chaupār*. When there are more than one thatch in a roof, each thatch is called फर्का *pharka* or पला *palla*. Also in the case of two thatches the front one is called north of the Ganges अगूत के ठाट *agūt ke thāt*, and the rear one पहुत के ठाट *pahūt ke thāt*. The thatching along the ridge is कोचानी *kochāni*, or in Gaya दोगा *doga*. A small thatch put on the top of a wall to save it from rain is परच्छटी *parchhatti* or उपरच्छटी *uparchhatti* north of the Ganges, and south of it परच्छती *parchhatti* (with a soft *t*). Other local names are छैनी *chhauni* (North-East Tirhut), छपनी *chhapri* (Tirhut generally), and पञ्चनी *panchhatti* in Patna.

1246. To rethatch a roof is खोतब *otab* or नौठट करब *nauthat karab*. The yearly repairs to a tiled roof are फेराँटी *pheraunti* in the south-west, and elsewhere खपना *khapra* *pherab*. The grass put on a roof to make it water-tight is फटकन *phatkan* in Sāran, छाबन *chhaban* in Cham-pāran, and छैनी *chhauni* or तरेरा *tarera* in Patna, Gaya, and the south-west. In Tirhut it is छरन *chharan*, and in the south-east छारन *chhāran*. Mud used for the same purpose is गिलावा *gilāwa*. The repairs to a tiled roof which leaks are चुआना मारब *chūana mārab* in South-West Shahabad, ढोइया *toiyā* in the rest of that district, टिपकारी *tipkāri* in Gaya, and टपका मारब *tapka mārab* in Patna.

1247. *The fireplace.*—This is चूल्हा *chūlha* generally, local variants being चूल्ह *chūlh* in Shahabad, चूल्ही *chūlhi* in South-East Tirhut, and चूल्हो *chūlho* in South Bhagalpur. In East Tirhut चूल्ह *chūlh* is a fireplace with two orifices, and कौल्हा *kaulha* one with one. In South-West Tirhut this last is called एकौल्हा *ekaulha*. The mouth of the fireplace is called मुँह *mūñh*, or sometimes दुआर *duār* south of the Ganges. In North-East Tirhut चिनमार *chinmār* is the raised earth platform on which the fireplace is made, and on which food is cooked, while चौका *chauka* is the similar platform smoothed for a Hindu to eat from. थौना *thauna* to the west is a raised platform on either side of the fireplace for receiving pots for straining off rice-water. When the ground is simply smoothed for eating from, it is called ठहर *thahar*, or in East Tirhut ठाँव *thānve*. आरा or आड़ा *āra* is a cupboard in the wall at a man's height from the ground, in which cooking-pots are placed at night. बोरची *borsi* is the moveable fireplace used by jewellers and by villagers (especially females) to warm themselves in winter. In North-

East Tirhut it is बोरस *boras*. घूर *ghūr* is a hole dug in the ground filled with straw and sweepings and lighted in the evening as a fire to warm oneself at. It is also called कौर or कौड़ *kaur* in the west.* The iron or earthen moveable fireplace is अंगैठी *angaiṭhi*. A similar one used by jewellers is अंगैठा *angaiṭha*. An earthen pot for holding fire is in Gaya मट्पर *matpar*, and in Shahabad मेट्हर *mentahar* or पौड़ा *paura*.

1248. The holes on the top of the fireplace, on which the pots are placed, are called आँच्छी *ānchhi* or आँचिया *anchniya*; also in South-West Shahabad ऐला *aila*. They are also called चुल्हिया *chulhiya* in East Tirhut. When there are places for four pots, it is known as a चरँचिया चूल्हा *charanchhia chulha*, or in South-West Shahabad as a चरेला चूल्हा *charela chulha*. The partitions between the holes are पूता *pūta*, पुत्ता *putta*, or पुत्ती *putti*. Also पुत्ती *putti* in South-East Tirhut, and पुतिया *putiya* in South Munger. The cooking-house is amongst Musalmans बबरन्ची खाना *babarchi khāna*; amongst Hindus it is रसोइया घर *rasoiya ghur*; also भन्सा घर *bhansa ghar* in Patna and the east. In East Tirhut it is भानस घर *bhanas ghar*. The portion of the cooking-room set apart by a partition for cooking purposes only is called चुल्हानी *chulhāni* or चुच्चानी *chuhāni*. The other portion is known as मांझ घर *mānjh ghar* in Sāran and South-West Tirhut, as माँच घर *mānh ghar* in Shahabad, and as छोची *khonhi* in North-East Tirhut.

1249. The door.—A doorway is दुआर *duār*, दोआर *doār*, दुआरी *duāri*, दरवाजा *daruāja*, दरवज्जा *daruajju* or (in Patna, Gaya, and the south-east) दरौजा *daroju*. A door is केवाड़ी *kevāḍī*, or in East Tirhut केवाड़ *kevār*, केवाढ़ी *kevāñārī*, केवाढ़ *kevāñār*. The main doorway is सदर *sadar* *daruāja*; also निकन्सार *niksār* to the west, and निकास *nikās* in East Tirhut. In South-East Bihār it is समुख दरोजा *samukh daroja*. A gate is फाटक *phāṭak*. A side door or window with lattices is खिरकी *khirkī*; also दरैची *dariñchi* in Patna and Gaya. भवाँरी *bhavāñri* to the west and in West Tirhut, भंभन्ना *bhambhra* in East Tirhut, and to the west दरैची *dariñchi*, is a hole pierced in a wall to give light and air. In South Munger it is भम्भ्रा *bhamra*, and in South Bhagalpur भोँरा *bhoñra*. In Patna and Gaya it is ताबदान *tābdān*. मुक्का *mukka* or मॉक्का *monku*, and in Champaran औंधारी *andhāri*, is an earthen pot fixed in the wall for holding pice, &c. The leaves of the door are

* Compare the proverb घर जरैहि, घर बुताव *ghar jarainki ghūr butāw*,—when his house is on fire he puts out the *ghūr*, i.e. in many difficulties he grapples with the least.

पटा *palla*, or in Shahabad पाला *pāla*, and the strip of wood nailed on one leaf to cover the chink is बैनी *beni* or बैनियाँ *beniyān*. In South Bhagalpur this latter is बेना *bena*. The cross-pieces across the leaf of the door to hold the boards composing it together are बाता *bāta* or बता *batta*. There are generally four of them.

1250. The door-frame is चौकठ *chaukath*. The top bar or lintel of this is उपरतैटा *uprata* or (in Tirhut) छात *chhāt*. The bottom bar or threshold is लतमरा *latmara*, लतमरुचा *latmaruca*, or लतखोरा *lukkhora*. Sometimes a second outer door-frame is added for the sake of ornament. This is called साह *sāh* or दसौढ़ी *dasaṛhi*, and such a double door-frame is said to be दोहरा *dohra* or साहवाला *sāhivāla* or दसौढ़ी चौकठ *dasaṛhi chaukath*. In contradistinction from this, the single doorway is चादा *sāda* or एकहरा *ekahra*. The pivot used as a hinge is चूर *chār* or (in Patna चुल्ल *chūl*). In South-West Shahabad it is चूढ़ *chūrh*. A similar kind of hinge is in Gaya झनकौट *jhankaut*. The wooden bar used for fastening the door is किली *killi*, and also (to the extreme west) आगर *āgar*, आगल *āgal*, or आगरी *agri*. In South-West Shahabad it is डांडा *danda*. A short bar fastened by a pin to, and revolving on, one leaf of the door, and falling on a nail fixed on the other leaf, is बिली *billi* or बिलैया *biliya*. The nail is called मक्री *makri*. A European door-bolt is छिट्कनी *chhikani* or छिट्किनी *chhitkini*. The heavy door-bar sliding back into a recess in the wall is बैरंग *benr* or बैड़रा *benra*. South of the Ganges the ढँकी *dhenki*, or in Shahabad ढँका *dhenka*, and in the south-west of that district ठेकरी *thekuri*, is a perpendicular bar sliding down from a recess in the top of the door-frame. घरंका *gharka* (in South Munger) is a kind of bolt. The door-lock is ताला *tāla*, and the key कुञ्जी *kunji*, चाभी *chābhi*, or घोरतैना *chhoraura*. The bolt of the lock is ऊरंका *hurka* or (in Shahabad) भार *jhār*. In South Bhagalpur ऊरंका *hurka* also means a piece of wood fastening the two door planks behind. When a screen or hurdle, which is टाटी *tati* or टटी *tatti* or (to the west) ठटर *thatar*, is used for a door, the spar that supports it inside is बैड़ *benr* or बैड़ा *benra*. In Tirhut it is also बेराठी *berāthi*, बराठी *barāthi*, or (to the east) बेनाठी *benāthi*. In South-East Bihar it is बैड़ाठी *beñrāthī* or अङ्गखड़ *arkhar*, and in South-West Shahabad बैन्वरा *beñwra*. The straw buffers tied along the two door-posts, against which the edges of the hurdle rest, are मोख *mokh* or मोखा *mokha*.

1251. *The wall.*—A wall is दिवार *diwār* or भौत *bhit*. Sometimes the Hindi forms दीवाल *diwāl* or देवाल *deval* are used. The foundations

are नेव *neo*, and also in Patna and the south-east दावा *dāva*. The straw mixed with earth for building a mud wall is पाचर *pāchar*, or in Sāran आलान *ālan*. The lamps of damp mud used in building a wall are लौंदा *londa* or धोँधा *dhondha* in Patna, Gaya, and to the west. To the east they are गोंदी *gondi*; also चेपी *chepi* in Champāran, चक्की *chakki* in East Tirhut, and लौंदी *londi* in South-East Tirhut. In South Tirhut another name is लौर्या *lorya*, and in West Tirhut चेकी *cheki*. The stages in which it is built are रद्दा *radda* or रादा *rāda*, and also optionally पौँड़ *pūr* in Sāran. In Sāran रद्दा *radda* is the piece of the stage which, being the width of the wall, is finished before commencing the next piece. The top of a wall is भौता *bhitā* north of the Ganges, and भौत *bhit* south of it; also मांथ *māntha* in South-West Tirhut, and मथनी *mathni* in East Tirhut. The plank over the top of a doorway on which the wall is built is भरांठ *bharāntha*, भरेठ *bharetha*, भरैठ *bharaiṭha*, or भरनठ *bharnath*. In Gaya it is भरना *bharna*, and in Patna पटन्देहल *patdehal*, of which a local variant in Sāran is पटन्देहर *patdehar*. To the east it is also झानकट *jhankat*. If this plank is not equal in width to the wall, two or more are laid side by side. Then the plank in which the top pivot of the leaf of the door moves is गरदानक *gardānak*, or in Champāran उपराँटा *upraunta*, and the others are called भरेठ *bharetha*, &c. An arched recess in the wall over this plank, and serving as a cupboard, is दुरैघ *duraīgha* or दुरैँध *duraīndha*, or in East Tirhut छात *chhāt*. The gable-end wall of a house is पाखा *pākha*, or in Shahabad पाख *pākh*. In North-East Tirhut, however, it is चन्मार *chanmār*, and in Gaya and South-East Bihar कनेटा *kaneta*.

1252. The eaves.—These are ओलन्ती *olti* generally, also ओरी *ori* to the north and west. Another name current in the west is ओरियानी *oriyāni*. In Gaya and the south-east they are ओराई *agri*, and there and in the south-east ओराई *ohāri*. The edge of the eave, which is finished off with a board or with a kind of long straw or reed wisp, is known as मोहब्बत *mohabbat*; also as पसौँइर *pasauñir* in North-West Tirhut, पंचराँड *pansrauñir* in Champāran, and पनिआगर *paniāgar* in North-East Tirhut. The last three words are also used to mean the long bamboo which supports the eave along its lower edge. The pieces of wood let into the wall to support this are टेराचा *terāchā* generally, and ताड़क *tarak* in North-East Tirhut. In Shahabad they are also called मरुचा *marua*. The slope of the roof is तारन *tāran* to the west and गरह *garah* to the east; also गरुङगर *garuṅgar* in North-East Tirhut and तरानगर *tarangar* in Champāran. The raised ground under the eaves is in Gaya असन्डी *asthi*.

1253. The cupboard.—This is ताखा *tākha* or साखा *sākhā* *tākh*. A wall-bracket for lamps is दिशरक्षा *diarakh* or दशरक्षा *diarkha*; also देशर *dekhār* or देशरक्षा *dekhra* in South-West Shahabad, धोरन्का *dhorkha* in Patna and Gaya, and धरन्का *dharkha* in Gaya and South Munger. In North-East Tirhut it is चक्का *chakka*, and in South-East Tirhut चिरकन्दान *chirakdān*. In North-East Tirhut खरिकौता *kharikanta* is a hole in the wall for keeping tooth-picks. In South-West Bihar and Gaya this is भुर्की *bhurki* or खर्कोटी *kharkoti*. मुक्का *mukka*, &c. (see § 1249), is an earthen pot fixed in the wall and used for holding pice, &c.

1254. The men's and women's quarters, &c.—The men's quarters are मरन्दाना *mardāna*, and also मरन्दानी *mardāni*. Other terms used are दलान *dalān*, दरवाजा *darwaja*, or दरौजा *darauja*, दुआर *duār*, and (south-east) बँगला *bangla*. The women's quarters are अदरात *andarāt*, जनाना *janāna* *kita*, or छबेली *habeli*. To the east they are also called डेरा *derā*, and (in North-East Tirhut) अँगना *angna*. The part between the two is डेउही *deurhi* or (south-west) देउही *deurhi*. This word is often used to signify a whole house, especially that of some great person, *i.e.*, equivalent to 'palace.' The outer room is also बहर घरा *bahar ghara* or (South-East Tirhut) बन घरा *ban ghara*.

CHAPTER III.—MATERIALS USED IN THE CONSTRUCTION OF THE HOUSE.

1255. Building materials are अमला *amla* or सांगढ *sāngah*, or to the south-east सांगठ *sāṅga*.

1256. The posts and beams.—The wooden pillars supporting the roof are खंभा *khambhā*, खंभी *khamblu*, खंभिया *khambiya*, or खंभिया *khamhiya*. Another name current to the west and in South Tirhut is थून्ही *thānhi* or थून्ही *thānhī*. In North-East Tirhut another name is उचन्वड *uchuar*. In South Bhagalpur we find खम्हाँ *khamhāñ*, and in South Munger खाम्ही *khāmhi*. Sometimes to support the ridge-pole a cross-beam runs across from wall to wall, and on its centre stands a pillar, on the top of which the ridge-pole rests. This pillar is also supported by two struts running obliquely from the beam and meeting it half-way up. This beam is called धरन *dharan*, the pillar is called मनिकथम्भ *manikthambh* or मलिकथम्भ *malikthambh* or (in Shahabad) also कौरी *kauri*, and the props are called पङ्की *pankhi* or in Champaran सिपन्वा *sipnwa*. When this is found too expensive, two struts run up from opposite walls, and cross

each other just under the ridge-pole, which rests on their upper angle. The struts are called भित्ति-भेड़ा *bhitbhera*, घोड़ा-सुराँ *ghormuhān*, or कैंची *kainchi* to the west. Other names for similar supports are छटनका *hatka* and गोरिया *goriya* in Shahabad, कौचक *kaual* in Patna, Gaya, and South-East Tirhut, कडर *kahui* in South-West Shahabad, घोड़ा-सुरा *ghorsaha* or घोड़ी *ghori* in Champāran and North-West Tirhut, कैच *kainch* in the east generally, and गैच *gainch* in South Bhagalpur. The टेरुआ *terua* (or in South-East Tirhut कलनदरा *kalandara*) is a strut running out from a wall to support the eaves. पाया *pāya* is an earthen pillar for supporting the roof.

1257. The ridge-pole is बढ़ेर *barenr* or बढ़ेरी *bareiri*, also लरन्ही *larhi* in Champāran and the south-west, and नरन्ही *narhi* in North-West Tirhut. All the beams of the thatch cross each other over this the upper angle of the cross is filled in with grass, and the whole is tied up tightly. This filling in is called मङ्गन्ही *mangri*. The sloping ridge-pole down a corner where two thatches meet is called तटक *taruk*. A beam running horizontally the length of the thatch along the centre, each end resting on the slope of a gable, is called कमरन्हां *kamarballa*, also पार *pār* in North-East Tirhut. A lean-to thatch forming the roof of a verandah is supported on a series of struts projecting from the wall, which are called टेरुआ *terua*, माला *māla*, मलवा *malwa*, मरुआ or मरुआ *marua*, or मैरुआ *mairua*, which support a long beam or bamboo, called सरन्दर *sardur*, on which the thatch rests.

1258. The round rafters of a thatched house are बाला *balla*, also बाला *bāla* in Shahabad. Thick squared rafters are known as कड़ी *kari*. The rafters of whole bamboos are कोरा *kora* or कोरो *koro*. The thickest of split bamboo are बाता *bāta* or बत्ता *batta*, and the thinnest laths of bamboo are बाती *bāti* and बत्ती *batti*, also in North-East Tirhut झोंझन *jhonjhon*. निगसा *nigasta* is a thick rafter used in South-West Shahabad; बरगा *barga* are the thinner rafters used in supporting a flat *pukka* roof. बली *balli* are rafters smaller than a बाला *balla*.

1259. The round poles built up inside mud walls are लेवा खान्ही *lewa khāmhi* north of the Ganges. In Shahabad they are गोल *gol* or गोला *gola*, and so also in the south-east. In Patna they are लार *lār*, and in South Bhagalpur नार *nār*. The support of a broken wall is अस्थम *astham* or चाँडी *chāuri* north of the Ganges; also चाँडा *chānra*, उच्चन्का *uchkha*, or उचुआ *uthua* in South-East Tirhut. In Shahabad this is थून्ही *thūnhi*, in Patna and Gaya थुम्बी *thumphi*, in South Bhagalpur

बालुआ *thamhua* or चाँडा *chānda*, and to the south-east ओठङ्गी *othga*, or ओठङ्गन *othgan*.

1260. गोल *gol* or गोला *gola* are round beams, and छौकोर *chauko*, or छौपहल *chaupahal* squared beams. The latter are also called छौधार *chaudhār* in Shahabad. A crooked beam is said to be कुबर *kubar* in Shahabad.

1261. In South West Shahabad चौड़ा *chōra*, in South Bhagalpur चेला *chelā*, and elsewhere south of the Ganges चैला *chaila* or चैली *chaili*, are splinters of wood, a layer of which is placed between the rafters and the tiling, and is also used for fuel.

1262. *The tiles.*—These are खपड़ा *khapra* generally. Flat tiles are अपुआ *ihapua*, or in Champāran पथुआ *pathua*, and in South Munger सुपतिया *supatiya*. Another name is पटनी *patri* in South-West Shahabad. Semi-circular tiles are नरिया *nariya* generally, and pointed eave-tiles are टोंटी *tonti* or (Shahabad) टोंटियारी *tontiyāri* south of the Ganges. In the north-west आँधा *aundha* is a rough mode of tiling, when only flat tiles are used. In Gaya मुँग्रा *mungra*, and in Sāran मँग्रा *mangra*, is a large kind of tile laid along the ridge of a roof. Bits of broken tiles are मरन्कन *markan* to the north-west, and जिटकी *jhitki*, झटका *jutka*, or झटकी *jutki* to the north-east. South of the Ganges they are थिकनी *thikri* or खिकनी *jhikri*. In Shahabad they are खिकनी *jhikri* or सिकनी *sikri*. Tiles are baked in a kiln, called आवा *āva* or (South-West Shahabad) आवान *āvān*. The layer of loose grass on a tiled roof between the rolls of thatching-grass and the tiles are known south of the Ganges as तरेर *tarer* or तरेरा *tarerā*, or (in South Bhagalpur) पटोतन *patotan*. In the north-west it is फटकन *phatkan*, and in Tirhut चरन *chharan*.

1263. *The bricks.*—These are इटा *ita* generally, local variants being ईटा *int* or ईटा *ita* south of the Ganges, and ईंटा *ainta* in Patna, Gaya, and South Munger. A well-known proverb is मन में आन बगल में ईटा *man meñ ān, bagal meñ ita*,—(pretending to have) something else in one's mind, and having really a brick under one's arm (to heave at you). Among the varieties are पक्का *pakka* or पाकल *pākal*, which are kiln-burnt (the first word is borrowed from Hindi), and कच्चा *kachchā* (also Hindi) or काँच *kāch*, which are sun-dried. Another classification is into अंग्रेजी *angreji* or बढ़का *barka*, which are large table-moulded bricks. These are also called गदहिया *gadahiya* in Patna and South Bhagalpur, and टाली *tali* in South Munger. Common country bricks are देहाती *dehāti*, or in South-East Tirhut भुलूल *bhuļuļ* or पनगिका

panginja. सौंदर *saudar* in Patna and the south-east is a yellow kind of country brick. The smallest-sized country bricks are लहौरी *lahauri* or लहाउरि *lahāuri* to the west, पजार *pajār* in South-West Tirhut, लखौरी *lakhauri* in East Tirhut, खजन्वा *khajra* in South-East Tirhut, and ठिकड़िया *thikariya* in Patna and the south-east. The bricks forming the segment of a circle, used for lining wells, are known as बकौ *bakau*, बँकौ *bankau*, बकन्वा *bukwa*, or बँकन्वा *bankwa*. In South-East Tirhut these are known as चाकैटा *chākaita* or कोठिया *kothiya* *inta*. सुरजन्मुखी *surujmukhi*, or in Champāran गेहुनावा *gehūnāwa*, are the bricks, narrow at one end and broad at the other, used in building the sides of wells.

1264. In the interior of Patna थवरै *thacai* is the name of the bricklayer caste. Bricks are burnt in a kiln, called पजावा *pajāva*, पिजावा *pījāva*, भट्टा *bhatta*, or भाटी *bhāthi*. An over-burnt brick is झाँचौ *jhāñcāvā* north of the Ganges, and झामा *jhāma* south of it. Local names are झाम *jhām* in East Tirhut and झामो *jhāmo* in South Bhagalpur. Half-fired bricks are पीयर *piyar* or पियरा *piyara*, other local names being भुसूरिया *bhusuriya* or सेवराहा *sevrāha* in Champāran, सेवर *sewar* in Shahabad, पीला *pila* in Gaya, अवालू *avālu* in Patna, and कच्छकोह *kachchoh* in South Bhagalpur. Other names are भट्टरङ्ग *bhattarang* in North-West Tirhut and भुसरङ्गा *busranga* in South-East Tirhut. The outer bricks of a kiln which become half black or are partially fired are called छान्त के इटा *chhānt ke inta*, and in South Bhagalpur also छालांटी *chhāltī*.

1265. *Stone*.—Stone is पत्तर *patthar* or पत्तल *patthal*. Slabs of stone are पटिया *patiya* or सिल्ली *silli*. When large they are also called चौरा *chura* in Shahabad, and असार *asār* in Patna and Gaya. Small pieces for jambs and lintels are टोड़िया *toriya* in South-West Shahabad, टूटन *tutn* in the rest of that district, वचरी *kuchri* in Gaya, and ढोका *dhoka* in Patna.

1266. *Lime and mortar*.—The calcareous nodular limestone used for lime-making and road-metal is known generally as कङ्कर *kankar*, local names being आँकड़ *ānkār*, इकड़ी *ikṛi*, or इंकड़ी *inkri* (also in South-East Tirhut) to the west, गङ्गट *gangat* in Patna and Gaya, and गैंगट *gīngat* to the south-east. Large blocks of it are known south of the Ganges as चटान *chattān* or चटान *chatān*, also as लैन *lain* in South-West Shahabad. The small pieces for road-making are आँकड़ी *ānkri* or आँकड़ *ānkār* in Shahabad, कङ्कन्डी *kankri* in Gaya, and in Patna, Gaya, and the south-east simply लोड़ा *lora* or रोड़ा *rora*, which last may also

apply to small lumps of bricks, &c., also used in road-making. छरन्ना *chharra*, or in the south-east बालिस *bālis*, is coarse limestone gravel.

1267. Lime is चून chūn, चूना chūna, or चुन्ना chunna. It is of two varieties, viz. गिट्टी *gitti*—that made from limestone, and कली *kali*—that made from shells. In the south-east that made from gravel is also called कली *kali*. The mussel shell used for making lime is सौपी *sipi* north of the Ganges, and सितुआ *situa* or सितुहा *situha* south of it. A local name is सित्तु *sittu* in South Bhagalpur. घोंघा *ghongha*, ऐठा *aitha*, or ऐँठा *aintha* is the voluted shell of a kind of water-snail similarly used. Lime mortar is मसाला *masāla*, or in Patna दबोइ *daboi*. Plaster is लेदाल *ledāl* or नीपे *nipe*. Moistened clay used as mortar is गिलावा *gilāwa*, or in South Munger गिलेवा *gilewa*. In Patna, Gaya, and the south-east it is also called गारा *gāra*. The pounded bricks used as a substitute for sand is सुरखी *surkhi*. When a wall is whitewashed it is said to be पोचारा वाला *pochāra wālā*, चुनेटल *chunetal*, चुनचटल *chunicattal*, or चूना फरल *chūna pheral*.

DIVISION XI.

F O O D.

CHAPTER I.—MEALS.

1268. The general term for a *meal* is रसोई *rasoī*; also भानस *bhānas* in East Tīrhat. The *morning meal* is नाश्ता *nāshṭa*. Other names are पन्पियाव *panpiyāv*, पन्पियार *panpiyār*, जल्पान *jalpān*, जल्खरै *jalkhārī*, and जल्खावा *jalkhāvā*. Other local names are जल्घेराव *jalgherāv* (Champāran), पन्पियार *panpiyār* (Gaya), and दाना *dāna* or दाना दुनी *dāna dūni* in Shahabad. पन्पियार *panpiyār* is also used to mean the food eaten by the labourer in the intervals of work in the field. This in the west is also called लुकम *lukum*.

1269. The *midday meal*, which is the main meal of the day, is called by the people कलेवा *kalēva*, कलौज *kalōj*, or (in Tīrhat) कलौ *kalau*, though according to dictionaries and pandits this is a light morning repast. Local names for this meal are खाय *khāy* in Patna, खैया *khaiya* in Gaya, खाइक *khāik* in South Munger, and कलौचा *kalua* in South Bhagalpur.

1270. An *evening meal* is संभौचा *sunjhaua* in South-West Shahabad. बैचालू *beālu*, or in Champāran बेरहतिया *berhatiya*, is light food taken just before sleeping.

1271. A *mouthful*, or the quantity of food put into the mouth at once, is कोर *kor*, कवर *kawar*, or कौर *kaur*. In South-West Shahabad it is also नेवाला *nevāla*, which, however, means in the interior of Patna the refuse food left, after eating, for servants, and which is then also called जलुस *ulus*.

CHAPTER II.—KINDS OF FOOD.

1272. The following are the principal kinds of food consumed by the lower orders:—

अकरी *akri*, एकरी *ekri*, or एँकरी *enkri*,—uncleaned rice.

अखरौ *akhri* or (South Munger) **अखन्ना** *akhra* or (South Bhagalpur) **अखरो** *akhro*, also **आँवट अनुवत्** (North-West Bihar and South-East Tirhut),—barley ground without being first cleaned. Cf. गूरी *gūri*.

चदौरी *adauri* or (Shahabad) **चद्वरौ** *adwari*,—little round balls made of pulse.

अनाज *anāj*,—a general term for food, especially grain.

अन्न *ann*,—food generally, especially corn.

अमावट *amāvat* (west), **अमोट** *amot* (North-East Tirhut),—mango conserve.

अरकौंच *arkauch*,—see रिकौंच *rikauch*.

अरदावा *ardāwa*,—gram and barley mixed and parched. Used as a food for horses.

अमांठी के रोटी *amānθī ke roti*,—see आँठी के रोटी *ānθī ke roti*.

आँटा *ānta* or **आटा** *āta*, **पिसान** *pisān*, **कनिक** *kanik* or (East Tirhut) **चिकस** *chikas*, and (South Bhagalpur) **चिकन्सा** *chiknsa*,—flour or meal.

आँठी के रोटी *ānθī ke roti*, also **किसली के रोटी** *kisli ke roti* (Champaran), **अमांठी के रोटी** *amānθī ke roti* (Gaya and South Munger), and **गुम्मा** *gumma* (South Bhagalpur),—bread made of crushed mango-stones.

आमिल *āmil* (North-East Tirhut), **खटाई** *khataī* (Sāran), and **खट्टा** *khutta* (South Bhagalpur),—dried chips of the mango fruit used as a conserve. It is of two kinds, **इडमी** *idmi* and **खोर्या** *khorya*. The first is made from small immature mangos (**टिकुला** *tikula* or **टिकोहा** *tikorha*), and the second from large mangos.

आँवट अनुवत्,—see अखन्ना *akhra*.

ओगःरा *ogra*,—see माँड *mānr*.

ओरन्हा *orha*,—see होरन्हा *horha*.

इमरिती *imriti*,—see जिलेबी *jilebi*.

इंगूर *ingūr* or **इंगुरी** *inguri* (north),—barley from which the husk has been removed by pounding.

उभिला *ujhila*,—cooked mustard-seed.

जमी *umi*,—green *marua* (*eleusine coracana*) roasted as food (see § 990).

उल्लवा दाळ *ulva dal*, उल्लावल *uldwal*,—see दाळ *dal*.

एकरी *ekri*, एकरी *enkri*,—see अकरी *akri*.

कचन्बनिया *kachcaniya* (Sāran, Patna, and South Munger), मोदक *modak* (Gaya and Shahabad), कसार *kasdr* (South Munger),—a round sweetmeat made of rice-flour, sugar, and clarified butter.

कचन्वरस *kachras* (north-west) or पहुँचा *panuḍāñ* (South-West Shahabad),—sugar-cane juice mixed with water.

कचौड़ी *kachauri*,—cakes of flour filled with pulse, &c. The inside stuffing of pulse-flour, &c., is called पीठी *pithi* south of the Ganges.

कहुआ *karhua* (south),—food saved from supper for the children.

कबूली *kabūli*,—see खिचन्डी *khichri*.

कनिक *kanik*,—see आँटा *ānta*.

कसार *kasār*,—see कचन्बनिया *kachcaniya*.

काँची *kānchi*,—see छसुआ *halua*.

किसली के रोटी *kisli ke roti*,—see आँटी *ānthi ke roti*.

कुन्ती *kunti*,—see लाई *lāi*.

कोँचन्दौरी *konkrauri*,—cakes made of ground pulse and pumpkin.

खजला *khajla* (north),—a sweetmeat made from wheat-flour.

खजूर *khajūr*, also (south of the Ganges) **खुरमा** *khurma* or (South Bhagalpur) **झिलिया** *jhiliya*,—a sweetmeat in the form of a date.

खटार *khataī*,—see आमिल *āmil*.

खड़ौरा *khanraura*,—see खड़ी *khuddī*

खदौनी *khadauni* (south),—a sweet cake of wheat.

खाजा *khāja* (north),—a sweetmeat made from wheat-flour.

खिचन्डी *khichri*,—rice boiled with pulse; also called कबूली *kabūli* or भूनल *bhūnal* *khichri* when spices are added. This last is called छाँकी *chhaunki* (i.e. seasoned) in South Bhagalpur.

खिरौरा *khiraura* (South-West Shahabad),—cakes of rice-flour prepared in hot water. Sometimes spelt खिरवरा *khiravara*.

खीर *khir*, also खीरि *khiri* in North-East Tirhut and बखीर *bakhir* south of the Ganges,—rice boiled in milk with sugar. See also जाऊर *jāūr* and नस्माई *nasmai*.

खुट्टी *khuddi*, also (South-West Shahabad) खँडौरा *khanraura*, and South Munger मेरकुन *merkhun*,—broken pulse or rice.

खुरमा *khurma* or South Munger खोरमा *khorma*,—a sweetmeat in form of a date made of wheat-flour, sugar, and clarified butter. Cf. खजूर *khajūr*.

खुश्का *khushka*,—see भात *bhāt*.

खुस्की *khuski*,—see परन्थ *parthan*.

खोभिया *khobhiya*,—see लाई *lāī*.

खोइया *khoiyya*,—see आमिल *āmil*.

गट्टा *gatta*,—a cheap sweetmeat made of molasses. They are sold for a *kauri* each, and are the delight of boys of the poorer classes.

गलबल *gallbal*,—see डभका *dabika*.

गुम्मा *gumma*,—see अँठी के रोटी *ānθī ke roti*.

गुरी *gūri* (Shahabad),—barley ground after being cleaned, Cf. अहन्ना *akhra*.

गुलान्गुला *gulgula*, also (Shahabad) गुलौरा *gulaura*,—a pudding of wheat and sugar.

गुलान्दाना *guldāna* (north-west), also इलाची दाना *ilaichi dāna* (Sāran and South-West Tirhut), and मकुन्दी दाना *mukundi dāna* (Patna),—a sweetmeat made of wheat.

गुलाब जामुन *gulāb jāmūn*,—a long sweetmeat made of dry curds (छेना *chhena*).

गुली *gulli*,—see लोइया *lōiyā*.

गुलौरा *gulaura*,—see गुलान्गुला *gulgula*.

गोभा *gojha* (north and south-west), also गोभिया *gojhīya*,—a kind of sweet cake. See also फरा *phara*.

घटना *ghatra*, घटोरा *ghatora*,—see पूचा *pūa*.

घटा *ghattha*,—see लप्सी *lapsi*.

घटिहन *ghatihan*, घटिहन *ghathihān*,—a general term for cheap grain, such as barley, pease, &c., also (Sāran) any kind of grain which when ground absorbs much water and is not easily digested.

घटोरा *ghatora*,—see पूचा *pūa*.

घतचा *ghasua* or घसुरे रोडी *ghasūrē roḍī* *roti*, also पोहचा *pochhua* (Tirhut)

and चोहारी *sohāri* (East Tirhut and Shahabad),—cakes fried in a little clarified butter or oil.

घाठ *ghāth*, घाठा *ghātha*, घाठो *ghātho*,—see लप्सी *lapsi*.

घाठि *ghāthi*,—see बेसन *besan*.

घाँठो *ghāntho*,—see लप्सी *lapsi*.

घियौड़ा *ghiyaura*, घीवर *ghicar*, घुगुरी *ghuguri*,—see घेवर *ghewar*.

घुघनी *ghughni* (north and south-east),—a mess made of pulse, clarified butter, &c.

घेवर *ghewar* (north), घुगुरी *ghuguri* (South-West Shahabad), घियौड़ा *ghiyaura* (Patna and Shahabad), घीवर *ghicar* (Gaya and south-east),—a sweetmeat made of wheat-flour.

घोर *ghor*, घोल *ghol*,—see मट्टा *mattha*.

घोर-जाऊर *ghorjāür*, घोर-जारी *ghorjāri*,—see मठ्जाऊर *mathjāür*.

दक्का *chakka*,—see बज्जका *bajka*.

चटनी *chatni*,—“chutnee.”

चबेना *chabena*, चबेनी *chabenī*, चरन्बन *charban*, or भूंजा *bhānja*, also सुजना *bhujna* (Shahabad) and मुढ़ी *mūrhi* (South Bhagalpur), भूजा *bhūja* (North-East Tirhut),—parboiled grain.

चिकस *chikas*, चिक्का *chiksa*,—see घाँट *ānta*.

चिक्कस *chikkas* (north),—roasted barley ground up with unroasted barley.

चिउरी *chiuri* (north-west), चौरी *chauri* (South Tirhut), फरुही *pharuhi* (East Tirhut and Shahabad), फरःही *pharhi* (Patna and Gaya),—unripe barley parched ; but in South Bhagalyur, फरुही *pharuhi* is parched rice.

चुन्नी *chunni*,—see चून *chān*.

चूड़ा *chūra*,—unhusked rice, parched, then moistened and pounded flat.

चून *chūn* (north-west), चुन्नी *chunni* (Patna, Gaya, and South Munger), and रई *rai* (Shahabad),—rice partially boiled, then pounded and roasted.

चोखा *chokha* or भरन्ता *bhartā*, also (East Tirhut) सना *sana*,—a mess of pounded roasted vegetables.

चोंथा *chontha* (Saran),—a dish of pulse.

चौरी *chauri*,—see चिउरी *chiuri*.

चोरेठा *chauretha*, चौरठ *chaurath*,—rice soaked in water and then dried and pounded.

छन्का *chhanka*, छेवकन *chheukan*, छेवकना *chhevankna*, छाँकल *chhaunkal*, छैंका *chhaunka*,—see बघार *baghār*.

छेना बाढ़ा *chhena bāra*,—round flat sweetmeats made of dry curds (*छेना chhena*); a Bangali dainty adopted in Bihar.

छौंकी *chhaunki*,—see खिचन्द्री *khichri*.

जावाखार *jawākhār* (south) or पात्तक *pātak* (South Bhagalpur),—ashes of burnt ears and stalks of barley, used as a cure for indigestion.

जाऊर *jāür*,—rice boiled in milk with salt. When boiled with sugar it is खीर *khīr*, q.v.

जावर *jābar*,—a mess of rice, vegetables, clarified butter, &c.

जिलेबी *jilebi*,—a tubular sweetmeat in a coiled shape, made of fine wheat-flour, sugar, &c. A variety of it is known as इमरिटी *imriti* or इमिरिटी *imirti*.

झाँझा *jhānjha* (South-West Shahabad),—a mixture of coarse sugar, hemp, clarified butter, &c.

झिलिया *jhiliya*,—see खजूर *khajūr*.

झिली *jhilli*,—see लट्ठा *latta*.

झोर *jhor*,—see परेह *pareh*.

ठूका *tūka* (north) or (East Tirhut) ठुकरी *tukri*,—the fourth part of a round cake.

टिक्करी *tikri*,—a sweetmeat made of flour, fried in clarified butter or oil, and covered with sugar; also (Gaya) a small loaf or roll. In South Bhagalpur it is a round sweetmeat in the form of a cake, and made of flour, butter, and sugar. Another name for this last is टिकिया *tikiyā*.

ठकुआ *thakua*,—see ठेकुआ *thekua*.

ठुर्री *thurri*,—see ठूरी *thūri*.

ठूरी *thūri*, or (Tirhut, Gaya, and South Munger) ठुरन्ती *thurri*, (South-West Shahabad) ठोरी *thori*, (Patna) सुरन्ती *murri*, and (South Bhagalpur) नुर्ही *nūrhi*,—grain which has not burst while being parched.

ठेकुआ thekua, ठकुआ thakua,—a kind of cake pressed in a mould called अगरौटा agarauṭa.

ठोरी thori,—see थूरी thūri.

ठभक्का dabhka (north-west), गल्बल galbal (South Tirhut), डभक्का dibhkal,—parched unripe grain, or ripe grain soaked in water and parched.

डुफ्फा duppha,—see महाउर mahuar.

तक्कर takkar,—a preparation of butter-milk with spices, &c. It is said to be very cooling.

तरल taral (North-East Tirhut),—a kind of dish consisting of vegetables cooked in clarified butter or oil. It is peculiarly a rich man's food, and is supposed to be fattening, hence the proverb तरल आय, पुनु गरल जाय taral khāy, punu garal jāy,—he is a rich man, and yet he is lean.

तसमर tasmai,—rice boiled in milk with sugar, usually eaten by mendicants. It differs from खौर khir in that the latter may or may not have water added.

ताज खानी tāj khāni,—see तास खानी tās khāni.

तास खानी tās khāni (north), also (South-East Tirhut) ताज खानी tāj khāni,—a round sweetmeat made of rice-flour, sugar, and clarified butter.

तिलकतरी tilkatri,—see लाई lāī.

तिलःकुट tilkut,—a sweetmeat made of sesamum and molasses, much eaten by boys in Patna.

तिलौरी tilauri,—small balls of urid or mung mixed with sesamum seed, dried in the sun, and then fried in clarified butter.

तिशज्जौरी tisjauri (South Tirhut) or **तिसियाउर tisiyāür**,—linseed and rice cooked together.

दडिमी darimi,—see आमिल āmil.

दण्डाऊर danjāür (Sāran and South-West Tirhut),—poppy-seeds (दाना dāna) and rice cooked together.

दनौरी danauri,—the same as तिलौरी tilauri, poppy seeds being used instead of sesamum.

दरा daru, दर्रा darra (north),—coarse meal; but दररा darra south of the Ganges is pounded maize boiled with water and sugar.

दल्पिठी *dalpitthi*, दल्पिठौरी *dalpitthauri*,—see दाल पीठी *däl pithi*.
दल्सग्गा *dalsagga* or (South-West Shahabad) सग्पहिता *sagpahita*,—pulse boiled with vegetables.

दल्ही पूरी *dalhi pūri*,—see बेरन्ही *berhi*.

दाल *däl*,—split pease or pulse. When these are parched they are called उलावाल दाल *ulāwal däl* or उल्वा दाल *ulva däl*.

दाल पीठी *däl pithi*, दल्पिठी *dalpitthi*, or (Shahabad) दल्पिठौरी *dalpitthauri*,—(1) balls of wheat or barley-flour stuffed with pulse inside and boiled in water; (2) balls of wheat or barley-flour cooked along with pulse. पीठा *pitha* means balls of meal boiled in water.

धुंचाँर *dhunčāñr*,—see फोरन *phoran*.

धोचल दाल *dhoal däl*, धोचाँच *dhoāñch*,—see धोई *dhoë*.

धोई *dhoë* (north and Shahabad), also धोचाँच *dhoāñch* (South-West Shahabad), elsewhere धोचल दाल *dhoal däl*,—soaked pulse.

धोँग *dhong* (Shahabad),—a thick cake.

पक्नान *paknān* or पक्नवान *paknān*,—sweetmeats.

पतौरा *pataura*,—the tops of the plant called युम्मा *gumma* (*pharnaceum mollugo*) roasted in a castor-oil leaf.

पतुषाँ *panuāñ*,—see कचन्रस *kachras*.

पपन्ता *papra*,—see पापर *pāpar*.

परकिया *parakiya*,—see समोसा *samosa*.

परथन *parthan*, also Gaya पलेथन *palethan*, and खुस्की *khuski*,—the dry flour rubbed on the dough as it is being made into cakes.

परमल *parmal* (Shahabad),—parched maize or grain. See also होरहा *horha*.

पराठा *parātha*,—see फराठा *pharātha*.

परेच *pareh*, रसा *rassa*, रासा *rāsa*, or झोर *jhor*, sauce, such as of vegetables, &c., eaten with dry food.

पलेथन *palethan*,—see परथन *parthan*.

पाग *pāg* or (south-east) रान *rān* or (South Bhagalpur) सिरा *sira*,—syrup made by melting sugar in water and boiling it down.

पाचक *pāchak*,—see जवाखार *jawākhār*.

पापर *pāpar* or पपन्ता *papra*,—a crisp cake of pulse flour.

पिठार *pithār* (North-East Tirhut),—rice pounded in water.

पिठा *pitha* or **पीठा** *pitha*, also to the east बगिया *bagiya*, and in Tirhut बगेया *bageya*,—a kind of boiled pudding made of *sattu* or meal. A smaller variety is called **पिट्ठी** *pitthi*.

पिट्ठी *pitthi*,—see **पिठा** *pittha*.

पिसान *pisan*,—see **पाँटा** *ānta*.

पीच *pitch*,—see **माँड़** *mānr*.

पीठा *pitha*,—see **पिठा** *pittha*.

पीठी *pitthi*,—see **कचौड़ी** *kachauri*.

पूचा *pūa*, also (East Tirhut) पू *pū*, and घटोरा *ghatora* (Patna and Gaya), and घटन्नरा *ghatna* (South Bhagalpur and Gaya),—wheat-flour and molasses mixed and cooked in clarified butter or oil. Cf. माल पूचा *māl pūa*.

पूरी *puri*, also (north) लुच्नी *luchnī*, and (Tirhut) सोहारी *sohāri* or सुहारी *suhari*,—thin cakes boiled in clarified butter. They are supposed to be as indigestible as muffins: hence the proverb about one who attempts things he cannot do, वृ पचे नहिँ, पूरी खा भारि *ghyu pache nahiū puri la māri*,—a fight for muffins, when even clarified butter won't digest.

पेढा *peṭha* (north), also भुआपाग *bhuāpāg* (South-East Tirhut),—candied gourd.

पेरा *pera*,—a sweetmeat made of sugar and milk. Those made in Mathura and Gaya are most esteemed. See also लोइया *loiya*.

फरङ्ही *pharhi*,—see चिउरी *chiuri*.

फरा *phara* (north-west), गोजा *gojha* (Shahabad), and बगिया *bagiya* (South Bhagalpur),—balls of rice steamed over a pot containing boiling water.

फराता *pharātha* (north and south-east), **पराता** *parātha* (elsewhere),—bread made like pie-crust.

फरही *pharuhi* (South Bhagalpur), फोकना *phokna* (South Munger),—parched rice. See also चिउरी *chiuri*.

फुटपूरी *phutpūri*,—see बेरही *berhi*.

फुटहरा *phutahra*,—see लिट्टी *litti*.

फुथा *phutha* or (South-West Shahabad) **फुतहरा** *phutahra*,—parched gram and pease.

फुच्छरी *phutchri*,—see लिट्टी *litti*.

फुलौरा *phulaura*,—large balls of *urid*-flour fried in clarified butter or oil, and then soaked with spices in tyre. It becomes very spongy.

फुलौरी *phulauri*,—(1) (south) a roll of coarse flour cooked by steam in a pot with some water in the bottom, and resting above on twigs; (2) (north) balls of pulse-flour boiled in clarified butter or oil.

फेनी *pheni*,—a frothy sweetmeat made of wheat-flour and sugar.
See also बतास फेनी *batās pheni*.

फोकना *phokna*,—see फरुही *pharuhi*.

फोरन *phoran*, also (Shahabad) धुँधाँर *dhunḍāñr*,—seasoning used with food.

बखीर *bakhir* (South-West Shahabad), रसियाव *rasiyāo* (rest of Shahabad), रसिया *rasiya* (Patna, Gaya, and the south-east),—rice cooked in sugar and water. See also खीर *khir*.

बगिया *bagiya*, बगेया *bayeya*,—see पिट्ठा *piththa*.

बघार *baghār* (north-west), छेरकन *chherkan* (Tirhut), छेंकना *chhewankna* (Patna), छैंकल *chhaunkal* (South Munger), छनका *chhanka* or छैंका *chhaunka* (South Bhagalpur),—the act of seasoning food

बचका *bachka*,—see बज़का *bajka*.

बज़का *bajka* or (Patna) **बचका** *bachka*, (north चक्का *chakka*, (North-West Tirhut) बरा *bara*, (South Bhagalpur) बारा *bāra*,—slices of gourd or vegetable covered with pulse-flour and then fried in clarified butter or oil.

बतास फेनी *batās pheni* or फेनी *pheni* (north),—a spongy sweetmeat made of sugar and flour.

बफौरी *baphauri*,—pulse-flour cooked by steam.

बरन्जार *barjanr*,—see बेरहिन *berhin*.

बरफी *barphi*,—a white sweetmeat made of wheat, flour, milk, and sugar.

बरा *bara* or बारा *bāra*,—cakes of *urid* pulse fried in clarified butter or oil. See also बज़का *bajka*.

बरी *bari*,—balls of *urid*, *māng*, or gram-flour fried in clarified butter or oil.

बलु साही *balusāhi* or **बालु साही** *bālu sāhi*,—a sweetmeat made of wheat.

बसिया *basiya*,—see बासी *bāsi*.

बहरी *bahuri*,—see होरन्हा *horha*.

बारा *bāra*,—see बज़का *bajka* and बरा *bara*.

बालु साही *bālu sāhi*,—see बलु साही *balusāhi*.

बासी *bāsi* or **बसिया** *basiya*, also (Shahabad) **बासी कुसी** *bāsi kūsi*,—food saved from supper for breakfast.

बीरी *biri* (Gaya), a kind of food made of leaves and flour fried in clarified butter.

बुनियाँ *buniyān*,—a small round hollow sweetmeat made of gram-besan, fried in clarified butter or oil and covered with sugar.

बेनिया *beniya*,—see बेरन्ही *berhi*.

बेरन्हिन *berhin* or **बरन्जौर** *barjaur* (Shahabad),—pulse cakes.

बेरन्ही *berhi*, दल्लन्ही पूरनी *dallu pūrni* (north), फुटपूरी *phutpūri* (South Bhagalpur), and also (Tirhut) **बेनिया** *beniya*, and (Shahabad) **बेरन्हीया** *berhiya*,—pulse-flour cooked inside a wheat cake.

बेसन *besan* or **घाठि** *ghāthi* (North-East Tirhut),—pulse-flour.

बोर *bor* or **बोर** *bor bor* (Gaya and west), **सानि** *sāni* (South Bhagalpur), **सोन** *son* (South Munger), the act of soaking dry food, such as bread, in any liquid.

भग्नरी *bhabhri*,—see लिट्टी *litti*.

भात *bhāt* (amongst Hindus), **खुश्का** *khushkā* (amongst Musalmāns),—plain boiled rice.

सुचापाग *bhuāpāg*,—see पेठा *petha*.

भूजना *bhūjanā*, भूजा *bhūjā*, भूजा *bhūja*,—see चबेना *chabena*.

भूनल खिचन्डी *bhūnal khichri*,—see खिचन्डी *khichri*.

मण्डा *maṇḍa* or **मैदा** *maida*,—fine sifted flour.

मकुनी *mukuni* (1) (north),—cakes stuffed with gram-flour; (2) (south) cakes made of pease or wheat-flour. See also लिट्टी *litti*.

मठरी *matri* (north), **मुठरी** *muthri* (South-West Shahabad),—a sweetmeat made of wheat-flour.

मट्ठा *mattha* or **माठा** *mātha*, also **मण्ठा** *mantha* (South-West Shahabad), घोल *ghol* or घोर *ghor* (to the east), and **मही** *mahi* (South Tirhut),—butter-milk.

मठन्जाऊर *mathjāür*, also (east) घोरन्जाऊर *ghorjāür* and (South Bhagalpur) घोरन्जारी *ghorjāri*,—butter-milk boiled in water, with a little rice, &c., added.

मठनरी *mathri*,—see **मठनरी** *matri*.

मर्दःसठःका *marsatha* (Gaya),—rice-gruel with the rice.

मण्ठा *mantha*,—see **मट्ठा** *mattha*.

महन भोग *mahan bhog*,—see चलुआ *halua*.

महियाऊर *mahiyāür* (north) and **महेर** *maher* (South-West Shahabad),—a mess of rice, &c., in butter-milk.

महुआर *mahuar* or (South Bhagalpur) डुफ्फा *duppha*,—the flowers of the *mahua* (*Bassia latifolia*), soaked over-night, crushed next morning, and made into a cake with flour, gram, pease, or linseed.

महेर *maher*,—see **महियाऊर** *mahiyāür*.

माठा *mātha*,—see **मट्ठा** *mattha*.

माँड़ *mānr* (amongst Hindus) and **पौच** *pich* or **ओगन्ता** *ogra* (amongst Musalmāns),—rice-gruel.

माल पूचा *māl pūā*,—wheat-flour, sugar, and milk mixed and cooked in clarified butter only, thus differing from पूचा *pūā*, q.v.

मीठी पूरी *mīthi pūri*,—sweet cakes.

मुरन्ती *murri*,—see ढूरी *thāri*.

मुढ़ी *mārhi*,—see ढूरी *thāri*, चबेना *chabena*, and खाइ *hāi*.

मेरन्हुन *merkhun*,—see छुद्दी *khuddi*.

मैदा *maida*,—see **मण्ठा** *mattha*.

मोती चूर *moti chūr*,—a sweetmeat made up of very fine बुनियाँ *buniyān* shaped like pearls.

मोदक *modak*,—see कच्चवनिया *kachwaniya*.

रई *rai*,—see चून *chān*.

रस गोला *ras gola*,—round balls of dry curds (छेना *chhena*) in syrup; a Bangāli dainty adopted in Bihār.

रसिया *rasiya*, **रसियाव** *rasiyāv*,—see बखौर *bakhīr*.

रस्सा rassa, राष्टा rasā,—see परेच parch.

रान rān,—see पाग pāg.

राब rāb,—boiled sugar-cane juice.

रिकौंच rikaunch or सैंदा saindha (north), also अरकौंच arkaunch (Tirhut),—a mess of pulse-flour cooked in the leaves of the अरूई arui (*Arum colocassia*).

लक्थो laktho,—see सेव seo.

लट्ठा latta or लाटा lāta, also (South Bhagalpur) जिल्ही jhilī,—a mess made of the flowers of the *mahua* (*Bassia latifolia*), molasses, and parched grain.

लड्डू laddu or लड्डुआ larua,—a sweetmeat made up of sugar and cream.

लप्सी lapsi,—flour of any grain boiled in milk and eaten with sugar. When made with salt instead of sugar, it is called (South-West Shahabad) घाठ ghāth, (South-East Tirhut) घड़ ghattha, (South Munger) घाठा ghātha, and (South Bhagalpur) घाठो ghātho or घाँठो ghāntho.

लाइ lāi, also (Tirhut) दूड़ी mūrhi, कुन्ती kunti (Patna and the south-west), and तिळकतरी tilkutri (South Bhagalpur) and खोभिया khobhiya,—parched rice prepared with sugar south of the Ganges, but without it north of the Ganges.

लाटा lāta,—see लट्ठा latta.

लावा lāwa,—maize, rice, &c., parched in hot sand.

लिट्टी litti, भभरी bhabhri, मकुनी makuni, or फुटेहरी phutehri or (south) फुटहरा phutahra,—various cognate kinds of cakes fried in hot ashes. The last four are generally stuffed with *saitu* and spices, while the first may or may not be so stuffed.

लुचूरी luchūrī,—see पूरी pūri.

लोइया loiya or (South Bhagalpur) गुल्ली gulli, the lumps of dough out of which cakes are made. In Patna, Musalmān women call them पेरा pera.

सकरन्पाला sakarpālu or (Gaya) मिर्जाई mirjai,—a sweetmeat of wheat-flour.

सग्नपहिता sagpahita,—see दल्सग्ना dalsagga.

सतुआ satua, सतुई satui,—see सत्तु sattu.

सत्तु *sattu* or **सतुआ** *satua*, also (Shahabad) **सतुई** *satui*, and (north, generally amongst mendicants) **सितलबुकनी** *sitalbukni*, parched gram ground into flour.

समोसा *samosa* also (Tirhut) **परकिया** *parakiya*,—balls of flour, with fruit, &c., inside, cooked in clarified butter.

सरबत *sarbat* (south-east),—sugar-cane juice mixed with milk; also generally *eau sucré*.

सानि *sāni*,—see बोर *bor*.

सांस *sāns*,—a sweetmeat made of बेसन *besan* and molasses, eaten by boys in Patna.

सितलबुकनी *sitalbukni*,—see सत्तु *sattu*.

सिधा *sidha* or **सौधा** *sidha*,—provisions, food, as in the proverb
सिधा सन्देह, गच्छ गच्छ करथि *sidha sandeh, gabya gabya karathi*,—it is doubtful if he should get anything at all to eat from me, and he has the impudence to ask for milk.

सिरा *sira*,—see पाग *pāg*.

सिरआ *sirua*,—soup.

सुरका चुरा *surka chūra*,—unripe paddy parched and pounded flat.

सुहारी *suhāri* (North-East Tirhut),—see पूरी *pūri*.

सूजी *sūji*,—the flour from the centre of the wheat grain.

सेव *seo* or (Shahabad) **लक्ठो** *laktho*,—a kind of coarse macaroni, differing from **सेवई** *semwai* in not being regularly coiled.

सेवई *semwai*,—a kind of macaroni, which differs from **सेव** *seo* in being regularly coiled.

सैंडा *saindhā*,—see रिकॉच *rikaunch*.

सोहारी *sohāri*,—see पूरी *pūri*.

सून *son*,—see बोर *bor*.

हलुआ *halua*, also (Shahabad) **काँची** *kānchi*,—a sweetmeat made of flour, dried fruits, and clarified butter. Musalmāns also add eggs. A superior variety of this is known as महन भोग *mahan bhog*.

हाबुस *habus*,—green barley roasted as food.

होरङ्घा *horha* (west), **ओरङ्घा** *orha* (east generally), also **होल्हा** *holha* (Patna and Gaya), **बहुरी** *bahuri* or **परमल** *paramal* (Shahabad),—unripe grain, roasted in the ear or pod.

होल्हा *holha*,—see **होरङ्घा** *horha*.

DIVISION XII.

CEREMONIES AND SUPERSTITIONS OF RURAL LIFE.

CHAPTER I.—MARRIAGE.

1273. *Marriage* is amongst Hindus वियाह *biyāh*, local optional names being शुमङ्गली *shumangali* (properly the marriage service prescribed in § 1328) in North-West Tirhut and Champāran, and व्याह दानी *biyāh dāni* in East Tirhut. विवाह *bibāh* is common in North-East Tirhut, and विचा *bika* in South Bhagalpur. Amongst Musalmāns it is सादी *sādī* or शादी *shādī*, निकाह *nikāh* being the less regular form. The marriage contract is अकद *akad* amongst Musalmāns.

1274. The *husband* is everywhere (amongst Hindus) बर *bar* (properly bridegroom), भतार *bhatār*, पौधा *pāydā* or पौ *pā* (only used in poetry), पती *patī* or सामी *sāmī*. Local terms are जँवाय *jañwāy* (properly son-in-law) (South-West Shahabad) and in East Tirhut सैंरे *saiñerē* amongst the lower classes and सामी *sāmī* or सावामी *sāvāmī* amongst the higher classes. भतार *bhatār* is sometimes specially used to signify a woman's second husband. Musalmāns use the word शौहर *shauhar*. The following words are used by Hindus and Musalmāns indifferently: लन्हा *dulha* (properly bridegroom), पुरुख *purukh*, मरद *marad*, खसम *kasam*, अदमी *admi* or अदीमी *adimī** (also used in South Munger to mean wife), and खाविन्द *khāwind*. South of the Ganges occur अमन्दी *andi* and मरदावा *mardāwa*. A wife calls her husband मरद *marad*, or in the localities mentioned above जँवाय *jañwāy* or मरदावा *mardāwa*. In South Bhagalpur she calls him सौरि *sāuri*.

1275. A *wife* is मेहरान्ह *mehrāru*, इस्तिरी *istiri*, माउग *māug* or मौगी *augi*, बहू *bahu* or बह *bah*, (also, in Champāran, बौह *bauh*) (which means literally daughter-in-law), जानी *jānī*, बेकत *bekat* (also used to mean husband), जानाता *jānatā*, जोरु *joru*, and कबिला *kabila*, the last two

* Often spelt by purists आदमी *ādami*.

being principally used by Musalmāns. जौजौ *janji* (a corruption of *zauja*) is used only by Musalmāns and Kāyasths. When talking to a respectable man about his wife, the word सवारी *sawāri* or घर के लोग *ghar ke log* or a periphrasis is used. Thus they say in Shahabad अपने के सवारी ऐसी हठ *apne ke sawāri aili ha?* ‘has your wife come?’; रवाँ घर के लोग कहवाँ बाड़ीं *rawāñ ghar ke log kahvāñ bārīñ?* ‘where is your wife?’; or रवाँ हमेली में कब ऐसी हठ *rawāñ habeli mēñ kab aili ha?* ‘when did your wife come?’ lit. ‘when did the being in your honour’s inner apartments come?’

1276. When there are two wives, each is साउत *sāüt* or सौतिन *sautin* to the other, a South Ganges variety being सोतिन *sotin*, and in South Munger सैतिन *saitin*. The first wife is बियाही *biyāhi*. In Patna and Gaya बिही *bihī*, and in Shahabad मेहरी *mehri* and कबिला *kabila*, are also used in the same sense. When there are two wives, the elder is called जेठरी *jethri*, जेठकी *jethki*, or बड़की *barki*, and the younger लहरी *lahuri* or छोटकी *chhotki*.

1277. A woman whose husband is alive is north of the Ganges प्रह्लवाती *phlātī*, and south of the Ganges she is अहियाती *ahiyāti* or अहियाती *ahiyāti*. A local variety is ऐहब *aibab* in South-East Tirhut. सोहागिन *sohāgin* is another word used everywhere in the same sense. Another local word in South-East Tirhut is सधुवा *sadhuwa*. When a married woman is living in her father’s house she is a नैहरैतिन *naihailin*, or in South Bhagalpur सदासिन *sacāsin*, and when she is living with her husband’s family she is ससुरैतिन *sasurailin*.

1278. A widower is रण्डा *randa* or राँडा *rāñra*. If he marries a second time he is दोआह *doāh* or (in East Tirhut) दुविबर *dutibar* or दुइबियाहा *duibiyāha*, and in South Bhagalpur दोबिहा *dobiha*. If he marries a third time he is तेआह *teāh* or (in East Tirhut) त्रितिवर *tritibar*, and South Bhagalpur तेबिहा *tebihā*. In such case he is also called दोआह *doāh*.

1279. A widow is बेवा *bewa* or राँड़ *rāñr*. Another term is बिधुवा *bidhuwa*. In South-East Tirhut बैधब *baidhab* is also used. The second marriage of a Hindu widow is सगाइ *sugāi*. Optional names are सगाहम *sagāham*, सम्बन्ध *sambandh* or समध *samadh*, used chiefly north of the Ganges. To the south-east चुमावन *chumāwan* or चुमौना *chumāuna* is also used in this sense. Such a woman is called to the west अरन्धी *ardhī*, and the second husband is सगाहुआ *sagāhua* or सँगङ्काहा *sāṅghua*. In Western Shahabad he is साँघुत *sāṅghut*, and to the west generally

रन्धुआ *ardhua* or भतार *bhatār*. A child brought forth by the widow previous to the ceremony is पछलगढ़ा *pachhlagwa* or कठबेटा *kathbeta*, in South Bhagalpur लहबेटा *lahbeta*. The second marriage of a Musalmān widow is अकद सानी *akad sāni* or निकाह *nikāh*.

1280. A *kept-woman*, who lives with a man without marriage, रखेलिन *rakhelin*, रखेली *rakheli*, or रखनी *rakhni*. Other names are जी *randi*, उहड़ी *urharhi* or उहड़ी *urhari*, and ढेमनी *dhemni*. सुरैतिन *sairatin* is used in South-West Shahabad. . . .

1281. The *bridegroom* is दुल्हन *dulhan*, बर *bar*, नौसे *nause* or नौशे *nushe*. Also, south of the Ganges, गभरू *gabhrū*. In East Tirhut its forms बिखिया *bikhiya* and बिखेया *bikheyā* are current. The bride's people call the bridegroom लरिका *larika* or बेटवा *betwa*.

1282. The *bride* is दुल्हिन *dulhin* or कनेआँ *kaneāñ*, also in south Bhagalpur कन्याइन *kanyāīn*. The bridegroom's people call her लरिकी *lariki*, लरन्किनी *larkini*, or बेटिया *betiya*.

1283. The *dowry* is जहेज *jahej* or दहेज *dahej*. In South-East Tirhut it is जैतुक *jaituk*.

1284. The *marriage settlement* amongst Musalmāns is मोहर *mohar* in north, and दैन महर *dain mahar* south of the Ganges.

CHAPTER II.—WEDDING CEREMONIES GENERALLY.

1285. The *proposal* for a boy in marriage by the girl's relations, *viva versā* is amongst Hindus बरन्तूर *barntūr* or बरदेखी *bardekhi*, in Shahabad बरेखि *barekhi*. In South Munger it is sometimes पबड़ही *palatti*. In Patna it is occasionally बधन पुच्छी *babhan puchchhi*. Amongst Musalmāns the name for a proposal is निसन्बत *nisbat*.

1286. The *match-maker*, who conducts the preliminary negotiations, is everywhere अगुआ *agua*. In North and East Tirhut he is also एक *ghatak*. The barber and Brāhman, who are messengers, and sometimes negotiators, in the matter, are called collectively नौआ ब्राह्मन *nau brāhman*. The searching for a boy in marriage is north of the Ganges, to the west, लरिका खोज *larika khōj*, in South-Tirhut बरतुहारी *bartuhāri* or सुधाबधा करब *sudhābadha karab*, while in North-East Tirhut it is कथा करब *katha karab*. South of the Ganges it बरन्तुहार *bartuhār*. Most of these words, however, include the

preliminary negotiations, when a suitable boy has been found. If, during the negotiations, a member of the bride's house visits the bridegroom's, or *vice versa*, the food given him to eat is called बरतूही के भात *bartūhi ke bhāt*. The first food given to him after the marriage under similar circumstances is भथन्है *bhathnhai*.

1287. The *betrothal* consists in paying the तिलक *tilak* on the occasion of the formal proposal and acceptance of the proposal of marriage. This तिलक *tilak* is a present made to the bridegroom's people by the bride's people in the bridegroom's house. Some castes pay a portion of this in advance, as a sort of retaining-fee to secure the bridegroom; and when this is done, it is called फलन्दान *phaldān*, छेंका *chhenka*, or बर छेंका *bar chhenka*. In Sāran and Champaran it is also called बरचा *barachchha*, in South-East Tirhut पनचही *pancharhi*, and in South Bhagalpur पनटोही *pantohi*.

1288. The man who carries the छेंका *chhenka* is the छेंकहन्हू *chenkhanhru* north of the Ganges. South of the Ganges he is छेंकहन्हरी *chhenkhahri*, or in South Munger महन्तोरै *mahton*.

1289. The period of marriage ceremonies dates from the presenting of the तिलक *tilak*, and is called लगन *lagan*, or in East Tirhut शुध *sudh*.

1290. The marriage procession is बरियात *bariyāt*. Sometimes the Hindi form बरात *barāt* is used. When it remains at the house of the bride a day after the wedding, the halt is called मरजाद *marjād*. When a bride's father is unable through poverty to defray the expenses of the marriage, and he sends her to the bridegroom's house for the performance of the ceremony, she is called कढुई *karhui*, कढुआ *karhua*, or डोल कढुई *dol karhui*. The marriage procession is the first formal visit of the bridegroom to the bride's house.

1291. The second visit, which consists in the ceremony of going to the bride and bringing her home to her husband's house for the consummation of the marriage, is गवना *gawna*, गवन *gawan*, or गौना *gauna*. In East Tirhut it is also दुरागमन *durāgaman*, and south of the Ganges दुरागौन *durāgaun*. Another name is रोकसती *roksati*, रोकसदी *roksaddi*, रोसकती *roskati*, or रोसकही *roskaddi* (رُوسنی). Yet another is बिदागौ *bidāgi*.

1292. If the bridegroom pays an intermediate visit, it is called in South-East Tirhut दुरागनघन *durdgnaghan*. Immediately

Before the final visit to fetch the bride, a message is sent to the bride's house with some presents, to announce the approaching of the time for the visit. The presents are called नेचार *neār*, and the persons who carry them नेचरन्धरा *neardharna*. The persons who actually fetch the bride are लौताहर *lautāhar*, नेताहर *netahar*, लेताहर *letāhar*, or आवन *lāwan*, or in South Bhagalpur लेयारी *leyāri*.

1293. The *newly-arrived bride* is called गौनहरी *gaunahri*. In East Tirhut she is also called बछासिन *bahuāsin*. The male members of her party are लोकनाहा *lokñāha*, and the females लोकनी *lokni* or लकनिया *lokaniya*.

1294. After consummation of marriage, *the first and second visits of the bride to her parents' house* are called रोकनसती *roksati*, &c., as above. The second *visit of the bride to her husband's house* is दाँगा *tenga*, and her third visit is नेंगा *tenga*. Her subsequent visits to her husband's or her parents' house are called रोकनसती *roksati*, दागी *bidāgi*, बिदागरी *bidāgri*, अवन गवन *avan gawan*, अहुरा बहुरा *ahura bahura*, अहोर बहोर *ahor bahor*, औरा बौरा *aura laura*, or इल गैल *ail gal*.

1295. A *married girl in her father's house* is called by her people दही *dhi*, बबुई *babuī*, or सुचासिन *suāsin*. When a wife is in her husband's house, and her husband wishes her to return, he sends a messenger (generally a barber by caste) to summon her, who is called पेत्वनिया *pethvaniya*.

1296. Their *father-in-law's houses* are called by bride and bridegroom respectively सहुरार *sasurār*. The educated also use the Hindi word सहुराल *sasurāl*. In East Tirhut it is called चासुर *sāsur*, and in Allahabad sometimes सहुरा *sasura*.*

1297. The *wife's parents' house* is called by her in Patna and in Munger नहिरा *nahira* or मैका *maika*, and in South Bhagalpur नरा *nehra*. Elsewhere she calls it नैहर *naihar*.

1298. The *husband's or wife's maternal grandmother's house* is led by him or her नानीहाल *nānihāl*, ननिहाल *nanihāl*, ननिहार *nanihār*, नहर *nanihār*, or ननिओरा *naniaura*. Other names are ममन्हर *mamhar*, ल (in East Tirhut) मात्रिक *mātrik*.

1299. The *husband's or wife's paternal grandmother's house* is led by him or her दादीहाल *dādihāl*, ददिहाल *dudihāl*, ददिहार *dadihār*, ददिहर

* A man in his father-in-law's house is always made much of, and fed well; hence in thieves' jargon a jail is called (let us hope sarcastically) सहुरार *sasurār*.

dadihar, or ददिघौरा *dadiaura*. Another name current in East Tirhut is पैत्रिक *paitrik*, while in South Bhagalpur they say बप्हर *baphar*.

1300. Their *maternal uncle's houses* are his or her ममन्हर *mamhar* or ममुहर *mamuhar*. So also the *paternal uncle's house* is ससुरार *sasurār*.

1301. The *paternal grandfather's house* is (north of the Ganges) अजिघौरा *ajiaura*.

1302. The *father of the bride and the father of the bridegroom* call each other समन्धी *samdhī*. Their wives call each other समन्धिन *samdhin*.

CHAPTER III.—SPECIAL WEDDING CEREMONIES AMONGST THE HINDUS.

1303. Marriage ceremonies vary somewhat according to locality and caste. The following is mainly a description of such a wedding as might take place in the house of a well-to-do goāla in Patna, see § 1353. When the marriage has been agreed upon, the father of the bridegroom visits the father of the bride, and each provides a few handfuls of paddy (*धान dhan*). These are mixed together, and then divided between the two fathers by a Brāhmaṇ, and the bridegroom's father takes his share home. This ceremony is called धनबट्टी *dhanbatti*. This paddy is reserved to be parched in the *chūlha* which will be subsequently mentioned.

1304. Then the females of the bride's family perform the चुमावन *chumāvan* or चुमौना *chumāna* ceremony. In this five women take rice between the thumbs and forefingers of both hands and touch in order her feet, knees, and shoulders with it. They then put it on her head. To perform this ceremony is चुमापब *chumāpab*.

1305. On the fifth or eighth day before the expected arrival of the wedding procession, the following preparations are made in the bride's house. If they take place five days previously, they are called पचमंगःरा *pachmangra*; if eight days, अठमंगःरा *athmangra*.

1306. The ceremony called मटकोड़वा *matkorua*.—The women of the family, and their friends, go singing to a well. They level a piece of ground near the well and smooth it down with लाल माटी *lāl māti*, a kind of yellow clay which is generally found immediately over gravel. They then dig a clod up out of it, and carry it home on the head of one of them. They make a

replace, चूल्हा *chūlha*, of this mud in the centre of the court-yard आँगन *āngan*. In South Bhagalpur they set up a plantain-tree and a bamboo in the courtyard, under which they place the mud.

1307. The day before the expected arrival of the marriage procession, the family sets up a bamboo shed in the court-yard over the replace. This shed is called मढ़वा *marhwa*, मङ्गन्वा *manrica*, or माँडो *ānro*, also in South Munger मङ्गन्वी *marhi*, and in South Bhagalpur मण्डप *mandap*. The same day a potter brings an earthen pot, called कलांसा *kalsā*, with a four-wicked lamp, called चौमुख *chaumukh*, on its top. This placed in the house where the family god is placed for the purposes the marriage. This house is called कोहन्बर *kohbar*. According to me the pot is placed at once in the मढ़वा *marhwa*.

1308. A plough-shaft (*हरिस haris*), a plough-yoke (*पालो pālo*), and some bamboo twigs (*करंची karchī*), are then buried in the ground in the centre of the मढ़वा *marhwa*. Then five men bring out from the कोहन्बर *kohbar* the कलांसा *kalsā*, and place it under the मढ़वा *marhwa* front of the bamboo twigs. The father of the bride then anoints the four posts of the मढ़वा *marhwa* with घूय *ghyu* (clarified butter), and on each the mother applies some vermilion (*सेनुर senur*). The name of this ceremony is घूढारी *ghyudhāri* or दौढारी *dhudhāri*. In South Bhagalpur it is घिटारी *ghidhāri*. At the same time worship is offered the progenitors of the family, which is called मन्त्रीपूजा *mantri-pūjā*. Then five men take turmeric (*हरन्दी hardī*), oil (*तेल tel*), and grass (*दुबी dūbī*), which they scatter on the bride's forehead. This called हरन्दी चढाप्रब *hardi charhāch*. Then women anoint her body th oil and turmeric. This is called उबन्टन *ubtan*, &c.; see § 1342.

1309. Next day, before the arrival of the procession, the paddy seed from the धनन्दी *dhanbatti* is parched in the fireplace under the वा *marhwa*. This is prepared for the ceremony of खावा घिटाई *khāvā chhitāī* (see § 1332), at the time of the marriage circumambulation. The fireplace is then put to one side.

1310. Next follows the ceremony of *swallowing the mango fibre*. This is called इमली घोटाई *imli ghontāī*. In South Bhagalpur a similar ceremony is called अमलो घोटन *amlo ghotan*. An elder male of the other's family (usually her brother) puts into her left hand a present money or ornaments. The barber's wife then gives him the fibre of one of the mango leaves hanging up in the वा *marhwa*, which he presents to the mother's mouth. The mother then bites a small piece off this and deposits it in the hollow

of her own right hand, into which the elder male pours a little water. The piece of fibre is called खरिका *kharika*, तिक्का *tinka*—, or दण्डी *danti*. This the mother holds over her daughter's head and gulps (घोंटब *ghontab*, to gulp) it all down. The elder male then says to her, “Art thou cool (*i.e.*, pleased)?” (जूरैलू *jurailu*),” to which she replies “I am cool (जूरैलौं *jurailū*).”

1311. Wedding wreaths of mango leaves, flowers, &c., are hung over the door, and about the मढ़वा *marhua*. These are, north of the Ganges, बन्दनेवार *bandnewār* or बन्वार *banwār*. South of the Ganges they are बन्दनवार *bandanwār*, and in South Munger चेरा *ghera*. In South Bhagalpur mango branches are hung about the house, and are called पञ्जी *pallo*.

1312. In the bridegroom's house, before the marriage procession starts for the marriage ceremony, very similar ceremonies are gone through; the मटकोइन्वा *matkoren* is performed. A चूल्हा *chūlha* is made in the court-yard. The plough-shaft, yoke, and bamboo twigs are buried, and the earthen pot with lights is set up. Only no मढ़वा *marhua* is built. The ceremonies of चुमौना *chumuna* and झरनदी चढायन *hardi charhāeb* are performed on him, as is done to the bride.

1313. The paddy reserved from the धनबट्टी *dhanbatti* is parched in the चूल्हा *chūlha*. This parched grain is taken with the wedding procession, and mixed with that parched in the bride's house, and with it scattered at the circumambulation (§ 1332).

1314. They then cover him with cosmetic (उबतन *ubtan*, &c., see § 1342), and his nails are cut by a barber's wife, he sitting in front of his mother, and his mother wearing the *maur* (see § 1326). This, as in the bride's case, is called नहच्छु *nahchhu* (see § 1326). The ceremony of इमली घोंटाइ *imli ghōntai* is also observed (see § 1310).

1315. He is then bathed and anointed, and sets out with the marriage procession. A little of the water in which he was bathed is brought with him. This is called सिनेच के पानि *sinch ke pāni*. He is not allowed to bathe again until the चौथारी *chauthāri* (see § 1340). When the marriage party arrives at the bride's house, this water is given to her mother, and at the time of the girl's नहच्छु *nahchhu*, the barber's wife will mix it with other water, and bathe the bride with it immediately before cutting her nails.

1316. *The first scattering of rice.*—When the bridegroom arrives at the door of the bride's house, the women of her family receive him,

and scatter over him uncooked rice, the dung of a heifer, balls of cooked rice, and other articles. A married woman of the family then takes a brass pan (**चौपी** *chhipi* or थारी *thāri*) and a small lamp (**दीया** *diya*) and gives them to the bridegroom; and then, holding two corners of her mantle (**चुन्नरी** *chunri*), touches with them the pan, then the boy's forehead, and then her own. This is called परिचावन *parichhāvan*, परिचन *parichhan*, परचावन *parchhāvan*, परचन *parchhan*, or परच्छैनी *parchhavni*. A similar ceremony is called in South Bhagalpur गलःसेदी *galsedi*.

1317. The ceremony of the pestle.—The girl's mother then rubs in the palm of her hand a curry pestle (**लोहा** *lorha*), which she applies to the cheeks of the bridegroom. This is called गाल संकी *gāl senki*. This custom is not known in South Bhagalpur. Instead there is performed a ceremony called धूआ *dhūa*. A man disguises himself as a woman and approaches the wedding party with a jar of water. He says he is a woman of Kāmrūp (Assam) come to give away the bride. He then sprinkles water on the bridegroom. (Compare § 1320.)

1318. The marking of the bridegroom's forehead with sandal paste before marriage is तिलक *tilak* or तिलक *tillak*. In South Bhagalpur it is चन्दन *chandan*. This is done by a man called in the west तिलकहरु *tilakahru*, and in the east तिलकदेउआ *tilakdēua* or तिलिकिया *tilikiya*. He is generally the bride's father. This *tilak* is quite distinct from the *tilak* paid at the time of proposal of marriage.

1319. These ceremonies at the door are called collectively दुआर पूजा *duār pūjā*. In South Bhagalpur they are known as दुआर लगार *duār lagār*. Those described above are those performed by goālas in Patna. Other castes have other customs,—the higher ones contenting themselves with giving presents to the bridegroom and scattering rice (**अच्छत** *achchhat*) over him.

1320. The wedding procession then proceeds to put up in a place set apart for them. This is called जनवाँसा *janvānsa* or (in North-East Tīrhut) बैठकी *baithki* or बासघर *bāsghar*, and in South Bhagalpur जनमासा *janmāsa*. A male member of the bride's family (generally her sister's husband) then brings to the जनवाँसा *janvānsa* a bowl of sweet drink or *sharbat*, called धूआ *dhūa*, and covered with a red cloth. He also brings some *urid* (*stolichos pilosus*) flour mixed up with finely-powdered pepper. This is called बुकुआ *bukua*. On his arrival at the जनवाँसा *janvānsa* he scatters this in the air, causing the bridegroom's party to sneeze. He then gives all those

present to drink of the *sharbat*. The whole ceremony is called बुक्कार
चड़ार *bukua urdi*. A similar ceremony is called, north of the Ganges,
धुरच्छक *dhurchhak*, in which water is sent in pitchers, and a little
scattered over the party with mango sprays.

1321. The barber now comes for the bridegroom's मौर *maur* or
head-dress, as will be subsequently described, which he takes away to
the bride's house.

1322. When all is ready the friends of the bridegroom leave the
जननवाँसा *janwanasa* with great pomp, carrying with them the presents
for the bride. Amongst these is a valuable cloth, called कनेआद
kaneadi, or in South Bhagalpur बिहौती *bihauti*, which is taken to the
female apartments, and in which she is dressed. She is then brought
out and made to sit in the मढ़वा *marhua*. This visit is called
निरिच्छन *nirichchhan*, निरच्छन *nirachchhan*, or निरच्छन *nirchhan*, as the
bridegroom's party see (निरेखब *nirekhab*, to see) the bride now for
the first time.

1323. Then the ceremony of *making the bracelet* is performed.
The bridegroom and seven other men husk paddy in a mortar. When
husked, two or three grains are wrapped up in mango leaves to form
a kind of bracelet. Two of these bracelets are made, and one is tied
on to the bridegroom's right wrist, and the other on the bride's left
wrist, by a Brāhman. These bracelets are called कङ्गन *kangan* or कङ्कन
kankun. The ceremony is called अठोंगर *athongar*, अठौंगर *athaungar*, or
(in Patua) लठौंगर *lathaungar*.

1324. Then follows the *adoration of the bride*. In this ceremony
the elder brother of the bridegroom (or in default of him some elder of
the bridegroom's family) offers sweetmeats, molasses (*गूर gür*), and orna-
ments to the bride. He then takes some betel-leaf and tyre (*दही dahi*)
in his right hand, and presses it against the bride's forehead, at the
same time pressing his left hand against the back of her head.

1325. These two ceremonies are together called बन्दन *bandan*,
गुरहट्ठी *gurhatthi*, or गुरहट्ठन *gurhatthan*, and signify that he has touched
her once for all, and that, if he touch her again he will be guilty of a
sin. In South Bhagalpur they are performed by the bride's sister, and
both bride and bridegroom are adored. There the ceremoniees are
called गुरौंधा *guraundha*.

1326. Then the bride's mother sits in the मढ़वा *marhua* with the
bride between her knees, holding her round the waist. The cere-

mony that follows is the *cutting of the nails*. This is called नहन्हु
nahchhu, नहन्हुआ nahchhua, नहन्हुआ नहावन nahchhua nahāvan, नहन्कठिया
nahkatiya, or (in Shahabad) नहन्हुंगी nahtungi. In South Munger
it is नहन्हुनाई nachhunāē, and in South Bhagalpur लौकुआ lauchhua.
The bride's mother has previously sent (§ 1321) a barber (*हजाम hujām*) to
the जनवाँसा janwānsa to ask for the head-dresses. There are two head-
dresses,—one worn by the bridegroom, which is made of talipot-leaves
and is called मौर maur; the other is worn by the bride, and is
called मौरी maurī, or (south of the Ganges) पट्टवासी patwāsi, or पट्टमौरी
patmuuri. The bride's head-dress is made of date-leaves. The
barber brings these two to the bride's house and puts the मौर maur on
the mother's head and the मौरी maurī on the bride's head. Then the
barber's wife (*हजामिन hajāmin*) cuts the finger and toe-nails of both
the bride and her mother (the bridegroom's having been cut before
he left home).

1327. The bridegroom's party then returns to the जनवाँसा
janwānsa, and the bride goes inside the house and exchanges her कनेशाद्
kaneāū for her wedding dress or पिच्छरी pūrī (see § 1348). The
bridegroom is then sent for and is seated under the मढ़वा marhwa, and
the father or elder male relation brings the bride and seats her beside the
bridegroom under the मढ़वा marhwa, to his left. Some one belong-
ing to the bride's family then goes inside and gets the bridegroom's
maur from the bride's mother, and brings it out, and it is put on the
bridegroom's head.

1328. Then the *marriage service* is read by the Brāhman. This
is called शुमङ्गली shumangali or सुमङ्गली sumangali. The bride-
groom sits under the मढ़वा marhwa in front of the bride. The father
of the bride sits kneeling on one knee, keeping the bride sitting on
his other thigh. This is the ceremony of giving the girl in marriage,
and is called कनेश्वां दान kaneāñ dān or ऊँधा (ऊँध or ऊँधिया) बैसाप्त
jāngha (jāng or junghiya) baisāpṭ.

1329. It is not necessary to describe particularly the procedure
carried out by the officiating Brāhman. He recites (or is supposed to
recite) verses from the Vedas, and leads in various acts of worship, such
as throwing incense on the fire, throwing rice (*अच्छत achchhat*) about,
worshipping Gauri, and the like. At one period the Brāhman puts into
the bride's father's hand a shell containing water, flower, *achehhat*,
and metal, and makes him empty it round the base of the earthen pot
कल्पना kalpana on the top of which the lamp with four lights (called

चौमुख *chaumukh*) is burning. He makes him do this five or seven times. This completes the ceremony of कनेचाँ दान *kanečān dān*.

1330. From the time of the arrival of the बरियात *bariyat* up to the completion of the कनेचाँ दान *kanečān dān*, the father and mother of the bride can eat nothing.

1331. Next follows the *knotting together of the clothes of the bride and bridegroom*. This is गेंठ बन्धन *genth bandhan* generally. South of the Ganges it is sometimes known as गेंठ जोड़ *genth jor* or गेठजोड़न *gethjoran*, and in South Bhagalpur as जनम गेंठ *janam genth*. At the same time something of small value, such as a two-āna piece or a few pice, or sometimes a piece of betel-nut, is tied in the bride's waist-band and in her breast-cloth by the Brāhmaṇ. Sometimes an ornament is tied to the bride's sheet, which is called आँचन्ही पालो (or पलो) *añchri pālo* (or *palo*).

1332. The *circumambulation of the sacrificial fire*.—This is sometimes done by both bride and bridegroom, sometimes, e.g. in North-West Tirhut, by the bridegroom alone. They or he carry a winnowing sieve. The bride holds it in her hands in front of her, and the bridegroom follows her with an arm passing round her on each side, also supporting the sieve. Her brother fills the sieve as they go along with parched grain prepared in the fireplace formerly under the महन्वा *marhwā*, which the bridegroom at the same time scatters by shaking the sieve with his hands (this is called लावा छिटार *lāvā chhitār* or, in Shahabad, लावा मिराई *lāvā mirāib*). Care is taken to keep the sacrificial fire (when there is one) or the altar to the right.* It is considered unlucky for the girl to pass it to her left. This ceremony is called भाँवर *bhāñwar*, भाँवरी *bhāñveri*, भौंरी *bhauñri*, or सत भौंरी *sat bhauñri*. It is also called बेदि घुमाएब *bedi ghumāēb*. This circumambulation is performed five times, and is the important part of the ceremony. The couple on its conclusion are *fumigated with incense* by the officiating Brāhmaṇ. This is called आरत *ārat*, आरती *ārti*, अग्नती *ugti*, or अग्नियासी *agiyāsi*. In South Bhagalpur it is called होम *hom*.

1333. When this is done, the bride's sisters and her brothers' wives amuse themselves by pushing the bridegroom about, and lifting him up by the ears. This last is supposed to be done five times, but

* The reverse rule is observed by some castes when the horoscope makes out that it is necessary.

is rarely done more than once. It will be seen that this is only done by females. Amongst the Tirhutiya Brâhmans and Kâyasths, however, it is done by the bride's brother. The ceremony is called बरक लैसाश्रब
बरक लैसाश्रब *barak baisâcîb uthâcîb*.

1334. This is followed by the *application of vermillion*. In this the bridegroom takes a small cup containing vermillion in one hand, and applies vermillion to the parting of the bride's hair with a piece of hemp. This is called सेनुर दान *senur dân* or सिन्दुर दान *sindur dân*.

1335. *The stopping at the door*.—The couple then leave the courtyard and go into the house where the family deity is put. This house is called कोहबर *kohbar*, or in South Bhagalpur कोहबरन *kohbara*. At the door they are stopped by the sister of the bride, who requires the bridegroom to repeat certain verses, called दुरौंध *duraundh* or दुरौंधा *duraundha*. The bridegroom demands a present for doing so, and on this being given he repeats the verses. This ceremony is called दुआर छैकार *duâr chheñkai* or दुआर छैकौनी *duâr chheñkuuni*.

1336. *The stealing of the shoes*.—The bridegroom takes off his shoes before entering the house. If he is silent or is too nervous to speak much, the bride's sister may, as a joke, steal his shoes while he is inside, and conceal them somewhere, in order to compel him on his reappearance to speak, and say “where are any shoes?” This ceremony is called जूता चोराई *jûta chorâi*. In South Bhagalpur they make the bridegroom bow to a pair of shoes covered with cloth, and the ceremony is called जूता गोरलगाई *jûtu gor lagâi*.

1337. The couple then kneel facing the north-east, and perform the *worship of the tutelary deity of the family*, offerings being made to him at the same time. This is called गोर लगाश्रब *gor lugâshb*. The clothes of the bride and bridegroom are then untied, the promised presents given to the sister of the bridegroom, and the marriage is concluded, the bridegroom returning to the जनवाँसा *janvânsa*, and the bride remaining in the house.

1338. Shortly after the marriage, though this sometimes takes place the morning after, the bridegroom goes to his mother-in-law, who feeds him with rice-milk. After eating a little he sometimes takes the rest, dish and all, to the जनवाँसा *janvânsa*, and finishes it there, or sometimes leaves it unfinished. This is called खौर खियात्र *khir khyâo* or बियाही भात *biyâhi bhât*, or (in East Tirhut) महुआक *mahuak*.

1339. If the bride's people invite the bridegroom's people to stay over the night, it is called मरजाई राक्षब *marjâd râkhab*. This may last

for two or three days or more. On the expiry of the period of **मरजाद** *marjād*, the bride's people see the bridegroom's party off. This is called **रोस्कति करि देब** *roskti kari deb*, &c., as in § 1291. In South Bhagalpur it is also called **लोट्टी** *lotti*. It is managed as follows : The bride's family collects in the court-yard all the presents received from the bridegroom's party, and with the assistance of village friends assesses their value. All this time the bridegroom's party is away in the **जनवाँसा** *janvānsa*. When the value has been assessed, the bride's father collects on his side presents to the value of at least one-fourth greater value than those received, and takes them to the **जनवाँसा** *janvānsa*. These return presents constitute the dowry, and are called the **दहेज** *dahej*. The bride's father lays them before the bridegroom's. Then the bridegroom's father takes a new cloth (**चद्दर** *chaddar*) and puts it on the bride's father. The bride's father in return presents the bridegroom's father with a purse of money of the value of the *chaddar*. Then both *salām* to each other. Then the bride's father, in token of allowing the other to depart, presents him with a sum of money varying according to means, and a *lota* of water, saying “**राम राम rām rām**,” to which the other replies in the same words. This ceremony is called **रमन्त्रमी** *ramranumi*, **मीलन** *milan*, **मिल्ही** *milhi*, or **समन्धी** *samdhī milāwa*. The two fathers are now, by relation, **समन्धी** *samdhī* to each other, and in token thereof they exchange cloaks and garlands. These exchanged cloaks and garlands are called **समधो** *samdhō*. Amongst lower castes, as the procession is about to start, the bride's father gives each member money sufficient for the way expenses and drink, called **बट्टारी** *batsāri*, and in South Bhagalpur **पाथक** *pāthak*. Then the procession, bridegroom and all, goes off.

1340. The untying of the bracelets.—Four days after the marriage the bride and bridegroom bathe, and the bracelets on their two wrists are taken off. This ceremony is called **चौथारी** or **चौडारी** *chauthāri* or **चतुर्थी** *chaturthi*. This is the first washing the bridegroom and bride get from the time of the arrival of the procession before the marriage. During the interval they have been anointed with cosmetics, **उब्तन** *ubtan*, &c.; see § 1342. Usually this is done in their respective houses, but in Patna the bridegroom sometimes goes to the bride's house to perform the ceremony. This concludes the marriage proceedings.

1341. Miscellaneous.—The *wedding breakfast* is (north of the Ganges) **कलौ** *kalau* or **मझनी** *majhni*. South of the Ganges, in Shahabad it is **पञ्च** *panghat*, and elsewhere **गोरौधा** *goraudha* or **गुरौधा** *guraudha*.

The feast at the houses of both parties the day before the marriage procession is भत्तवान् *bhatwān*, भत्तवानी *bhatwāni*, or भोज *bhoj*. Before eating the guests wash their feet, and the ceremony is called पर पखारी *pair pakhāri*, पैर पखरुआ *pair pakharua*, पाँव पखारी *pāñv pakhāri*, गोड़ धोइ *gor dhöi*, or गोड़न्धोखाइ *gordhōdai*.

1342. The *cosmetic* of turmeric, meal, oil, &c., rubbed on the bride and bridegroom for about ten days before marriage, is north of the Ganges अब्टन *abtan*, and in East Tirkut उग्तन *ugtan*, कसार *kusār*, or कासा *kāsa*. South of the Ganges we find उब्टन *ubtan* or (in Patna) ओब्टन *obtan* very generally used; also आँवट *āvṭat* and अप्टन *aptan* in Shahabad, उक्टन *uktan* in South Munger, and कासा *kāsa*, बसारा *kasāra*, or उठन्कन *ulkan* in South Bhagalpur.

1343. The *horoscopes* of the boy and girl are everywhere जनम पत्र *janam patr* or जनम पत्ररी *janam patri*. Also, very generally, टीपन *tipan*. In West Shahabad they are also कुण्डली *kundli*. If they agree, the phrase गनना बनब *ganna banab*, or जोग मिलब *jog milab*, or रास बरग बैस गेल *rās barag bais gel*, is used. To calculate the horoscope is गिनब *ginab*, or जोग मिलाएब *jog milāeb*, or दिन युनी करब *din gunni kurab*, or बभन पुच्छी *babhan puchchhi*.

1344. When the auspicious day for the marriage has been fixed, an *announcing letter* is sent to the bridegroom's father. This is known as the लगन पत्री *lukan patri*, or simply as the चिट्ठी *chitthi*. The *formal invitation* to the wedding is नेवंता *nevanta* or नेवन्ता *neota*, or (in East Tirkut) नवन *nawnt*.

1345. The *feast given to the brotherhood at the wedding* is known as भरचारा *bhaiāra*, भरचारी *bhaiāri*, भरचारे *bhaiāre*, भरचारो *bhaichāro* (Shahabad), जेवनार *jeonār*, or भोज *bhoj*.

1346. In North-East Tirkut, amongst certain castes, especially the *Bikaua* (बिकौआ) Brahmans, *caste money* is paid as follows. If the bride's father is of lower caste than the bridegroom's father, the latter pays the former a sum in compensation called कनेचाँ दान *kanečāñ dān*. In South Bhagalpur this is called मैन *main*. If the bridegroom's father is of lower caste, he pays the bride's father a sum of money called बिकरी *bikri*.

1347. The *presents* given are as follows:—सनेस *sanes*, डाला *dālu*, or डाल दौरा *dāl daura*, are the presents sent by the bridegroom before the arrival of the procession. दहेज *dahej*, as already explained, is the dowry paid by the bride's father. Before the bridegroom leaves after the wedding, he goes to bid his mother-in-law good-bye. She

and the other women give him presents, which are called सलामी *salāmī*. Other similar presents are in South Munger पूरन *pūran*, and in South Bhagalpur चौंक *chaunk*, निशावर *nichhāwar*, निशाउर *nichhāür*, or नोच्छावर *neochhāwar*, are presents made to the barber and his wife. गैदान *gaidān* or गौदान *gaudān* is the present of a cow made by the girl's father to the family priest (परोहित *parohit*, or (in East Tirhut) पुरोहित *purohit* or अचार्ज *achārj*). गुरुङ-इख्लाइ *guruhatti* has already been mentioned as the ceremony of giving presents to the bride by the bridegroom's elder brother (§ 1325). मोहदेखाई *mohdekhāī*, मुदेखानी *mudekhaunī*, or मुदेखी *mudekhi*, are the prosents given to the bride by her mother-in-law or other female relatives of the bridegroom on her first coming to her husband's house.

1348. The पिञ्चरी *piñcari*, पीरी *piri*, or (in South Bhagalpur) कनिएती *kaniaiti*, is the bride's yellow dress, and कन्धावर *kanhāwar* or कंधावर *kundhāwar* is a red loin-cloth laid upon the bridegrom's shoulder during the ceremony.

1349. *Bringing the bride home*.—This is गौना *gauna*, &c., *ride* § 1291. The procedure is as follows:—When the bride is old enough to live with her husband, an auspicious day is fixed. Some days before the date, the bridegroom's family send a present of sweetmeats, called गौना के नेहारा *gauna ke nehāra*. On the evening of the appointed day the bridegroom and his party arrive, and after feasting go off with the bride at dawn next day. The day before, a plough-shaft (*हरिस haris*), but no yoke or bamboo twigs, has been buried in the court-yards of each of the respective families. Before the bride and bridegroom start, their nails are cut. This is called नह छक्काई *nah chhachhāī* or नोह छिलाई *noh chhilāī*. With the party the bride's people send one or more gaily-decorated earthen vessels full of sweetmeats, called कुण्डा *kunda* or महार *mahar*.

1350. When the party arrives at the bridegroom's house, the bride passes from the litter to the door, putting her feet into a basket at each step. This is called दौरा मेन गोर डारब *daura men gor dārab* or घर पैसारी *ghar paisāri*.

1351. On entering the dwelling the couple go into the house where the family god is, and worship him. This is called गोर लगाएब *gor lagāeb*.

1352. As they go into the house, another ceremony, called डुचार छेंकाई *duār chhenkāī*, is performed. In this the bridegroom's sister

demands a present, and when it is given or promised she allows them to pass.

1353. *On certain ceremonies performed by Sotि Brāhmans of East Tirhut.*—Different castes and different localities have various marriage customs, but the one just described may fairly be taken as a standard Hindu marriage ceremony. It describes a marriage such as would take place in a well-to-do goāla's house in the district of Patna.

1354. The Sotि Brāhmans of East Tirhut have several curious marriage customs which have existed for many hundred years, some of which will now be noted. The greatest care is kept in keeping up correct genealogies of members of this clan. The genealogical registers are called पांजी pānji, and they are kept up by hereditary genealogists called पंजियार panjiyār. Once a year or oftener there are great meetings of these Brāhmans at Saurāth, near Madhubani, and other places, where the panjiyārs assemble and write up the registers. They also arrange marriages after consulting their registers, and give certificates to the parents certifying that the marriage is lawful, and that the parties are not within prohibited degrees of affinity. These certificates are called अधिकार माला adhikār mālā or असुजन पत्र usujan patr. The settlement of the conditions of marriage is called सिध्हान्त sidhānt.

1355. When the bride is of equal or higher caste than the bridegroom, the parties meet in a distant place away from both their homes, and the conditions are proclaimed by the panjiyārs present. If, however, the bride is of lower caste, the following procedure is adopted :—

The bride and her family leave their house and going a little distance off erect a महङ्गा marhua for the marriage ceremony. On the day appointed for the wedding, the bridegroom starts from his home with his servants under the pretence that he is going out hunting. None of his relations accompany him, and although they, of course, really know for what he is starting, they pretend to be ignorant. When he arrives within a little distance of the महङ्गा marhua, he stops, and then the sidhānt is proclaimed. By this time the marriage preparations are ready, and the bride's brother comes to him and conducts him to the appointed place. On his arrival at the door the bride's female relatives, each being called for this purpose a बिधङ्करी bidhkarī, catch hold of his nose with one hand, and with the other hold a sheet tied round his neck. In this condition they bring him into the महङ्गा marhua, and there the marriage is performed.

1356. After a time the bridegroom's friends pretend that he has been lost in his hunting expedition, and send a man called the चौक *srautra* to look for him. He returns shortly afterwards, and informs them that the bridegroom has married so and so, whereupon they all fall to and abuse him. After abusing him they change their minds and reward him.

1357. At the marriage a barber ties some paddy in a knot in the bridegroom's waist-cloth (*धोती dhoti*). This is called जनम गेंठि *janam genthi*. This is not untied until the fourth day after marriage, which is by this sect called the चतुरथी *chaturthi*.

1358. Another ceremony is the दसौत *dasaut*. In this a professional dancer (*नहाता natua*) comes up to the bridegroom and offers him sham sweetmeats (*लुड्डु luddu*), in return for which he receives presents. After this the bride and bridegroom go into the कोहबर *kohbar* to worship the family god. On the way the bride's female relations set up shops of paltry articles, which the bridegroom is obliged to buy.

1359. Another ceremony is घस्कटी *ghaskatti*. In this the bridegroom cuts some grass for his father-in-law, and in return the latter promises to give him a horse.

CHAPTER IV.—MARRIAGE CEREMONIES AMONGST THE MUSALMĀNS.

1360. The writer is indebted to Kāzi Sayyad Raza Husain of Patna City for the following facts:—

1361. Amongst Musalmāns there are two kinds of marriage ceremonies,—**शराई** (**شرعی**) *sharai* and **उर्फी** (**عرفی**) *urfī*, or religious and ceremonial. The more strict and educated members of the community follow the former, and the common people the latter.

1362. **शराई** (**شرعی**) *sharai* marriages are entirely free from ceremonies of any kind. After the betrothal the marriage is performed in strict conformity with the sacred law. The amount of dowry (**महर** (**مهر**) *mahar*) is not fixed, but depends on the pecuniary circumstances of the parties. Immediately after the marriage, the wife goes to her husband and is settled for life.

1363. **उर्फी** (**عرفی**) *urfī* marriages are not so frequent as they used to be. The spread of education and railways has tended to make people stricter in their religious duties, but, specially amongst the lower

orders, the following ceremonies are still in vogue. In these marriages the dowry (महर (महर) *mahar*) is always fixed. In the cities it is fixed at one *lakh* of rupees, and in the villages at forty-one thousand rupees and one *dinār*. This is the amount of dowry promised by even the poorest people. It is needless to say that it is never given.

1364. Arranging the preliminaries, निस्बत (نسبت) *nisbat*.—The parents first make themselves acquainted with one another's pecuniary circumstances, and the negotiations are carried on through a female match-maker (मुशाता (مشائط) *mushātā*). When the preliminaries are settled, a letter of ceremony is sent by the guardian of the boy to the girl's family. This letter is written on red paper, or on white paper sprinkled with red. The carrier of the letter, on arrival at the girl's house, is given *sharbat* to drink, and detained for a day or two. The reply is written on similar paper and returned by him, and this correspondence settles the marriage question. From this time marriage presents are exchanged between the parties, the boy's guardian making the first present. If at this time any women come from the house of the bridegroom on a visit to the bride's house, the bride will not show her face to them.

1365. In some places, before the marriage is decided on the girl's guardians first see the boy. This may be done in two ways: either the girl's people send for the boy to their house, and serve him with betel-leaf, and give him rupees or gold *mohars*, or else the guardian of the bride sends some relative to the boy's house. There, on his arrival, he is given *sharbat* to drink, and the first thing given him to eat is sweetened rice (*मीठा चाउर mitha chāür*). This relative reports concerning the boy to the girl's guardians.

1366. Betrothal.—This is मङ्गनी (میگنی) *mangni*. In this the boy's guardian, after consulting with the other party to the contract, fixes a date, on which he sends presents with considerable ceremony. Large coloured earthen pots are filled with sweetmeats and fruits, and sent with a large party. In some places a suit of clothes is also sent. The pots are carried on the heads of maid-servants, who sing songs when they start and when they approach the bride's house. As soon as they arrive they are given *sharbat* to drink, and while they drink the bride's people sing abusive and obscene songs to them. The persons that supply them with *sharbat* receive a small present. The maid-servants are also given sweetened rice to eat in a dish covered with silver leaves and pieces of fruit. Sometimes they are given sweetmeats to eat first and then dishes prepared with salt. They are

detained for at least one day. When they leave the bride's house on their return journey, they are given presents in money and sometimes suits of clothes. They are also given a plain ring (**छक्का chhalla**), a red handkerchief, and some sweetmeats as presents for the bridegroom.

1367. The letter of promise वादा का रुक्का (وادہ کا رکھا) wāda ka rukka.—When the time of marriage approaches, the parties, either orally or in writing, fix a date for it. Afterwards a customary letter of promise is sent, written on red paper and sprinkled over with pieces of gold or silver leaf. The letter is to the effect that such and such a day has been fixed, and that the writer hopes that it will meet with approval. Amongst poor families, the letter is sent in a bag of red cloth or velvet, together with two betel-nuts, some green grass, one or two pieces of turmeric, and a little rice. Amongst rich families, the letter is sent in a silver or golden box. The box is placed inside an embroidered bag together with the betel-nuts, &c. The whole is sent on a silver plate. The letter is always carried by a barber, who is given a handsome present, consisting of cash, clothes, and utensils by the girl's guardian. The guardian sends a reply either through the same man or through a messenger of his own. A tailor is then sent by the girl's guardian to take the measure of the boy's dress. He also gets a present from the boy's people, on going away. The marriage must take place not more than two months after this correspondence.

1368. The going into retirement of the bride and bridegroom مایون (مايون) māyūn or मान्जहा (مانچھا) mānjha.—After the interchange of letters, the bride and bridegroom sit in *mānjha*.—The girl puts on a sheet dyed with safflower, and the women of the neighbourhood and her female relations assemble, and rub her with cosmetics (**उबतन ubtan**), singing songs as they do so. From that day the girl sits in a room, and never leaves it except for necessary purposes. She does not see the face of any man,—not even of her father or her brother. She eats only milk and fruits, and every day the barber's wife comes and applies cosmetic to her. In the meantime the boy is undergoing the same treatment. He wears similar dyed garments, is surrounded by females, and cosmetic is rubbed on his body every day. In South Munger he does not thus go into retirement.

1369. The ceremony of the grindstone—चक्की chakki—and the washing of the pulse—दाल शोई (دل شوی) dāl shōi or दाल धोई dāl dhoī.

Two or three weeks before the marriage a grindstone is put in one of the rooms of the female apartments of both the houses, which has been previously well cleaned. The following day a number of women assemble and singing, accompany the maid-servants who carry some *mung* (*phascolus mungo*) to a well or river. Arrived there, they joke and sprinkle water on each other, while washing the grain. They then bring it back in the same way. It is dried in the sun, and ground into flour on the grindstone by seven women whose husbands are alive (सोहागिनि *sohāgiñi*). It is then made into a dish called बरी *bari* for the ceremony of कंदूरी (کندوری) *kandūri* (see § 1377).

1370. *The cutting of the clothes.*—This is called किता पारन्चा (قطع پارچہ) *kita pārcha*, and takes place in the bridegroom's house. Men and women are invited, songs are sung, and the tailor cuts out the marriage dress of the bride. When it is cut, all the men present congratulate the boy's guardian, and give the tailor a small present.

1371. A similar ceremony takes place in the bride's house on the day of the marriage procession. There the bridegroom's wedding garment is prepared, and when it is being despatched to him the male friends of the family assemble under a canopy in the female quarters. A few stitches purposely left unfinished in the bridegroom's drawers are then completed by the tailor, who gets some small fees from those present. This ceremony is called साज (or, in South Munger, जामा) बेश्वत्र (ساز بیوتا) *sāj* (or *jāmu*) *bēshvatr*.

1372. *The vigil*—रत्नजग्या *ratnjagya*.—This ceremony takes place in the houses of both parties. A spot in the house is washed, and a small wooden stool is placed therein. A new water-pot is placed on it, and is covered over with a new earthen cover. A red handkerchief is then tied on it. A garland of flowers is then placed round the neck of the pot, sweetmeats are cooked, and hymns sung entreating God to bless the bride and bridegroom. The women sit up the whole night near the water-pot, thereby intending to keep God awake. At dawn the sweetmeats and रिहम (رھم) *riham** and *sharbat* are offered to God. They are then distributed among the people.

1373. *The erection of the canopy*—साधाबन्दी (سادبندی) *sāyābandī* or माईर्हा *maūrhra*.—This takes place the day after the last ceremony. A canopy with four bamboo poles is erected in the female quarters. First, brown sugar is offered to the saint named *Shakarganj*, and then garlands are tied to each pole of the canopy. When the ropes of the canopy are being tied, the sister of the bride or bridegroom,

* Rice-flour mixed with clarified butter, sugar, and milk, and made into balls.

or any near female relation of the father of either, comes in and stops the work. The persons employed are not allowed to proceed till they have promised to pay her a sum of money. When the canopy has been safely erected, a paste of sandal powder is rubbed on the faces of those present. In some places, after the erection of the canopy, a goat or a cow is sacrificed in memory of the saint Shaikh Abdul Qādir Jilāni, (شیع عبدالقدیر جلانی). The flesh of the animal sacrificed is cooked on the spot where it was killed, with rice and gram, in new earthen pots. When cooked, it is offered in the name of the saint, and then eaten.

1374. The same night another ceremony takes place. A potter is ordered to make a small water-pot. This is coloured and painted with figures of horses and elephants. It is called कल्सा *kalsu*. It is placed in the courtyard and covered with an earthen cover, on which ears of rice and mango leaves are put. A four-wicked lamp (**चौमुख** *chaumukh*) is kept burning on it every night. This pot is neither opened nor removed till the marriage ceremony is over. When it is first deposited, the women sing a song over it, the purport of which is, "We have shut up storm, rain, serpents, scorpions, and worms herein."

1375. On the same night another ceremony, called चिह्न तन (چھل تن) *chihal tan* (forty persons), takes place. A number of beggars who play the drum and fiddle are invited, and towards the end of the night a pit, four or five feet wide and two or three feet deep, is dug under the canopy. In this pit large billets of wood are burnt, while the beggars play and sing hymns in honour of the same. When the fire begins to burn brightly, they one by one fall upon it and extinguish it with their bare feet. Sometimes they carry the bridegroom in their arms while performing the ceremony. When it is over, fried gram and fried wheat mixed with sugar are offered to the forty saints.

1376. *The song of Balaimiyan.*—This is called पीर का नजा (**پیر کا نیڑا**) *pir ka naija*, or बालै मीयाँ (**بالے میڈاں**) *bālai miyān*. Next day the females of the neighbourhood are invited; a spot is washed beneath the canopy, and the green branch of a mango tree with leaves on it (or sometimes simply a wooden stick 3 or 4 feet high) is erected therein. A red handkerchief dyed with safflower is spread over it. The women then sing the song of *Bālai Miyān*. At the same time an अँखिया (**انکھیا**) *ankhiya** is put in a new earthen pot, offered to the saint, and then distributed to the people.

* A kind of cake made of wheat-flour and rice-flour and boiled in water. It is shaped like the eye, *ankhi*: hence its name.

1377. Offering to deceased elders.—This is called **کندوری** (کندوری) (*kandūrī*) or **بیوی کے سہنک** (بیوی کی سہنک) (*bibi ke sahnak*), and takes place on the same night as the last ceremony. An earthen fireplace (**چولہا** *chūlha*) is prepared at home and placed beneath the canopy. The maid-servants go singing to fetch water, carrying several water-pots covered with red cloth, and accompanied by musical instruments. They must be married women of good character; they may not be widows, or women who have married twice. In the water which they bring, rice, gram, *mung* (*phaseolus mungo*), fruits of the egg-plant, and pumpkins, &c., are cooked. When cooked, first the rice is distributed on earthen plates, then on it the pulse, then a little tyre prepared specially for the occasion, and then the vegetables and cakes. On each plate one betel-leaf and one garland is laid. In some places only rice, curds, and sugar, are put on the plate, and this is called **مٹھی کندوری** (*mithi kandūrī*). These plates are prepared in great number, and have been previously kept in a room washed for the purpose. Then the plates are offered, first one in the name of the prophet, then one in the name of his daughter *Bibi Fātma* (بیوی فاطمہ), then one each in the names of many saints, and then one each in the names of the deceased members of the family, so far as they can be remembered. Great care is taken to make offerings in the name of all of the last. After this the females of the neighbourhood and those related to the family who have been invited assemble in a place in the courtyard (**انگان** *āngan*) of the house, which has been well washed for the occasion, and sing songs in the praise of *Bibi Fātma*, and eat the offerings. No woman who has been married twice, or who is unchaste, dare eat out of these sacred plates.

1378. The anointing.—**تہلی چڑاپ** *tel charhāeb*.—This takes place in the houses of both the bride and bridegroom the day after the last ceremony. Each is made to kneel down on a wooden bench (**چوکی** *chauki*), and a yellow cloth is thrown over him or her. Then seven married women (**سوانحینی** *sohāgini*) tie up seven cakes (**سُھالی** *suhāli** and **پیٹا** *pitha*) in a yellow handkerchief, and wave it round their heads. Then they anoint the whole body of the bride or bridegroom with oil. A small bundle is made up of mustard seeds tied up in a piece of yellow cloth, and then tied on the arm of the bride or bridegroom. This is called **کنگنا چاندھ** *kangna bāndhab*.

* A cake made of flour and turmeric and fried in clarified butter.

1379. The marriage procession.—This is बरियात *bariyāt*, &c., as amongst Hindus; see § 1290. When the time for the departure of the bridegroom's marriage procession draws near, the maid-servants of the bridegroom's house go out, singing songs, to fetch water. On their return they are stopped at the gate by the musicians, who refuse to let them pass till a present has been made to them. The water is placed under the canopy, where also a small stool is placed. The male members of the family assemble there, and, as songs are sung, the brother-in-law of the boy, or any near relative, digs a pit there. This is called 'digging a pond,' पोखन्ता खोद *pokhra khodab*. He also gets a present for doing this. The bridegroom then bathes at this place, and puts on his wedding garments, consisting of (*a*) coloured drawers, (*b*) a kind of overcoat (जामा *jāma*) dyed with the safflower, or made of एकरंगा *ekranga* or of brocade (असावरी *asāwari*), (*c*) a white turban covered with a red cloth, or a red turban, (*d*) a garland of flowers, and (*e*) a handkerchief carried in the hand. He then mounts on horseback, and visits first the grave of some saint, where he makes an offering of sweetmeats, and then the village *imāmbāra* (इमाम्बारा *(ع)بَرِي*),* where he makes a similar offering. He then starts for the bride's house, and on approaching it he pays similar visits to the tombs of saints and the *imāmbāra* there. In the meantime the bride has also bathed, put off her मान्जा *mānjha* dress, and put on another which has been prepared either in her own house or in that of a relative.

1380. When the time for the arrival of the bridegroom approaches, the bride's maid-servants set out on the road on which it will come, carrying with them rice soaked in water and a newly-made ladle (डोर *doi*), to which is tied a piece of red cloth. They stop at a well or a river, lay the ladle down on the ground, and cross over it one by one, eating the rice as they do so. They then dig up a चिरचिरा *chirchirā†* shrub which they had previously noted, and carry it home, singing songs. The root of the tree is ground up and made into pills, which are administered to the bridegroom on the night of the जल्लू *jallū* (§ 1384).

1381. The sending of presents.—This is called साचक (*sāchak*) *sāchuk*. Before the arrival of the marriage procession a बरी *bari* is sent

* An *imāmbāra* is, according to Bihār tradition, a building erected in honour of the celebrated martyr Imām Hassan, the grandson of Muhammad.

† *Achyranthus aspera*, said to be of sovereign virtue to one bitten by a venomous reptile or stung by a scorpion, &c.

to the bride's house. This word has two meanings, viz. (1) a dish of cooked pulse, and (2) that here referred to,—all the following presents taken together. It consists of :—

- (1) Dresses for the bride, of from one to twenty-five suits. The first suit, or wedding dress (*रीत के जोड़ा rit ke jora*), is also called the शाहाना (*शाहाना*) *shāhāna* or royal suit. It is not worn after the fourth day, of the ceremony. It consists of a pair of long drawers of satin cloth and a जामा *jāma* (see above) of brocade, *tasar* silk, or एकन्ऱा *ekranga*. A second suit, also of fine materials, for the fourth day is called the चौथी के जोड़ा *chauthi ke jora*; and a third suit, for the tenth day, दसहरा के जोड़ा *dasahra ke jora*. Each suit is of less value than the preceding one.
- (2) The chaplet, *सिरन्ता* (*سیرنٹا*) *sīra*, for the bride.
- (3) Some raw thread dyed with safflower. This is called नारा *nāra* or कलावा (*کلائوا*, *کلائے*) *kalāva*, and varies in amount from one or two *chhatanks* to a maund.
- (4) Some otto of spices, सोहाग के अंतर (*سہاگ کا عطر*) *sohāg ke atar*.
- (5) Sweet-scented oil.
- (6) A cone-shaped basket (called सोहाग पूरा *sohāg pūra*) of bamboo, covered with red paper and containing छलच्छेला *chhalchhabela*, नगर मोथा *nagar mothā*, बाल बँझ *bāl chhar*, the bark of the bay-tree (*तज taj*), cardamoms, sandal-wood, grains of musk, nutmeg, mace, saffron, cassia, turmeric, &c.
- (7) Sweetmeats.
- (8) Fruits, viz. almonds, pistachios, grapes, dates, cocoa-nut kernel, &c.
- (9) Spices for betel.
- (10) Fifty-two water-pots. These are small in size and are gaily coloured. In each a little rice, some betel-nuts, and some mango-leaves, are put.

These things are carried on the heads of maid-servants in procession in trays, accompanied by torches, music, and fireworks. First comes a large tray carrying the royal robes, then small trays, on each of which is placed another suit, and then the rest. The whole is covered by a long piece of cloth called डल्हाकन्ना *daljhakna*.

1382. In the meantime the bridegroom's dress is despatched from the bride's house, with a tailor, to meet the procession. The dress consists of a red जामा *jāma* (see above), long drawers of silk often worked with gold and silver flowers, a turban covered with a red handkerchief on which is laid a garland, and over this a very thin handkerchief, called मक़ना (مَكْنَةً) *magnā* or veil, and a red handkerchief, for him to carry in his hand. When the bridegroom is clothed in this by the tailor, he gives the clothes in which he has travelled so far to the barber, who follows the bridegroom, carrying an umbrella over his head. Then the ceremony of निकाह (نِكَاحٌ) *nikāh* or religious marriage is performed, and dates and sweetmeats distributed to the assembled guests.

1383. After this the bridegroom goes on horseback to the bride's house with great pomp, accompanied by a large party of men with torches, fireworks, and music. When they reach the house, all the men remain standing outside, while the bridegroom enters the female quarters of the house either on foot or horseback. There he sits on a wooden stool (which is given him in dowry), and his mother-in-law (or if she be dead, some other female relation of the bride) comes to him carrying a plate containing a small lamp made of flour and a little बरन्चा *arwa* rice. She warms her hand at the lamp, and then touches the cheek of the bridegroom. While she is doing this, a woman comes and whispers in his ear the following Hindi verse “सोने में सोहागा, सुई में तागा। ओ दुल्हन का मन दुल्हन्दिन से लागा॥ *sone men sohāga, sūi men tāga o dulha ka man, dulhin se lāga, i.e., borax* in gold, a thread in a needle, and the bridegroom fell in love with the bride.*” Then six married females (*सोहागिनि sohāgini*) and the mother-in-law alternately touch the cheeks of the bridegroom with the बरन्चा *arwa* rice. He is then given some *sharbat* to drink. This is prepared in various ways: sometimes the wet hair of the bride after she has bathed is dipped into it, sometimes a small piece of sugar is put into her hand till it becomes moist with the perspiration, and then the *sharbat* is made of it, and sometimes it is made of a piece of sugar which she has taken into her mouth and crushed between her teeth. Then the bridegroom stands on the wooden stool, and a maid-servant carries in the bride in her arms, and touches the back of the bridegroom with her feet, and takes her away: then the bridegroom returns to his own party.

* Borax is a flux for melting gold.

1384. The जल्वा *jalwa*.—The day after the arrival of the procession, milk, a dish called मलौदा (مَلِيدَه) *malida* or sweetmeats, and *sharbat*, are sent from the house of the bride to the bridegroom's party. The मलौदा *malida* or sweetmeats are put into the milk and drunk by the bridegroom out of a cup of silver or copper, which is given to him afterwards in dowry. Then the others drink it. The same evening maid-servants come from the bride's house singing songs, and take away the procession umbrella, and under its shade seven married females grind the spices which came in the खोबाग पूरा (خوبائیگ پورا) *khabāg pūrā*, and when ground, apply the powder to the hair of the bride which they also tie with the नारा *nāra* or string which came at the same time. The scented oil is also applied to her hair. Then the bride puts on the royal dress, a garland of flowers, the chaplet सिहरा (سیہرہ) *sihra*, and a veil, which is thrown over her face. She takes off all the ornaments of her maidenhood, and puts on new ornaments sent her by the guardians of the bridegroom. Black powder (میسٹی missi) is applied to her teeth, and she is adorned in every other practicable way. During the day, it may be added, myrtle leaves have been applied to the soles of her feet to make them red. When she is ready, the bridegroom is sent for, and he comes walking, preceded by a maid-servant walking backwards, and carrying a plate on which is a burning lamp, so arranged that the smoke is thrown towards the bridegroom. When he reaches the gate of the female quarter of the house, the mother of the bride, or (if she is dead or a widow) any other married woman, meets him, and conducts him inside. The manner of doing this varies in different places. Sometimes the mother carries in her hand a plate in which lamps made of flour or silver are burning, and the wicks of which are of red cloth. A small quantity of the red thread (*nāra*) already mentioned is also laid on the plate. She walks backwards with her face towards him, and at every step throws down a piece of thread, and asks the bridegroom to pick it up and lay it on the plate. In this way, and at the same time touching his cheeks with her hand warmed at the lamp, she takes him into the inner yard, under the canopy. In other places the mother-in-law gives him betel to chew, which he bites and throws away.

1385. When the bridegroom comes under the canopy he sits on a wooden stool near a bed. As long as he stays there his sister (or, in her absence, a maid-servant) spreads a portion of her cloth (*चाटी* *sāri*) over his head. Then the match-maker (*कुषाता* (کوشاٹا) *mushāṭa*) throws a string round his neck, and pulling it gently, refuses to

let it go till she is paid something. A cloth is then hung between the bed and the stool, and the match-maker (who has also had charge of adorning the bride) makes her stand on the bed in such a way that the bridegroom can only see her face. She then places the two hands of the bride on her (the bride's) forehead, and moves the bride's head this way and that way. A coloured handkerchief, in which is tied rice and turmeric, is then given to the bridegroom, who throws it on the bride, and each time he does so he is given a betel leaf in which pieces of the root of the चिरचिरा *chirchira* shrub already mentioned are wrapped up. This moving of the head and throwing of the handkerchief is repeated seven times, and the ceremony is called जलन्वा देव (جلنوا دےو) *jolna deb*. The bridegroom then sits on the head of the bed, and the match-maker takes off the chaplet and veil from the face of the bride and shows it to the bridegroom, who for this favour gives her a present, and at the same time receives presents from the female relations of the bride. Sometimes, after this is done, a cup containing sandal-wood and a finger-ring of silver, which has a small cup made in the place where there is usually a stone, is given to the bridegroom, who, after dipping the ring into the sandal-wood, touches the forehead of the bride with it. In other places vermillion (*सेवर* *senur*) is used instead of sandal-wood.

1386. Then the wife of the bride's brother, *i.e.*, the bridegroom's सरहज (*سارھج*) *sarhaj*, comes and sits on the bed, and throws little balls of flour at the bridegroom, who does the same to her. This ceremony is called गेंद खेलब *gend khelab*. A maid-servant then carries off the bride in her arms, followed by the bridegroom, who catches hold either of a corner of the bride's sheet (*चढ़ार* *chaddar*) or her finger.

1387. It must be noted that throughout all these ceremonies the bride has kept her eyes shut, and never moves on foot, but is always carried in the arms of a maid-servant.

1388. The bride and bridegroom are then made to stand in an outer room (*दलान* *dalan*), and in the hands of both a little rice is put, but the hand of the bride is turned backwards. They are then caused to toss their hands up in the air, by a maid-servant, and thus the rice is scattered through the house, and the bride says at the same time that she is filling the house of her father and mother. The bridegroom also says that he is filling the house of his father and mother-in-law. This ceremony is called घर भरब *ghar bharab*. The bride is then carried

off to a well-furnished room, where the bridegroom takes off her shoes with his own hands.

1389. *The departure of the procession.*—This is رخنه ساتي (رخصتني) (*rukhsati*), and takes place on the third day after the above-mentioned ceremony. The bridegroom is called into the female apartments, and he and the bride are given rico-milk **khir** to eat. He affects displeasure, and refuses to eat with her. The mother then makes him a present, and he consents to do so. Then the bride and the bridegroom sit together on a carpet, and a small piece of sugar on a betel-leaf is placed first on her head, then on her shoulder, then on the palm of her hand, then on her knees, and lastly on her feet. The bridegroom is pressed to pick up the pieces of sugar from each place with his mouth, or at least with his hands. This ceremony is called नवात चूनब *nabāt chūnab*.

1390. When the bridegroom goes off to his own house with the bride, she is carried in the arms of a maid-servant, and keeps her eyes shut till she reaches the court-yard of her husband's house. The sister of the bridegroom first meets her with a jug of water and washes her feet in a plate, which she (the sister) keeps as her perquisite. After this the ceremonies of घर भरब *ghar bharab* and नवात चूनब *nabāt chūnab* are performed again in the bridegroom's house.

1391. *The ceremony of the fourth day.*—This is चौथी *chauthi* or चौथारी *chauthāri*. It takes place on the fourth day after marriage, i.e. on the day after the arrival of the bride and bridegroom at the latter's house. The bridegroom takes off the thread नारा *nāra* with which the hair of the bride had been tied. The women of the family then bathe the bride in the female apartments, singing songs at the same time, and the bridegroom himself bathes outside. Sometimes the bridegroom also bathes inside. The bride then puts on her dress made for this day (see § 1381), and the bridegroom also puts on the dress given him by his father-in-law. The bridegroom then enters the female apartment, and joins in the ceremony of जूता *jūta*, or gambling. Seven spotted shells (*चिट्ठी कौड़ी chitti kauri*) and a necklace (*चन्दन हार chandan hār*) are thrown up in the air. A maid-servant extends the bride's hands, and the bridegroom his own, and both try to catch the falling necklace. The one who succeeds wins the game.

1392. Two or three days after the arrival of the bride in the bridegroom's house people come from her house to take her back. The bride's

younger brother and other relations may form some of the party, but not elders, such as the father or uncles. They bring with them presents of sweetmeats, rice, pulse, a goat, &c., varying in quantity according to means. Two or three days afterwards they return with the bride and bridegroom.

1393. *The ten days' stay.*—This time the bridegroom stays nine or ten days in his father-in-law's house. This stay is called the दसहरा खाना dasahra khāna. On their arrival a room is made over to the bridegroom in the female apartments, and the bride is made to walk into this room accompanied by her female relatives and those of her husband, all singing songs. This is the first time the bride is allowed to walk since the commencement of the ceremonies. Up to this she has been always carried about. When the bride approaches the bridegroom in this room, he is expected to salute (सलाम salām) her. If he does not do so, showers of abuse are poured upon him.

This concludes the wedding ceremonies.

CHAPTER V.—BIRTH CUSTOMS GENERALLY.

1394. An adopted child is amongst Musalmāns مُتبَنٍ (متبن) *motmannq*. Amongst Hindus he is पालक *pālak*, पोस्पुत *posput*, or पोस्पालक *pospālak*. Local names are पोस्पेटा *posbeta* or पोस्पालक *posbālak* in the south-east, and करता *karta* putr in East Tirhut. To adopt a child is पोसिया लेब *posiya leb*, गोद लेब *god leb*, or रास पर लेब *rās par leb*.

1395. When a woman cannot suckle her child, owing to pains in and hardness of the breast, she is called थनैलियाही *thanailiyāhi*. Inability to suckle on this account is थनैली *thanaili*. When a child is not well nurtured owing to the untimely death of its mother, or to her milk running dry, it is called दुष्टदहसा *dudhtutua* or दुष्टकहसा *dudhkutua*. In South Bhagalpur it is कलनरा *kalnara*.

1396. A seven-months' child is सतवाँस *satwāns* or सत्त्वाँस *satwānsa* generally; also सत्त्वाँसु *satwānsu* south of the Ganges, सत्त्वामास *satmās* in North-East Tirhut, and सत्त्वमसु *satmasua* in South-East Tirhut and South Bhagalpur. An eight-months' child is अठवाँस *athwāns* generally; also अठवाँसु *athwānsu* south of the Ganges, अठमास *athmās* in North-East Tirhut, and अठमसु *athmasua* in South Bhagalpur.

1397. An only child is एकलौता *eklauta*; also एकाहुला *ekáhula* in Shahabad and एकौनियाँ *ekauniyān* in South Bhagalpur. A first-born child is पहिलौता *pahilauntha*. The youngest child, i.e., the last which a woman has, is called पेट्पोच्छुआ *petponchhua* or कोरपोच्छुआ *korponchhua*. When a girl is born after three boys (which is considered very lucky), she is called a तेतर *tetur*, and she is even often named तेतरी *tetri*. In the south-east, however, a girl born after two and not after three boys is so called. A child whose elder brother is dead is called मराढ *maradh*, or मरछ्वा *marachhva*, or (in South Bhagalpur) मरोच्छा *marochha*, and (in North-East Tirhoot) मर्खई *machhai*. Such children are treated and dressed as girls, sold to the midwife for a few cowries, and brought back again and given opprobrious names, in order to induce the demon of death to think them of small account and not worth killing.

1398. When a woman has a child every year she is बरसाइन *barsain*, or in South Bhagalpur बरसैनो *barsaino*. A woman with only one child is एकाँज *ekavij*, or to the east काक बञ्जा *kák banjha*, or कौचा बाँझ *kaua bānjh*. The latter name is said to be derived from the children's game of काग दुरुस *kág durus*, or "odd or even." In this game one boy guesses whether another has an odd or even number of cowries in his hand. If he guesses an odd number he says काग *kág*, or if an even one दुरुस *durus*. Hence काग *kág* means an odd number, and specially 'one.' A barren woman is बाँझ *bānjh*, बाँझ बहिला *bānjh bahila*, or (in the south-west) बाँझिन *bānjhin*. A woman after delivery, until the purificatory ceremonies are performed, is अल्पनांती *alpánati* or परन्सौती *parnsauti*. The lying-in room is north of the Ganges सोइरी *soiri*, and to the east also सोएर *soer*. South of the Ganges it is सौर *saur*, सौरी *sauri*, or जच्छा खाना *jachcha khāna*. In this a fire is kept burning for ten days after the woman's delivery. This fire is known to the north-east as अगियासी *agiyāsi*, and in South Bhagalpur as पोड़ा *pora*. Elsewhere it is पसंघी *pásanghi*, with a variant पसंगी *pásangi* in the south-west and in South Munger.

1399. The presents given to a woman in a state of pregnancy are known as सधोर *sadhor*. In South Bhagalpur such presents are given after delivery, and are called सठोरा *sathora*. अख्वानी *akhhwāni* is caudle given to a lying-in woman to produce milk. It is also called सोगौर *sothaur* in the north-east and सॉथौरा *sonthaura* in Gaya and the south-west. Another name current in the north-east is

अधरस्ती *adhrassi*; in South Munger it is कदवा *kadwa*, and in South Bhagalpur आदो गुड़ *ādo gūr*. The longing of a pregnant woman is दोहद *dohad* or मन्चलब *manchalab*. The earthen cakes which she is fond of eating when in this condition are called खपन्डा *khapra*.

CHAPTER VI.—CEREMONIES PECULIAR TO THE BIRTH OF A HINDU CHILD.

1400. When the labour pains commence, the चमाईनि *chamaini* or चमैनी *chamaini*, i.e. the native midwife, is sent for. She is also called दग्रिनि or डग्रिनि *dagrin*. On her arrival she puts a finger-mark (टीका *tika*) of vermillion on the wall. This ceremony is called सोरारी *sorāri*, and is supposed to hasten the delivery of the child. As soon as the child is born, the midwife washes the forelock (*लट lat*) and feet (*गोर gor*) of the mother, which operations are called लट्ठोचार *lattthoāī* and गोर्धोचार *gordhoāī* respectively. She gets a fee (नेग *neg*) for doing this. The child's navel-string (*नार nār*) is then cut. If the child is a मराछ *marāchh* (or मरचन्वा *marachhva*), i.e. if the child which was born before it from the same mother is dead, the navel-string is all thrown away. Otherwise it is buried in the floor of the lying-in room, and over it the fire (*पासंघी pásanghi*) is placed. The latter is called in South Bhagalpur पसन्नी *pasni* or घूर *ghūr*. The child's body is then rubbed with कोठवार *kothwār*, which is the dust of a sun-dried granary (*कोठी kothī*), in order to take off the foetal excretion (*जावर jāvar* or *जाँवर jāmvar*). The midwife's fee for cutting the navel-string is नारकटाई *nārkataī* or नरकटाई *narkataī*.

1401. When the child's body has been thus rubbed with dust, it is bathed in lukewarm water, and then the midwife throws it up in the air and catches it again five times. This is called लरिका लोकाश *larika lokāēb*. At the same time another woman strikes a brass dish (*चारी बजाश thāri bajāēl*), and the mother holds in her hand a handful (*ञुकुरी anjuri*) of grain, which last is the perquisite of the midwife. The after-birth (*लिखन्डी lijhri* or *नार पुरैन nār purain*),* &c., is then thrown away in a vessel called खपन्टौर *khapraur* or (in Gaya) खपन्टौडी *khaprauri*, for which the midwife receives a fee called खपन्टौर फँकाई *khapraur phenkāī*.

1402. Two or three days after the birth, when the परोहित *prohit* or family priest has fixed on a lucky day, the ceremony of नवावन

* The after-birth of an animal, as distinguished from that of a human being, is कर *jhar* or झार *jhār*.

nahawan is performed. This consists in नीम *nīm* (*azadirachta Indica*) leaves being boiled in water, and both the mother and child being bathed with the decoction. Then a handful of seeds of राट *rāī* (mustard, *sinapis racemosa*) and जैवाइन *jeñwāñin* (dill, *ligusticum ajowan*) is waved (निछावर करब *nichhāwar karab* or औंच्हब *aunchhab*) round the mother's head and thrown into an earthen cup containing fire. When the seeds are consumed, the cup is upset, and the mother breaks it with her left foot. Then she sits with grain in her hand, while the brass dish is again beaten, and the midwife again throws the child five times in the air. This all takes place in the court-yard of the house, and is done to avert the evil eye. It is the first day on which the mother comes out of the lying-in chamber. The same day this chamber is plastered over with fresh mud, amongst the rich by a maid-servant, and amongst the lower classes by the husband's sister ननद (*nanad*), who gets a fee for this, called सोइरी लिपार *soiri lipāī* or (south of the Ganges) सौर लिपार *saur lipāī*. The same day the washerman takes away the lying-in clothes (छुतङ्का के कपड़ा *chhutka ke kapā*), and washes them. His fee for this is called छुतङ्का *chhutka*.*

1403. The next day after bathing, the barber pares the mother's nails, which ceremony is called नोह्तन्हज्जी *nohtungi* or नह्तन्हज्जी *nahitungi*, and his fee is known as नोह्तन्हगार *nohtungāī*. •

1404. On the seventh or eighth day, when the mother is first able to eat rice, the ceremony of खेंही जोड़ाएब *kheñhi jorāēb* is performed. A hole is dug in the ground, into which milk and water are poured. The mother sits close to it, and eats her first dish of cooked rice. From this day collyrium (*kājār* *kājār*) is put on the child's eyes. Before this, when oil was rubbed on the child's body, the child had been laid on its back during the operation, but henceforward it is laid on its face for the application. From this day, also, the mother gets a bed to sleep on. Up to this day she had been fed only on caudle and on a mixture of oil, turmeric, and molasses (चरद्दी गूर *hardi gūr*).

1405. On the twelfth day the ceremonies of दोनी झाँकब *doni jhānkab* and छठी *chhathi* are performed. Sometimes the latter ceremony is omitted. In the former, five दोनी *doni* or दोना *dona*, which are a kind of platter, are prepared of leaves of the jack-tree (कठन्हर *kathar*). In these cakes (*pūri* *pūri*), rice milk (*khir* *khir*), &c., are placed. Sometimes the leaf platters are omitted, and rice milk, &c., is simply laid

* The washerman caste is considered an unclean one because its members touch these garments.

on the ground over the cakes. Worship is then performed, and the articles eaten.

1406. The चह्ती *chhathi* or चह्ती *chhatthi* ceremony is also called in Tirhut चह्तियार *chhathiyār* or चह्ति *chhathi*. As its name indicates, it should properly be performed on the sixth day after birth, but this rarely occurs now-a-days. When it is held on the twelfth day it is also called बर्हन्ती *barhi*. In this ceremony a kind of square marked with diagonals and made of cowdung is fastened on the wall. At every corner and intersection cowries are fastened, and the whole is painted with vermillion, and cakes, &c., are laid before it. The child is then oiled, has collyrium applied to its eyes, is wrapped up in a cloth, and placed before it. It is then dressed in new clothes, and rings (**कड़ा** *kara*) are put upon its arms and feet for the first time, and some money put into its hand. On this day also the child is named, and the relatives are fed.

1407. The ceremony of purification performed on the fortieth day after birth is called चिला *chhilla*. In South Munger a similar ceremony takes place on the twentieth day, and is called बसदौरी *basdauri*. The ceremony of first feeding the child with rice is called अप्रासन *aprasan*, also (south of the Ganges) खिरखियार *khirkhiyār* and खिरचढाई *khirchhatāi*. In Gaya it is निमक चसी *nimak chasi*, and in South Munger चटावन *chatāwan*.

CHAPTER VII.—BIRTH CUSTOMS AMONGST MUSALMĀNS.

1408. The navel string (*nār*) is cut by a चमनी *chamani*, and the child is then bathed गोसल कराएब (غسل کرنا) *gosal karāeb*. Sweet-meats are then consecrated (नियाज करव (نیاز کرنا) *niyāj karab*) in the court-yard by the male members of the family, and the milk of a respectable and virtuous woman is given to the child in a shell (*situhā*). This ceremony is called दुधपिलाई *dudhpilāī*. The people are then called to prayers by striking a brass pan (*थारी thāri*) with a stick, and this custom is called बन सलवात (بن سلوات) *ban salwāt*. In South Munger it is called बाँग सलवात *bāng salwāt*.

1409. The lying-in room, in which the mother (*पर्सौती parsautī*) is, is always kept warm with an अंगेठी *angethī* or moveable stove, and is called चौरी *sauri*, &c.; see § 1398. Caudle (**चक्कन्दानी** *achhucāni*) is given to her to produce milk, and oil mixed with turmeric and molasses is given to her to make her strong. This last mixture is called चरदौ *chardi*

gūr. Until milk flows in the mother's breasts, the child is wet-nursed with the milk of the woman whose milk was given to it immediately after it was born.

1410. On the third day the mother and the child are bathed and dressed in new clothes, and the women of the neighbourhood come and sing songs, and receive oil and vermillion. Up to this the mother has had nothing to eat except the caudle and the mixture already mentioned, but now she is allowed to eat food and to sleep on a bed.

1411. On the same day the washerman takes away the lying-in garments, and the barber pares the mother's nails and shaves the child. The former operation is called नह्तुंगी *nahtungi*, and the latter बाल तराशी (*bāl tarāshi*) *bāl tarāshi*.

1412. The fees of the midwife (चमैनी *chamaini*), of the washerman, and of the barber, are all known as परसौती के कमाए *parasauti ke kamāī*.

1413. On the same day the lying-in room is plastered over with mud plaster. This operation is known as सोप्रर लिपाट *soōr lipāṭ*.

1414. On the fortieth day the consecration ceremony (नियाज *niyāj*) (*نياڙ*) is again performed, and the relations are fed.

1415. Circumcision is खत्तना *khattna* or सुन्नत *sunnat*. See also § 386.

CHAPTER VIII. - DISPOSAL OF THE DEAD AMONGST THE HINDUS.

1416. The burning of a corpse is दाह देव *dāh deb*, आगि देव *āgi deb*, दगूढ करब *dagudh kurab*, or जारब *jārab*. In North-East Tirkut it is also संस्कार देव *sanskār deb*, and in the south-east जराएब *jarāēb*. When a Hindu dies he is taken out of the house and placed on a bier. A bier is रथी *rathi* generally; also ठिकंटी *tikhi* in South-West Shahabad, टाटी *tāti* in the east generally, डात *dhāt* in North-East Tirkut, फङ्की *pharki* in South-East Tirkut, and चचरी *chachri* in South Bhagalpur. Sometimes he is simply placed on a bed (चर्पाइ *charpāī* or खटिया *khatiya*). Four men, who are called मजिले जानिहार *mujille jānhār*, or in South Bhagalpur कनकठिया *kankathiya*, carry the bier on their shoulders and set it down on the ground outside the village. This is called नगर बिसराँव *nagra bisrāñv* and is done in order that the people who are to accompany the corpse (who are called मजिलहा *majilha*) may collect.

1417. After the departure of the corpse from the house the walls of the latter are plastered over with fresh plaster, and outside it are placed a stone, cowdung, iron, fire, and water for the मजिलिहा *majiliha* to touch on their return from the cremation.

1418. The four men who carried the bier take it on, when the people have collected, to the place of cremation on the bank of a river. This place is called अस्मान् *asmasān*, or सुरङ्ग-घटी *murdhatti* north of the Ganges. In North-East Tirhut it is समंसान् *samsān*. South of the Ganges it is चिरार *chirār* or चिरारी *chirāri*, or to the South-East सरङ्गठी *marghatti* or सुरङ्गठिया *murghatiya*. In East Tirhut it is also called सरङ्गठ *marghat* or सुरङ्गठी *murghatti*. They then bathe the corpse (नहुकाएब *nahukāēb* or असन्नान कराएब *asnān karāēb*). The heir or chief mourner (*kartā*) then has his head, beard, and moustaches shaved (भद्र कराएब *bhadr karāēb*), and puts on a dress of mourning (चमनी *utri* or कफनी *kaphni*). He then dresses the corpse in new clothes, viz. a waist-cloth (*कच्छा kachchha*) and a sheet, washes its mouth, and then with the assistance of the other men places it on the funeral pile. To dress a corpse in this way is कफन्नाएब *kaphnāēb*.

1419. A funeral pile is चिता *chita* generally, also चैती *chaiti* in Gaya and सारा *sāra* in Patna and the south-east. To prepare it a trench is dug in the form of a cross and four pointed logs (*खुंडा khūnta*) are driven into the ground at each end, and between them the logs of wood are piled. When the corpse is placed on the pile, the chief mourner (*kartā*) anoints its mouth with a mixture of गुगुल *gugul* (gum of the *amyris agallocha*), barley, incense (*धूप dhūp*), water-nut (*मखाना makhāna*), honey, sesamum, and sweetmeats. He then buys fire (*आगि मोल लेब āgi mol leb*) from a डोम *Dom* (some, however, take fire from the house), and with it lights a long torch (*लुका luka*). He then walks round the corpse five times, touches its lips each time with fire (*पच्करन्मा pachkarma*), and sets fire to the pile (*दगध करन् dagdh karab*). When the body is nearly burnt, each of the persons present throws five sticks into the fire. These are known as पच्कथिया *pachkathiya* north of the Ganges; in Gaya and the south-west they are पञ्चागि *panchāgi* or पञ्चगिन *panchagin*; in Patna they are पञ्चलकडी *panchlakri*; and in the south-east as पच्काठ *pachkāth* or पच्काठी *pachkāthi*. When the body is nearly all consumed, the fire is put out (*पानि देब pāni deb*) with handfuls of water, and the remaining small unburnt portion is thrown into the river for fishes and tortoises (*मछकछा machhkachh la*). They then wash the place where the body

was burnt, and the chief mourner (**करन्ता** *karta*) plants a *tulsi* tree near by, and writes on the ground the words राम राम *rām rām*.

1420. They then bathe at another landing-place (**घाट** *ghāṭ*) and sit down. Then the **करन्ता** *karta* gets up first and walks towards home, followed by the others. When they arrive at the door of the house, they touch the stone, cowdung, iron, fire, and water already mentioned, and then their left ears, each with the little finger of his left hand. This ceremony is called **कान काढी उतारब** *kān kāḍhī utārab*. They then separate. Some castes, however, instead of performing this ceremony, simply bite a piece of bitter *nim* leaf, and then go home.

1421. Offerings are sometimes made to the manes at the time of cremation, and these are called in South Tîrthut **अस्मासान पूजा** *asmasān pūjā*, or **पंच-पिंडा** *panchpindā*.

1422. The day after the funeral the **करन्ता** *karta* goes to the place of cremation, and pours on the site of the pile a little fresh milk. This is called **चिता सेराप्रब** *chita serāpab*. He then comes to the village *pipal* tree, where he finds the barber and the family priest (**प्रोहित** *prohit*) waiting for him. The former has some fresh milk, and an earthen vessel (**कंटिया** *kantiya*) carried in a sling (**सिक्खर** *sikhār*) of मुँज *munj* rope. There is a hole in the bottom of the pot, partially stopped up with a plug. The *karta* hangs this up on a branch of the tree, so that its contents will drip out through the hole on to the root. He then fills it with milk and water and covers the vessel with an earthen cup (**दक्कनी** *dhakni*). He then goes round the tree three times, and goes home. The whole of this ceremony is called **घण्ट टांगब** *ghant tāngab*. On reaching home he feeds his relatives with rice-milk and *urid* pulse, and himself eats off a potsherd (**खपरी** *khapri*). Before commencing to eat, each person places a small quantity of rice and milk from his platter (**पत्तल** *pattal*) apart on another platter. This is called **रुधाब काहब** *ruhāb kāhab*, and the whole ceremony is called **दुधमुँह** *dudhmuñh* or **दुधमुँही** *dudhmuñhi*, and also **दुधी** *dudhi* in South-East Tîrthut.

1423. The same evening and every evening up to the tenth day (**दसवाँ** *daswān*) after the death, the **करन्ता** *karta* lights a lamp made of mud and placed on the top of a stick. The first day it is placed at the spot where the deceased died. The second day at a little distance from it, towards the door. The third day further off again, and so on, it being arranged that on the evening of the tenth day it reaches the spot outside the door where the five articles (stone, cowdung, iron, fire, and water) were placed.

This rite is called दीया बाती *diya bāti*, or (in East Tirhut) सुख राति *sukh rāti*, and in Patna चिराग बत्ती *chirāg battī*. Up to the tenth day the करन्ता *karta* every day after bathing throws into the river or the well a handful of sesamum (तिल *til*) mixed with rice and water. This is called तिलांचुर देव *tilānjur dev*.

1424. On the third day after the death the rite of तिराती *tirāti* is performed, and in South-East Tirhut, on the fourth day, the अथंसच्चन् *athśanchan*. On the seventh day is performed the सत्नःनश्चाप्रब *satnāhāeb*. In this the male members of the family touch oil and oil-cake (खरौ *khari*), and then bathe. When they return, the females do the same, and on their return to the house they put oil and vermillion on their heads, and a little gram soaked in water (अकुरौ *akuri*) is given to each.

1425. On the tenth day is performed the rite of दसङ्करणम् *das karm*, also called दसवाणी *daswān*, and in Tirhut दसगातर *dasgātr*, and in North-West Tirhut दसाही *dasāhi*. On this occasion the male relatives shave their heads, and those who are sons of the deceased their moustaches also. Then the Brāhmaṇ who performs such obsequies, and who is called कण्ठाहा *kantāha* or महाबाभन् *mahābābhān*, comes, and performs the ceremony of making obsequial offerings पिंडा पराप्रब *pinda parāeb*. If the deceased is a male, this Brāhmaṇ gets as a fee all the requirements of a man (clothes, bed, shoes, umbrella, fan, dishes, lota, &c.), and, if a woman, all those of a woman. On the eleventh day offerings (पिंडा *pinda*) are again made.

1426. Brāhmaṇs are then feasted. This is called ब्रह्मभोज *brambhoj*, भोज *bhoj*, or कारज *kāraj*. Amongst Brāhmaṇs this takes place on the 13th day after the death, amongst Rajpūts on the 14th day, amongst Vaisyas and amongst some Sūdras on the 16th day, and amongst other Sūdras after the expiry of a month. The ceremony is as follows:—In the day-time, the पःरोद्धित *prohit* or family priest performs the पिंडा *pinda* ceremony, and after it the करन्ता *karta* sits on a square marked on the ground (चौका *chauka*). A new turban is tied round his head, and he is dressed in new clothes. This is called पगङ्डी बन्धाप्रब *pagri bankāeb*. The relatives also put into his hand an offering of money, called नेवन्ता *neota*. Brāhmaṇs are then fed (ब्राह्मन जैवनार *brāhmaṇ jeonār*). Afterwards, in the evening, the caste brotherhood are fed. On this day the widow of the deceased is clothed in her widow garments, which are known as रँड़न्सारी *rañr sāri*, or (in Tirhut) रान्सार *rañrsār*. Amongst the upper castes this is a white cloth, but amongst the lower ones it is a coloured one.

1427. In the case of the death of a male, पिंडा *pinda* ceremonies are performed six months and a year after death: the first is called छमासी *chhamasi*, and the second बर्खी *barkhi*. When, however, a marriage has to be celebrated in the family, the ceremony is performed three months after death, and is called तिनपखी के पिंडा *tinpakhi ke pinda*. On all these occasions also Brāhmans and the caste brotherhood are fed.

1428. When all the funeral ceremonies have been performed in the orthodox way, they are called किरिया कर्म *kiriya karm*. When the body is merely thrown into a running stream, it is called परवाह *parwah* or जलपरवाह *julparrāh*. On five days in the month a body must be burnt with five effigies of कुस *kus* grass (*poa cynosuroides*). These images are known as कुसपुत्र *kusputr*, and the days as पचक *panchak* or पचका *pachka*. In the south-east they are पञ्चक *pachchak*. The visit of the women to condole after a death is मुँह देखन *muñh dekhān*, पुछारी *puchhāri*, or पुछारो *puchhāro*.

1429. Some Hindu and semi-Hindu sects and castes bury their dead. The principal of these are *Kabirhus* (कबिरन्धा *kabirha*), *Saiva* mendicants (अतीथ *atith* or सन्यासी *sanyāsi*), *Sib Narainis* (सिब नारैनी *sib nārāni*), and *Mushars* (मुशन्हर *mushar*). To be buried is समाधि (or समाध) लेब *samādhi* (or *sañādhi*) *leb*, and to bury is मिट्ठी देब *mitti deb* or समाध मेन बैसाप्रब *sañāth meñ baisāb*. The body is bathed and dressed in new clothes, the necklace (कण्ठी *kantī*) and sectarian mark (तिळक *tilak*) are put on his neck and forehead respectively, and he is seated in the grave facing the north with the feet crossed under the buttocks (पल्हन्धी बैसब *palthi baisab*) and with cakes in his hand.

CHAPTER IX.—DISPOSAL OF THE DEAD AMONGST MUSALMANS.

1430. The corpse immediately after death is taken out into the verandah (साडबान *sādbān*) or court-yard (आँगन *āngan*). It is stripped and a new waist-cloth (लूंगी *lungī* or लुङ्गी *luṅgī*) is put on it. It is then washed (गोसल कराएब *(gosal karāeb)*). The man who washes has a kind of bag (called साफी *(sāfi)*) on his hand, with which he wipes the corpse. He then performs the ceremonial ablution of the corpse (वजू कराएب *(waju karāeb)*). This consists in cleaning its teeth, washing its hands, inside of the mouth, forehead, face, arms, and feet. He then dries it with a clean

ચાફી (صانی) *sāfi*. The waist-cloth is then taken off as unclean, and is given to the barber, who attends to call the relations, and, when they are assembled, to look after their refreshment. A fresh waist-cloth is then put upon the corpse. Amongst the *Sunnis* this washing is generally done by friends of the deceased, but amongst *Shias* there is a special class of men who perform this work. The water with which the corpse is washed has been boiled with leaves of the **બેર** *hair* tree (*sizyphus jujuba*), and to this plain water is added. This washing is said to preserve the corpse from decay for a short time.

1431. A sheet is now taken, and a hole torn in the middle, through which the head of the corpse is put. The rest of the sheet hangs down before and behind. It is called **જૂલ** *jhūl* or **કફન્ની** (كفنی) *kaphni*. The corpse is then laid on a bed (**ચાર્પાઈ** *chārpāī*), decently covered with a sheet, and taken to the grave-yard, which is known as **કબરિસ્તાન** (قبرستان) *kabristan*. The funeral itself is called **જનાજા** (جنازہ) *janājā*. The prayers recited at the grave-yard or in the yard of a neighbouring mosque differ for men, women, and children. After their recitation the corpse is laid in the grave with the head northwards. The grave is then roofed over with bamboos or planks, over which some thatching grass (**જહાસ** *jhalas*) is laid, which is plastered over with mud. It is then filled up with dried earth, every member of the funeral procession assisting in doing so. This is called **મિટી દેબ** *mitti deb*. Before the party leave the grave-yard, alms (**ખરાત** *khairāt*) are given to beggars. The man who digs the grave is a **નોનિયાં** *noniyān*, and his fee is known as **કબર ખોડાઈ** (کبر کھوڈائی) *kabr khodāī*.

1432. For four days after the death nothing is cooked in the deceased's house, and the family is supplied with food by the relatives. On the third day the brethren all assemble in an open place and $1\frac{1}{4}$ or $2\frac{1}{2}$ *sors* of gram, some flowers, betel-leaf, and *sharbat*, are taken there. Each man then takes up a grain of the gram, and after reciting a benediction over it drops it on a cloth spread for the purpose. The benediction is called **દરૂદ** (درود) *darūd*. They go on doing this till all the grain is exhausted. It is then given to beggars, and the *sūra* or chapter of the Qur'an entitled *qul huwa-l-lāhu* is read. Each one then drinks *sharbat*, takes betel-leaf, and the meeting separates. This ceremony is called by the educated **કુલ** (کل) *kul*, from the first word of the title above quoted. By the ignorant it is called **પાન ફૂલ** *pān phūl*. It is the conclusion of the funeral ceremonies.

CHAPTER X.—CEREMONIES AT PLOUGHING AND SOWING
AND TRANSPLANTING.

1433. In the south-west on the first day of ploughing the villagers scatter rice-flour over the plough and yoke. This ceremony is called समङ्गत *samahut*. A similar ceremony is the हर्महारत *harmahārat* north of the Ganges, also called समङ्गत *samahut* in Tirhut, in which a handful (मूँठ *māntha*) of grain is thrown into the field at the north-west (भंडार *bhandār*) corner. In South Munger the plough is worshipped. The ceremony is called हर्मोतर *harmotar*, and in it a vessel of water is poured over the plough in the name of the earth-goddess धर्ती माई *dharti māī*.

1434. In South-West Shahabad the मूठ पूजा *māntha pūja* is the feast at the time of commencement of sowing. The villagers give handfuls of grain to the herdsman and watchman. It is also called डिहावार पूजा *dihāvar pūja*. In South Bhagalpur the मूठ पूजा *māntha pūja* consists in the cultivator feeding his labourers on rice and milk. On the last day of sowing broadcast, a small quantity of seed is brought back to the homestead and shut up in an earthen pot (*कुन्ना kunnā*), after which food of extra quality is prepared. This is called generally कुन्नमुन्दन *kunnumundan* or कुंडलनन *kundalannan*; also हर्सोधन *harsodhan* in Champāran.

1435. On the first day of transplanting rice a feast is given. This is called पहिरोप *pahirop* in Patna, and पहिरोपा *pahiropa* in the south-east. In East Tirhut it is खेत भोज *khet bhoj*, or खेत भोजनी *khet bhojani*. South of the Ganges on this occasion the cultivators face the east and plant five rice seedlings (*मोरी mori*). This is called पांचाइठ *panchāith* in Shahabad, and पांचाँटी *pachānti* elsewhere. On the same occasion in South Bhagalpur wine, milk, fried grain, and oil are offered to the gods who protect the field from blights and mildews. This ceremony is called गोछी *gochhi*. In South Munger on this occasion a deity of the मुशवार *mushar* caste, named मुक्कटावा *Mukkatawa*, is worshipped. The legend about him is that a cultivator once sent this man, who was his labourer, home from the fields to get some seedlings. On the labourer's return the cultivator observed a spot of vermillion (*सेनुर senur*) on his forehead, and concluded that he had been debauching his (the cultivator's) daughter, who was at home at the time, and had given the seedlings. The man was quite innocent, but the cultivator in a rage killed and hid him in the earth. He is hence worshipped as a martyr, especially by his caste-fellows.

North of the Ganges, on the first day of transplanting a feast is given to the neighbours. This is known as गवा *gawa* or गावा *gāvā*, and to give it is गवा लेब *gawa leb* or गवा लगाएब *gawa lagāēb*.

1436. The feast at the conclusion of rice transplanting is औंजन्ही *aunjli* in South Bhagalpur, बनुसरा *banusra* or बनुसार *banusār* in Gaya, and उच्छारी *uchhāri* or बनुखाय *banukhāo* in Patna. In Sāran, when the transplanting is over, a handful of seedlings is planted with ceremony in a corner of the field. This is called केना ढेहरी *kena dehri*.

1437. In planting sugar-cane, before commencing, the direction of the wind is tested to judge of the probability of rain. This is called पबन परिच्छा *pabn parichchha* in the north-west. The day on which the planting of this crop, as well as of the spring crop, is commenced, is called मूठ *mūth*, and when it has come they say मूठ लागल *mūth lāgal*. When the planting is concluded five long canes are planted in the middle of the field. This is called पञ्चचक्ख *panchukkh* or पञ्चौख *panchaukh* north of the Ganges, and पच्चाहाँड़ *pachkhānur* south of it.

CHAPTER XI.--HARVEST CEREMONIES.

1438. When the crops are cut, some of the new grain is taken home and eaten with certain ceremonies. This feast is known as नेवान *nevān* or नेवानी *nevāni*, or to the south-east as नेमान *nemān*. When the grain is collected on the threshing-floor, a cake of cowdung is placed on the top of the heap to avert the evil eye (see § 839). South of the Ganges worship is also done to the village deity or डिहार *dihār*. A similar worship in South Bhagalpur to propitiate ghosts is called दानो पूजा *dāno pūjā*.

1439. The ceremony of the first cutting of the sugar-cane takes place, south of the Ganges, on the festival of the देव उठान *deb uṭhān* or देवतान *deothān*. This takes place on the 11th of the bright half of Kātik (*i.e.*, early in November), and is said to be the day on which Vishnu wakes from his four months' sleep. In South-West Shahabad, on this day, the villagers tie a few canes together by the leaves, and place a neck-ring (हँसुली *hansuli*) on the top. They then pour perfumes over it, take the neck-ring away, and commence cutting. When the crushing of cane is begun a ceremony is performed, called पिठार *pithār* in South-West Shahabad, समझत *samahut* in the rest of that district, पेतावन *petāwan*

in Patna and Gaya, and पचघन *pachghan* in the south-east (see also § 299).

1440. In Shahabad, on the first day of crushing cane, the villagers take some juice home to cook with rice. This dish is called रसजाउर *rasjāūr*. The ceremony at the first boiling of the juice is मिठाई *mithāī* in the south-west, and सिर्नी *sirni* in Patna and Gaya. A similar worship of a god, who is called कोइला माता *Koila Mātā*, exists in the south-east. This god exists elsewhere as a deity protecting wells.

CHAPTER XII.—MISCELLANEOUS.

1441. Among the lesser known festivals may be mentioned the following. The जरस *uras* or चिरागा *chirāga* is, south of the Ganges, a festival held in honour of the Musalman saint मख्दुम शाह *Makhdum Shāh*. It takes place on various dates in different places, e.g. in Patna City it takes place in the month of *Bakrā'ud* (about December), and at other places in *Bārah wafāt* (about March). मख्दुमाना *makhdumāna* is a rite performed in his honour by landlords.

1442. The बठ बरन्त *abhath bart* is a Hindu festival in honour of the sun held on the 6th of the light half of Kātik (early in November). The द्वात्रा पूजा *dvātrā pūjā* is held by men of the Kayasth caste on the 12th of the light half of Kātik (*i.e.*, the day but one after the *diwāli*). On this day they worship their inkstands and will not touch pen and ink.

1443. In the north and east, on the 3rd Bhāduñ (August–September) occurs the तौज *tij*, on which women fast a day and night in honour of the goddess पार्बती *Pārbati*, and eat सचू *sattu* (ground parched grain) next day. On the last day of Bhāduñ occurs the अनन्त *anant* or अनत *anat*, on which day both men and women fast. In the same tract the बहुरा *bahura* is a festival on which the women eat सचू *sattu* with sugar and clarified butter.

1444. The अखर्तौज *akhartij* in Patna, अखरन्तिया *akhartijiya* in Gaya, and अखरतौत *akhartit* in South-West Shahabad, is the feast on the 3rd of the light half of Baisākh (early in May), on which the obligations of the spring harvest are cleared off. In South Bhagalpur it is called अछै तिर्तिया *achhai tirtiya*.

1445. On the 5th of the light half of Sāon (early in August) occurs the feast of the नाग पंचमी *nāg panchami*, also known as लाग पंचमी *lāg panchmi* in North-East Tirhut, नक्पांचे *nakpānche* in Shahabad, नगपांचे *nagpānche* in Patna and Gaya, and लगपांचे *lagpānche* in the south-east. On this festival the women mark their houses with lines of cowdung, and worship सेसनाग *sesnāg* (the Serpent of Eternity) with milk and parched grain (*लावा lāwa*). On the गोबर पांचे *gobar pānche*, which falls on the 5th of the dark half of the same month (late in July), the same god is often worshipped in Patna instead of on the former festival. This is called बहरा पांचे *behra pānche* in South Bhagalpur.

1446. गोधन *godhan* is a woman's rite in which they make cow-dung figures of scorpions, snakes, &c., and beat them. To the south of the Ganges, in Bhādon (August-September), the women fast for twenty-four hours and make cowdung figures of Ganes and lay brambles (**झाड़ भूड़ jhār jhūr**) in the court-yard, saying the words अप्पन करन्म भैयक धरन्म **झाड़ भूड़ चुसिआवे ही appan karm bhaiyak dharm jhār jhūr ghusiaave hi**, an incantation which literally translated means, 'I cause my own fate and my brother's virtue to enter the bramble.' This incantation is supposed to benefit the speaker and her brother in some mysterious way. A similar ceremony is called करन्मा धरन्मा *karma dharma* in South Bhagalpur.

1447. The जितिया *jītiya* to the west and the जितिया *jītiya* to the east is a fast and worship performed by women on the 8th of the dark half of Kātik (late in October) for the benefit of their children.

1448. In Patna the festival of the *holi* festival (full moon of Phāgun or middle of March) is distinguished by the custom called लुकारी *lukāri* or लुकन्वारी *luknāri*. In this, at night, the village children throw lighted torches across the boundaries of the village into the neighbouring village. This is supposed to be lucky for the village which throws, and unlucky for the village which receives, and is a source of frequent fights.

1449. On the day between the 15th of Chait and the 15th of Baisakh (about the 15th of April) when the sun enters the sign of the Ram (**मेख mekh**), it is customary to feed Brāhmans with सतू *sattu* (ground parched barley), टिकोड़ा *tikorha* (immature mangos), and water, and to give alms. This feast is called the सतुन्चाइन *satuñāin* or सतुन्चानी *satuñāni*. In South Bhagalpur this festival is held on the last day of Chait, i.e., the last day of the

Bangāli year. On the following day there is in Tirhut a curious festival, called the जूङ सीतला *jūr sital*. The people bathe in water drawn the previous night and eat food cooked at that time, after worshipping सितला देवी *Sitala Debi*, the goddess of small-pox. Then from morning till noon all classes, rich and poor, cover themselves with mud, and shower it on all whom they meet. No one is free from this mud bath. In the afternoon the people go out with clubs and hunt jackals and hares and whatever animal they can find in the village. On their return home they boast of their valour in having killed this and that jackal, and the phrase जूङ सीतलक खिपाही *jūr sitalak sipāhi* is used like मोहर्रम के खिपाही *moharram ke sipāhi* to signify a braggard.

CHAPTER XIII.—ARBITRATIONS, OATHS, &c.

1450. A body of arbitrators is पञ्चाइत *panchait* to the north and west. In Patna and Gaya it is पञ्चीत *panchit* or पञ्चेता *pancheta*, and in the south-east पञ्चैती *panchaiti*. The head arbitrator is called सरपंच *sarpanch*, also south of the Ganges सरदार *sardār* or सहन्ताँ *mahton*. In Shahabad he is also called महान *mahān*, and in South Bhagalpur मँड़व *mañvar*. A caste assembly is चाटार *chatār* (*lit.* a mat), or पङ्गत *pangat* (*lit.* sitting in a row), and its head arbitrator परधान *pardhān* or मानजन *mānjān*. In Shahabad the man next to the chief is called the छड़ीदार *chharidār*.

1451. When one party in the case challenges the opposite party or a particular person to an oath, the phrase used is हसर करब *husar karab*; also ढारब *dhārab* in Patna, Gaya, and the south-east. The oath may be on the ammonite (सालग्राम *sālgrām* or सालिग्राम *saligrām*), a copy of the Sanskrit हरिबन्ध *haribands*, or on Ganges water (गङ्गा जल *ganga jal*). When Ganges water is placed in a copper vessel with some leaves of the holy basil (*Ocimum sanctum*), the oath is said to be by तुलसी तांबा *tulsi tāmba*. Or a man may lay his hand on his son's head (बेटा का चिर पर छाँथ धै कै *bēṭā ka chir par hānth dhai kāi*), in which case his son is supposed to die within a year if he tells a lie, or he may touch a Brahman's legs and swear by them (ब्राह्मण के गोर कुँ *Brāhmaṇ ke gor chhu kui*). In Shahabad one form of oath current is to pour forth some country liquor. This form is known as मदाइन *madāin*. The oath taken on a cow is

known as गौ किरिया *gau kiriya*. The man who swears by this oath sometimes holds the animal's tail, and sometimes simply touches it. In these cases the man before swearing bathes and puts on new clothes. North of the Ganges the घुड़ड़ा *gurura* is a circle drawn on the ground in which the man who takes the oath stands, or from which he takes the thing claimed. The belief in these oaths is, throughout the country, very genuine, but perjury is sometimes attempted. One common trick when swearing with one's hand on one's son's head is to substitute some one else for the son. The writer remembers in the year 1879, when he was in camp in Darbhanga district, a curious incident. License-tax assessments were being held, and one well-known money-lender offered to swear on his son's head that he lent no money. The challenge was accepted, and the oath taken. Curiously enough the son was next day seized with what was said to be cholera, and the man came to the writer, and insisted on his name being written in the highest class of assessee. This was done. It is satisfactory to know that the son recovered. Bābhans are popularly supposed to have little fear of the sanctity of an oath, as witness the following proverb,—सौल, सूत, हरिबन्ध लै, बीच गङ्गाक धार, एतेक लै बाभन, न ना करह इतिबार *soul, sut, haribandh lai, bīch gangāk dhār, etek lai bābhān tāñ na karah itibār*, If a Bābhan swear by the ammonite, his son, the Haribans, and in the midst of the Ganges,—don't believe him.

1452. To excommunicate from caste is डक्का (or डक्का तमाकू) *band karab* *hukka* (or *hukka tamāku*) *band karab*. It is also कुजात करब *kujāt karab* or पंचादत सेँ काट देब *panchādāt seū kāt deb*. The headman of a caste is मुखिया *mukhiya*, चौधरी *chandhri*, सरदार *sardār*, or मानजन *mānjan*. Amongst the Telis and Chamārs he is also called मच्छतोँ *mahton*, मोहन्तर *mehtur*, or (in South-East Tirhut), मँडड *mañrar*.

CHAPTER XIV.—MISCELLANEOUS SUPERSTITIONS.

1453. A wizard is ओझा *ojha* or जादूगर *jādūgar*. Other names also used are सोखा *sokha* in South-West Shahabad, गुनौ *guni* in North-East Tirhut, डैया *diya* in Patna, भगत *bhagat* in Patna, Gaya, and the south-east, and also भगतिया *bhagatiya* and चटिया *chatiyā* in South Munger. His enchantments are जादू *jādū* or ओझाई *ojhāī*, also भगताई *bhagtāī* in South Bhagalpur. A witch is डारन *dān*.

1454. An omen is सगुन *sagun*, and also north of the Ganges शगुन *shagun*. A good omen is अच्छा सगुन *achchha sagun*, or in Shahabad

सुलभ सगुन *sulabh sagun*. An evil omen is कुसगुन *kusagun*, also in the north-west बद्धशगुन *badshagun*, and in Patna and Gaya नहस *nahas*. In East Tirhut it is असगुन *asgun*. Other names are कुशारत *kusārt* (an unlucky time) and कुजात्रा *kujātra* (an unlucky starting).

1455. There are a vast number of village gods (ग्राम देवता *grām deota*) worshipped throughout the province. The principal amongst them will shortly be mentioned. A काली अस्थान *kāli asthān*, also called देबी अस्थान *debī asthān* or देबी थान *debi thān*, which is a mound in honour of Kāli, the wife of Shiva (सिंब *Sib*), is generally erected outside each village. In Tirhut under the village *pipal* tree there is generally a mound, decorated with clay images of the principal personages in the epic connected with him, erected in honour of the Salhes who is mentioned in the following list. This is called a सल्हेर अस्थान *salhes asthān*. The mound erected to a deceased Brahman or holy man is generally called a बरहम अस्थान *barham asthān*.

1456. The following is a list of the principal village deities worshipped in Bihar. The more well-known deities, such as सिंब *Sib*, महादेव *Mahādev*, बरहम *Barham* (*Brahma*), or क्रिश्ण *Krishn*, are omitted. It will be observed that some of them are demons, who are worshipped in order to propitiate them.

अमन्ता भवानी *Amla Bhuvāni* or अम्बिका भवानी *Ambika Bhuvāni*, a form of Debi worshipped in Sāran.

कारु बौर *Kāru Bir* or कारु दास *Kāru Dās* (south), also कलुआ *Kaluā Bir* (Patna), worshipped by Doms and Dusādhs.

कुल देवता *Kul Deota*, the family god.

कैतुक गोसानी *Kaituk Gosānī*, worshipped in South Bhagalpur by Dusādhs.

कोइला माता *Koila Māta*, the goddess of a well spring, worshipped generally.

कोहर कट्टा *Kohar Kattā*, worshipped by Doms in South Bhagalpur.

कोल *Kol*, worshipped in Gaya.

खाजे खिदर *Khāje Khidur*, the patron god of the boatman (मलाह *malāh*) caste. He is also often confused with a similar female deity गङ्गा मार *Ganga Mār*. Musalmān women fast on every Thursday in the month of Bhāduñ (August–September) and call the fast खाजे खिदर का रोजा *khāje khidur ka rojā*.

खेती भवानी *Kheti Bhavāni* (Patna and south-west), worshipped by Koiris when they plant and cut their vegetables. In Patna a Musalmān vegetable-seller (कुंज़ा *kunjra*) worships राम ठाकुर *Rām Thākur*.

गोबन्नाई राउत *Gobnāi Rāüt* (north-west), a deified cowherd worshipped in Sāran and Champāran.

गोरैया *Goraiga* or गोरेचा *Goreea*, worshipped generally south of the Ganges, especially by Doms and Dusādhs; also called गोरिया *Goriya* (Patna).

घाटो *Ghāton*, worshipped in South Bhagalpur by Dusādhs.

चतावन *Chatāwan* (Patna), worshipped by Doms and Dusādhs.

चिरकुटना पौर *Chirkutwa Pir*,—see डिह्वार *Dihwār*.

चुहड़ माल *Chuhar Māl*,—see चल्हेस *Salhes*, worshipped in the south-east by Dusādhs.

चोहट *Chohat*, worshipped by Doms and Dusādhs.

जगदम्बा *Jagdamma*, the goddess of small-pox, worshipped in Patna and the south-east by Dusādhs.

जलासेन *Jalāsen*, the protector of bearers, worshipped in Sāran.

जौहन्ती बरम *Jauhri Barm*, worshipped in Sāran.

झुन्की बीर *Jhunki Bir*, worshipped in Gaya.

डमरन्दाक *Damardāk* (south), worshipped by Doms and Dusādhs.

डाक *Dāk*, worshipped in Patna, Gaya, and South Munger.

डिह्वार *Dihwār* (generally), also (Sāran and South Tirhut) **चिरकुटना पौर** *Chirkutwa Pir*. This is a very generally worshipped deity. There is supposed to be a separate one for each village. Every one who passes by throws a piece of cloth on his image.

डेल्हा पौर *Dhelha Pir* (north) or डेल्हा गोसाई *Dhelha Gosāī* (south), in whose honour a heap of earth is erected on the road-side, to which every passer-by adds a clod. He protects wayfarers.

देबी *Debi*, the popular name of the goddess Durga.

धर्मनाथ *Dharmnāth*, an incarnation of Sib, worshipped in Sāran.

नाइक साहेब *Nāēk Sāheb*, worshipped in Patna.

नाग *Nāg*, the snake god. Worshipped generally. In Sāon (July-August) crowds of women calling themselves his

wives (नागिन *nāgin*) go out begging for $2\frac{1}{2}$ days, during which period they neither sleep under a roof nor eat salt. Half the proceeds of the begging are given to Brāhmans, and the other half invested in salt and sweetmeats, which are eaten by the whole village. During the expedition several characteristic songs are sung, some of which have been published by the Asiatic Society of Bengal.

महन्थिन दाई *Mahthin Dāī*, worshipped in the south-west.

पहास बर *Pahās Bar* (Patna and Gaya), worshipped by Doms and Dusādhs.

पाँचो पीर *Pāncho Pir*, the five saints named गाजी मीर्धाँ *Gājī Miyān*, हठीला *Hathīlā*, परिहार *Parihār*, सहजा माई *Sahja Māi*, and अजब सालार *Ajab Sālār*. They are worshipped by Musalmān drummers (डफाली *daphāli*), who during an outbreak of cholera act as village Musalmān priests. They go about, beating drums, with an iron bar wrapped in red cloth and adorned with flowers, which represents गाजी मीर्धाँ *Gājī Miyān*. They are paid in kind by the people at whose doors they stop and drum. A पंचपिरिया *panchpiriya* is a Hindu who worships Musalmān saints. In Shahabad these five saints are worshipped conjointly with three others, as mentioned in the following verse :—

अमना सती, पाँचो पीर, लङ्गन्डा तार, सोबर्ना तीर *Amna Sati, Pāncho Pir, Langra Tār, Sobarna Tir*.

Langra Tār is simply a crooked wire which is worshipped. *Sobarna Tir* means the banks of the river *Sobarna*.

पारस नाथ *Pāras Nāth*, worshipped by bankers (महाजन *mahājan*).

फूल डाक *Phūl Dāk* (Gaya), worshipped by Doms and Dusādhs.

बख्तनौर *Bakhtaur*, a deified cowherd worshipped in South-East Tirhut.

बँदौतन्नी *Bandautni* (Gaya), worshipped by Doms and Dusādhs.

बँदौत *Bandaut* (Gaya), worshipped by Doms and Dusādhs.

बन्नी *Banni* (south-west), worshipped by Doms and Dusādhs.

बरन्दवनिया *Barduvaniya*, worshipped in Patna.

बरन्दहम देव *Barham Dev*, worshipped in Gaya.

बसावन कुञ्चर *Basāwan Kuñcar*, worshipped in Gaya.

बहोर *Bahor*, worshipped in Patna and South Munger by Dusādhs.

बिदेसी बरन्म *Bidesi Barm*, worshipped in Sāran.

बिसाह्रा *Bisahra*, worshipped in North-East Tirhut.

भैरब *Bhairab* or **भैरो** *Bhairo*, worshipped by cultivators in the south-east.

मकार बैर *Makār Bir* (north and east),—see § 299.

मनसा राम *Mansa Rām* (Patna), worshipped by Doms and Dusādhs.

मनानो दानो *Manāno Dāno*, worshipped by Doms in South Bhagalpur.

मनुस देव *Manus Deo* (north and west), worshipped by Doms and Dusādhs.

मलदानो *Maldāno* (south), worshipped by Doms and Dusādhs.

मसान *Masān* (Patna), worshipped by Dusādhs and Doms.

महानाया *Mahmāya*, the goddess of small-pox.

महाबीर *Mahābīr*, a form of Hanumān, the monkey-king who befriended Rām.

माता दाइ *Māta Dāī* or **सितली** *Sitli*, the goddess of small-pox.

मौर फजुला *Mir Phajula*, a Musalmān saint worshipped in Sāran.

मेघ डाक *Meghu Dāk* (Patna), worshipped by Doms and Dusādhs.

मैया *Maiya* (Patna and south-east), worshipped by Mushars, Dusādhs, and Doms.

मोती राम *Moti Rām*, brother of सल्हेर *Salhes* (*q.v.*), and worshipped in the south-east by Dusādhs.

रघुनी डाक *Raghuni Dāk* (Patna), worshipped by Doms and Dusādhs.

रघु *Raghu*, worshipped in South Bhagalpur by Dusādhs.

राम ठाकुर *Rām Thākur*, worshipped in Patna and the south-east.
See also **खेती भवानी** *Kheti Bhawāni*.

राम बैर *Rām Bir* (Patna), or **राम गोसानी** *Rām Gosānī* (Gaya), worshipped by Dusādhs.

राह *Rāh* or (North-East Tirhut) **राहु** *Rāhu* is a demon worshipped by Doms and Dusādhs. The ceremonies are a kind of fire-worship, in which the devotees run along a trench filled with blazing coals.

लीला डोम *Lila Dom*, worshipped by Doms in South Bhagalpur.

सनिचन्द्रा *Sanichandra* (south-west), a god worshipped by vegetable-sellers (*तुरहा turha*).

सल्खो *Salkho* (south-west), worshipped by Doms and Dusādhs.

सल्हेश *Salhes* or **सलेस** *Sales* (south and east), worshipped by Doms and Dusādhs. He was a great hero and the first watchman. He fought a battle with **चुच्छ माल** *Chuhar Mai* of Mokama, who was the first thief. A famous epic concerning him is current in Tirhut, and has been published by the Asiatic Society of Bengal.

सहजादी माई *Sahjādi Mai*, worshipped in the south-west.

सिंगेसर *Singesar*, worshipped in North-East Tirhut.

हरिराम बरनम *Harirām Barm*, worshipped in Sāran.

हरिहर नाथ *Harihar Nāth*, in Sāran, at Sonpūr.

1457. A spell or charm is गुन *gun* or मन्त्र *mantr*. टोटका *totka*, टोटमा *totma*, or टोन *ton*, are spells or charms generally with an evil object. In Shahabad they were टोटरम *totram*; in Patna and Gaya they are optionally उतारा पतारा *utāra patāra*, and in South Bhagalpur निंगेहा छोरो *ningehha chori*. The जिया दान *jīya dān*, जिबदान *jb dān*, or बलिदान *balidān*, is an animal, &c., sacrificed to काली *Kālī* as a kind of scapegoat. In cases of sickness various articles are exposed in a saucer at a cross-road. This custom is supposed to communicate the disease to the first person who touches it, and is called जोग *jog* or जोग टोन *jog ton*, or in South Bhagalpur ओह टेम *ojh tem*. The contents of the saucer vary with the disease demon to be propitiated. There are generally some red औढैल *orhaul* (*hibiscus*) flowers, some sand, grain, and yellow cloth. If a ghost भूत *bhūt* has to be propitiated, wine, or even a fowl, is laid there. In cases of small-pox, the cloth with which the sores were dressed is frequently put out, which often makes the superstition about communicating the disease a lamentable reality. In South-East Tirhut an oblong mound studded with flags to avert cholera is called आस्वरिक *āsvrik*. The खटोला *khatola* (north of the Ganges) is a miniature bedstead hung on a tree as a propitiatory offering.

1458. The following is a list of some of the various demons, ghosts, and other supernatural bogies believed in in Bihar. Those which are worshipped, and which hence have been included in the former list, are omitted.

आगि बैताल *Āgi Baitāl* or **अगिया बैताल** *Agiya Baitāl*, a hideous demon which lurks in trees, lives on dung beetles, and seizes wayfarers by night.

कीचिन *Kichin* (south), a kind of Lamia. She assumes the shape of a beautiful woman, and visits and seduces any man whom she may meet in a lonely place. The man dies within a few months of his yielding to the temptation. She has feet back to front, i.e., toes behind and heels in front. Hence the wise may recognize her.

घोघर *Ghoghar* (north-west), a ghost invoked to frighten children.

चहचा *Chatua* or **चहटा** *Chaṭṭa* (north-west), **चटना** *Chatna* (north-east), a vampire who drinks up the milk of cows and women. In South Bhagalpur he is called **चोर मटका** *Chor Matka*.

चुड़ैल *Churail*, also (in Shahabad) **बहरिया** *Bahariya*, an evil spirit which assumes the shape of a bird and sits on the roof of a house which contains a pregnant woman. This injures the child.

जिलैया *Jilaiya* or **जलन्दैया** *Jalwaiya* (south), or (South Bhagalpur) **मरन्चिडिया** *Marchiriya*, a fiend which takes the shape of a night bird, and is able to suck the blood of any person whose name it hears. Hence women are very careful about calling their children by name in the night time. If it fly over the head of a pregnant woman, the child born will be a weakling. Such a child is called **जिलैया के छुच्छल** *jalwaiyake chhūal*.

जिन *Jin* (north), a ghost, goblin, genius, ‘djin.’

झूबा *Dūbu*,—see **बूझा būra**.

धोकर कसन्वा *Dhokar Kaswa*, a man with a bag who carries off naughty children.

नेकी बीबी *Neki Bibi* (Gaya and south-west), a ghost invoked to frighten children.

पनडूबी *Pandūbi*,—see **बूझा būra**.

बरन्स पिचास *Barn Pichās*, a kind of ghost or goblin.

बूई *Būi* is a ghost invoked to frighten children.

बूझा *Būra*, **झूबा** *Dūbu*, or **पनडूबी** *Pandūbi*, a water-demon, who drowns travellers.

बौफेर *Baupher* (north), a kind of ghost or goblin.

भाकुर *Bhākur* (north-west), a ghost invoked to frighten children.

झूत *jhūt*, a ghost or goblin generally.

भोकसन्वा *Bhokasica* (south), a ghost invoked to frighten children.

मनुसदेबा *Manusdeba* (north), a kind of ghost or goblin.

मर्चिरिया *Marchiriyā*,—see जिल्लावैया *jilāvaiyā*.

माँचौ *Māñchō* (north), a ghost invoked to frighten children.

मिमियाद के तेल *mimiyād ke tel*, a kind of bitumen brought from Persia and elsewhere. It is said to be extracted from the heads of coolies who emigrate to the colonies, by hanging them head downwards and roasting them over a slow fire. The threat of extracting it from the head of a child is therefore an active deterrent.

राकस *Rākas*, the will o' the wisp ; it breathes fire and misleads travellers, but it also lives in the fields, and where it resides grain is produced in abundance.

सुखान्डा *Sukhānḍā* (north), also सुखानी *sukhānī* (North-East Tirhut), a vampire which sucks up children's blood.

हाऊ *Hāū* (Patna), or हम्मा *humma* (South Bhagalpur), a ghost invoked to frighten children.

1459. The उत्सर्ग *utsarg*, and also (in Tirhut) काननोत्सर्ग *kānanotsarg*, is the emblematical marriage of a grove to a well, without which preliminary observance it is unlawful to partake of the fruit. The बिर्खोत्सर्ग *birkhotsarg*, and also (in Tirhut) the बैदिक *baidik*, is the ceremony of marriage performed in the name of a bullock let loose on the 11th day of mourning for a near relative. The जलोत्सर्ग *jalotsarg* is the emblematical marriage ceremony on completion of a well or tank. It is married to an image erected close by. In case of a pond it is also called नरागोत्सर्ग *nṛagotsarg*, and on completion of a well कुपोत्सर्ग *kupotsarg*. The latter is called in South Bhagalpur कृप जग *kṛip jag* or कुर्व्यां दान *kūryāñ dān*. बटोत्सर्ग *batotsarg* is the ceremony on the completion of a road. No marriage is in this case performed.

1460. Water brought from a sacred river, spring, or place of pilgrimage तौरथ (*tirtha*), is much used in religious ceremonies, and is carried by men called कमरपञ्च *kamarpanthu*. They are also called कमवारथू *kamavartha* in South-West Tirhut and कमरथुआ *kamrathua* in South-East Tirhut.

DIVISION XIII.

TRADE, MONEY-DEALING, AND ACCOUNTS.

CHAPTER I.—TRADE AND BAZAR ACCOUNTS.

1461. *Trade* is लेन देन *len den*, महाजनी *mahājni*, कारबार *kārbār* or कारोबार *kārobār*, बैवाहार *beohār*, बेयापार *beyāpār* or बेओपार *beopār*, or बनिज *banij*. In Patna City it is also बेहरगत *beohargat*. *Exchange* or *barter* is अदलाई बदलाई *adlaī badlaī*. A *money-lender* is महाजन *mahājan*, साह *sāh* or साहुकार *sāhukār*, or बेहरिया *behvariya*. He is also called in the country बनिया *baniya*, and in South-West Shahabad चाव *sāo*. In Patna City he is called कारोबारी *karobāri* or धनी *dhanī*. A *banker* is कोठीवाल *kothīwāl* or सराफ *surāph*. A *borrower* is रिनिहा *rinihā*, खद्दुक *khadduk* or खदुका *khadukā*, or असामी *asāmi*. In South Munger he is also called सुजेरा *sujera*, in South Tirhut बनियौटा *baniyanta* and धारनिक *dhārnik*, and in South Bhagalpur खातब *khātab*. In Patna the words करंज खौक *karj khauk* and करंज खौर *karj khor* are also used.

1462. An *account-book* is बही *bahi*. A trader's account-books are called collectively खाता *bahi khāta*. जाकर *jākar* in Gaya is a record of cloth sales kept by cloth-merchants. Each page of the account-book is called पन्ना *panna*, and also in North-East Tirhut पन्ता *pattā*.

1463. The following are the books usually kept by village money-lenders :—

- (a) The रोजनामचा *rojnāmcha*.—This is the *day-book*. The left hand or credit side of the page is known as जमा *jama*, and the right or debit side as नाम *nām* or नाम *nām*.
- (b) The रोकड़ बही *rokar bahi*—Mr. Crooke's description of this is equally applicable to Bihar. It is exactly the same as the रोजनामचा *rojnāmcha*. There is only this difference,

that it is balanced after each transaction. For example, the book shows Rs. 1,000 on the credit side; Rs. 100 are disbursed on a certain account. This is entered on the debit (बाकी *bāki* or नाँव *nām*) side, and the book is balanced showing Rs. 900 still to credit. This is called रोकड़ बाकी *rokard bāki* or बाकी तहबील *bāki tahbil*, and is again brought forward to credit. North of the Ganges it is called फाजिल *phājil*. A man who carries on several distinct trades keeps up a separate रोकड़ बही *rokard bahi* for each.

- (c) The लेखा बही *lekha bahi*, the खाता *khāta*, or खाता बही *khāta bahi*.—This is the *ledger*, and is made up as time allows from the रोजनामचा बही *rojnamchā bahi*. It contains each creditor's or debtor's account separately, with a reference to the page of the day-book on which each item has been entered day by day. Some traders keep up a separate खाता बही *khāta bahi* for each of their trades or speculations, others have only one general one.
- (d) There is also the जमाखर्च *jamakharch*, which is an abstract of the day-book, and is hence also called a खतियौनी *khatiyauni*, and shows the totals of receipts and payments on each page.

1464. Small traders generally only keep up the first of these books, —the रोजनामचा *rojnamchā* or day-book. Very small traders do not even keep this. They have a separate slip of paper containing each customer's account, and called चिट *chit*, चिट्ठा *chittha*, or चिट्ठी *chitti*, or पुरजा *purja* or पुरजी *purji*. In South Munger it is called सरखत *sarkhat*.

1465. Large traders, such as those in the city of Patna, with whom this work has nothing to do, keep up all the above four books. For the sake of completeness, the following information, founded on that given by Elliot in his Glossary, is added. Quoting Elliot's words (with the necessary alterations to suit local variations): “The page (of an account-book) is divided into two equal parts, called in Patna रेकाना *rekāna*: each of these is again divided into two रुकन *rukun* or रुक्त *rukū*. The (first or) right-hand रेकाना *rekāna* is called the हाथो *hāsho*. The first right-hand quarter (some say half) of the left-hand रेकाना *rekāna* is called सीरा *sīra*, and the remaining portion is called in Patna City

ररादा *irāda*, and elsewhere पेटा *peta* or (in North-East Tirhut) पेट *pet*. The सीरा *sira* contains the sum finally brought to account after the necessary deductions have been made from the gross amount in the पेटा *peta* and शाष्ठो *hāsho*." In reading the above, it should be remembered that it refers to accounts kept in the Persian character. When kept in the *mahājni* character, the terms for right and left must be reversed.

CHAPTER II.—ACCOUNTS BETWEEN LANDLORD AND TENANT.

1466. These accounts are not usually kept in bound books, but on separate slips of paper, kept together in packets by a paper tape, called तबलक *tablak* or कैदक *kaidak*.

1467. A tenant's receipt for rent is known as रसीद *rasīd* or दाखिला *dākhila*, and in North-East Tirhut कबज *kubaj*.

1468. The system of accounts differs according as the rent is paid in kind or in cash. Hence two sets of accounts are kept up in a landlord's office. They are the following :—

(a) Accounts of rents paid in kind— ,

1. खसन्ना दानाबन्दी *khasra dānābandī*.
2. खसन्ना बटाई *khasra batāī*.
3. मोफ़न्हीद *mophrid*.
4. लगित *laggit* and वासिल बाकी *wāsil bāki*.
5. तिरिज जिनिसःवार *tirij jiniswār*.
6. सियाचा *siyāha*.
7. हिसाब बिक्री गजा *hisāb bikri gulla*.

(b) Accounts of rents paid in cash—

8. खसन्ना *khasra*.
9. मोफ़न्हीद *mophrid*.
10. लगित *laggit* and वासिल बाकी *wāsil bāki*.
11. तिरिज पठेवारी *tirij patevāri*.
12. सियाचा *siyāha*.

(c) In addition to the above, the following general accounts are kept, which are applicable to both kinds of rent—

13. मोख़न्हकी *molhaki*.
14. ढड्हा *dhaddha* or जमा वासिल बाकी *jama wāsil bāki*.

15. जमाबन्दी *jamābandī*.

16. जमाखर्च *jamākharch*.

1469. The word तिरिज *tirij*, met with above, means 'abstract.' In small estates, Nos. 5, 11, and 14 are often not used.

1470. The following is a brief description of the above accounts :—

(1) The खस्ना दानाबन्दी *khasra dānābandī*. This is the account paper drawn up in the field when the दाना *dāna* or estimate of the crop is being made. It contains—

- (a) The date.
- (b) Name of tenant.
- (c) Quantity of land (*आराजी arāji*).
- (d) Length (*तूँड़ tul*) and breadth (*आरज araq*) of the plot.
- (e) Name of the crop (*जिनिस jinis*) thereon.
- (f) The quantity of grain estimated.

The तिरिज नारीखन्वार *tirij tārikhucār* is a daily abstract of No. 1, and shows (in the case of division by appraisement) the total area of land and the quantity of grain estimated daily. The sum of all the daily entries in this paper shows the total area of lands of which the rent is paid in kind, and the produce thereof. This account is only kept when the division of the crop is by appraisement (दानाबन्दी *dānābandī*, see § 913). Some landlords, however, also keep it in the case of actual division on the threshing-floor, as a check on No. 2.

- (2) When the division is by actual division on the threshing-floor (*आगोर बटाई agor batāi*, see § 914), a खस्ना बटाई *khasra batāi* is opened instead, containing the date, name of tenant, area, kind of crop, quantity, landlord's share, cesses, &c.
- (3) The मोफ़्रीद *mophrid* is the bundle of papers in which separate accounts of each tenant are entered. A separate slip of paper is kept for each tenant. It is compiled from the खस्ना *khasra* (No. 1). It shows the quantity of each kind of grain belonging to him which was

estimated, date by date. The area of the land under each crop at each estimate is also given. When this is abstracted out so as to show the total area and total crop for each tenant, the abstract is called तिरिज नोफ़रौद *tirij mophrid*.

- (4) The लग्गित *laggit* and वासिल बाकी *wāsil bāki* are written up from No. 3, a separate slip of paper being kept for each tenant. They form a kind of ledger or personal account. The heads are as follows,—the total quantity of each kind of grain and the area of land under each. The total share claimed by all the landlords (हाकिमी हिस्सा *hakimi hissa*) is then struck off. From this the shares of the other shareholders, who keep accounts separate from the landlords whose accounts we are considering, is deducted. To the remainder the cesses and other dues (अब्बाब *abwāb*) are added. The total shows the quantity of grain realizable from the tenant by the landlord on whose behalf the account is prepared. This portion of the account showing the demand is called the लग्गित *laggit*. From the total demand the quantity of grain realized during the year is set off, and the balance, if any, is shown. The whole paper showing demand, realization, and balance is called the वासिल बाकी *wāsil bāki*. An abstract of the लग्गित *laggit*, showing under the head of each kind of grain separately the amount of crop of, and area of land under, that grain owned by each tenant, is called the तिरिज लग्गित *tirij laggit*. The abstract of the वासिल बाकी *wāsil bāki* is the डङ्डा *dhangda* (No. 14).
- (5) The तिरिज जिनिसवार *tirij jinisvar* is compiled from the लग्गित *laggit* (No. 4). It shows in one entry for each tenant the total area he has under cultivation, and the amount of each kind of crop demanded from him.
- (6) The सियाहा *siyāha* is the day-book of receipts and disbursements of grain. An abstract of this, called the अवारजा *awārja* or वारंजा *wārja*, shows the total receipts and disbursements, date by date.
- (7) The हिसाब बिक्री गला *hisāb bikri galla* is the account showing the produce of the sale of the grain received as

rent. It shows the date of sale, quantity sold, rate, and price.

1471. We now come to the accounts of rent paid in cash.

- (8) छसन्रा *khasra* is the paper in which the area (*i.e.*, तूळ *tul* or length and अरज *araj* or breadth) as ascertained by measurement of the lands held by the tenants in a village, together with the rate per bigha or class (*patta*) of each plot, is entered. An abstract of this shows the amount measured each day, while the measurement is going on, and is called निरिज छसन्रा *tirij khasra*. This छसन्रा *khasra* gives only the measurement of the lands held temporarily on a cash rent, and differs from the regular छसन्रा *khasra* or measurement papers of a village.
- (9) मोफन्हीद *mophrid*.—This is similar to No. 3, *mutatis mutandis*. It shows the area and different rates of rent of the various plots held by each tenant. Each tenant has a separate slip of paper, and all lands for which cash rents are paid, whether temporarily or not, are included in it. It is compiled from No. 8 and No. 10. An abstract of it, called निरिज मोफन्हीद *tirij mophrid*, shows the area of land held and total rent payable by each raiyat.
- (10) लग्गित *laggit* and वासिल बाकी *wāsil bāki*.—These are similar, *mutatis mutandis*, to No. 4. They are the ledger account of each tenant. Each tenant has a page, on which is shown the area of his plots, rate of each, rent of each, total area, and total rent. From this the shares of the other shareholders are deducted, and to the remainder the cesses and dues are added, together with the value of any rent in kind (*दमाव गला* *damāo galla*), due by the raiyat which has not been realized during the year. To this again the arrears of previous years are added, and the total shows the demand against the tenant. The paper thus far is called the लग्गित *laggit*. From the total demand is deducted the cash rent collected during the year, and the balance is struck to be carried to next year's account. The whole paper showing demand, realization, and balance is called

the वासिल बाकी *wāsil bāki*. An abstract of the लग्गित *laggit*, called the तिरिज लग्गित *tirij laggit*, shows under the head of each tenant separately the total area held and rent payable by him at each rate. The abstract of the वासिल बाकी *wāsil bāki* is the ड़ड्हा *dhaḍḍha*.

- (11) The तिरिज पटेवारी *tirij patewāri* is the paper in which the name of each पट *patta* or separate class of land in the village is entered, showing the total area, rate, and rent of each class. The total shows the total area of land held at various rates in the village. This paper is compiled from No. 10.
- (12) The सियाहा *siyāha* is the same (*mutatis mutandis*) as No. 6. In this the daily receipts and disbursements in cash, including the price of grain sold, are entered. It is, in fact, a cash-book. An abstract of this, called the अवारन्जा *awārja* or वारन्जा *wārja*, shows the total expenditure day by day.

1472. The following accounts are applicable to both kinds of rent.

- (13) The मोखन्चकी *mohaki* is a ledger account for each tenant, showing date by date all payments (whether in cash or kind) made by him. It is compiled from the सियाहा *siyāha*. An abstract of this, called तिरिज मोखन्चकी *tirij mohaki*, shows the total payments made during the year by each tenant. The totals of this should agree with the total of No. 12 (the सियाहा *siyāha*) on the receipt side. It hence serves as an abstract of the receipt side of No. 12, while the अवारन्जा *awārja* is the abstract of the disbursement side.
- (14) The ड़ड्हा *dhaḍḍha* is also called the तिरिज वासिल बाकी *tirij wāsil bāki* or जमा वासिल बाकी *juma wāsil bāki*. It shows the name of the tenant ; area of his holding at each rent ; amount of rent ; additions on account of cesses, unrealized grain rent and arrears of previous years ; deductions on account of shares of other shareholders ; deductions on account of cash rent realized ; and balance. This paper is in fact an abstract of the वासिल बाकी *wāsil bāki* (Nos. 6 and 10). The latter shows the accounts of each tenant separately,

whereas the व्यट dhadlha shows all the tenants' accounts on one sheet of paper. This form of account is according to Field* said to have been invented by Udhmant Singh, of Nassipur, in the district of Murshidabad, in order to enable the zamindārs to represent the collections as they pleased to the Muhammadan Government.

- (15) The जमाबन्दी *jamābandī* is the paper in which the total annual demand of the village on account of rent is entered. This paper does not usually show illegal demands from the tenants. These are generally shown only in the जमाखरच *jamakharch* (No. 16).
- (16) The जमाखरच *jamakharch* is the final annual abstract of the financial condition of the village. It shows the total demand, realization, and balance of the year in more or less detail. The demand side shows the balance of previous year, the total demand according to the जमाबन्दी *jamābandī* (No. 15), and other items of demand (such as fines, illegal cesses, &c.) which do not find their way into the latter. The total is the grand total of the demand for the year. This demand is on the other side of the account again divided into money spent and balance. The money spent includes the portion of the realizations which are forwarded to head-quarters, and the portion of realizations spent on the village and on miscellaneous expenses. The balance is made up of realizations in hand, and for which the village official or the landlord's grain-merchant is responsible, and of unrealized demand, the latter of which is given in detail. Some landlords have two copies of this paper,—one for their own information, containing the illegal cesses, and the other excluding them, so as to allow of its production in court.

1473. In the appendix to this work are given translations of the various forms of account as kept by a Patna landlord.

* Law of Evidence, p. 670.

CHAPTER III.—INTEREST, DISCOUNT, AND COMMISSION.

1474. *Discount* and *commission* are generally चलानी *salāni*. बद्दा *batta* is also used south of the Ganges. In Patna they are also called फिरना *phirana*. बढ़नी *barhti* is a *premium*. सकर्तृ *sakrai* is a *commission* of 3 or 6 pies per cent charged by the acceptor on accepting a bill. नकर्तृ *nakrai* *sakrai* is a charge at 8 annas per cent. on a drawer of a bill when his bill is not accepted. जाषन्ता साह जोग *jāṣnā sāh jog* is a commission at one anna per cent. when the bill is accepted in favour of a banker. हुंडियामा *hundiyaṁ* or हुंडियावन *hundiya van* is commission on a bill-of-exchange (ज़म्बू *hundi*). *Factorage*, or the commission (of one or two piec per rupee) taken by a servant on goods bought for his master is दस्तूरी *dastūri*, or, more commonly, फल *phal*. दलाली *dalālī* is *brokerage*.

1475. *Interest* is सूद *sūd*. Interest in kind, paid on seed-grain, is आघी *āghi* to the west and in South-East Tirkut. In South-West Shahabad it is अगवन *agwan*, and in Patna छाड़ा *chāra* or कहौर *kahrur*. North of the Ganges generally it is also called सवाद डेढ़ी *savād derhi*, in allusion to the rate at which the principal is lent. In the south-east it is बियाज *bijāj*. Elsewhere बियाज *bijāj* or बेश्वाज *beṣvāj* is interest on money, which in the south-east is सूद *sūd*. असल *asal* or मूर *mūr* is the capital lent out at interest; but in Shahabad it is also मूल *mūl*, and in the south-east सूदी रपैया *sūdi rupaiya*. मोनाफा *monāpha* is profit. It is distinguished from interest (which is unlawful for them) by strict Musalmāns. Amongst others, however, the two terms are convertible. Other words for profit are बढ़ोतन्त्री *barholtri* or नाफा *nāpha* in Shahabad, नफा *napha* or इन्तिफा *intifā* to the west, इन्ताफा *intāpha* in the south-east, and बचित *bachit* in Patna, Gaya, and South Bhagalpur.

1476. पैचा *paincha* or चथन्फेर *hatphēr* is a loan when the exact thing is to be returned. A local variant is पैच *painch* in South-West Shahabad. It is also called उधार *udhār*, which properly means a purchase on credit. करजा *karja* is a money loan. This is also called south of the Ganges करज *karj*, करजवाम *karjwām*, and पैचा *painchu*. दस्तगरदाँ *dasgurdān* or (amongst the educated) दस्तगरदाँ *dastgurdān* is a temporary loan without interest. हथन्फेर *hatphēr* or (in Shahabad) रंच उधार *hanth udhār* is also used in this sense.

1477. A *debtor* is खटुका *khaduka* or असामी *asāmi*. Local names are खट्टुक *khadduk* in Gaya and the south-west, मुजेरा *mujera* in Patna, and खातब *khātab* in South Bhagalpur. A defaulting debtor is अमासार

jamāmār, also अनमार *thanmār* in Champāran and South-East Tirhut, मल्मार *malmār* in South-West Tirhut, and थैलीमार *thaileimār* in South Bhagalpur. Other names are खाज *khāu* in Saran, खौकार *khankār* in South-East Tirhut, and ना देहन *na dehan* in Patna. The educated say ना देहन्द *na dehand*. *Outstandings* are लहना *lahna*. A *bad debt* is गताल खाता *gatāl khāta* in Patna and the north-west, and गयाल खाता *gayāl khāta* in Gaya and the south-west, of which गैल खाता *gail khāta* in South Munger is a variant. In South-West Shahabad it is also said to be गपताल *gaptāl*, in Tirhut they say बूडल भेलै *būḍal bhelai*, and in South Bhagalpur डूबो गेलै *dūbo gelai*. When an animal or other property is *pledged for a debt*, it is called to the north-west and in West Tirhut लावन *lāvan* or लावन भावन *lāvan jhāwan*. Elsewhere it is भरना *bharna* or गिरौं *giron*.

1478. To borrow money is सूद पर रूपैया काढब (or काढि लेब, or काढि लाएब) *sūd par rupaiya kārhab* (or *kārhī leb*, or *kārhī lāeb*).

CHAPTER IV.—RATES OF INTEREST.

1479. A rate of interest is दर *dar*. The following are the rates of interest charged. Interest at one per cent. is रूपै सैकङ्गा *rupai saikra*, at two per cent., दु रूपै सैकङ्गा *du rupai saikra*, and so on:—

- (1) डेरा *derha*, डेओहा *deorha*, or in the south-east डेरहिया *deurhiya*. This is fifty per cent., e.g., a man borrows five maunds of grain at sowing time and repays $7\frac{1}{2}$ maunds at harvest, without reference to the selling price at the time of borrowing or repayment. This is confined to transactions in grain.
- (2) सवाई *sawāī* or सवैया *sawaiya* is twenty-five per cent. as above.
- (3) बिकनी के भाव *bikri ke bhāo* (north), or भाव के भाव *bhāo ke bhāo* (south), also असल के असल *asal ke asal* in the south-east.—In this grain is lent, and at harvest time an equivalent in grain to the real money value of the grain lent at the time of borrowing is returned.
- (4) लगानी *lagāni* is giving one rupee's worth of grain and after six months receiving back one rupee two annas worth. In South Tirhut it is also called अठारहनी *athrahni*.

- (5) पैसे रुपैया *paise rupaiya* is money interest at one pice per rupee per month. So डेर्ह पैसे रुपैया *derh paise rupaiya* is one and a half pice per rupee per month.
- (6) टका-हाई *takhi* is money interest at two pice or one टका *taka* per rupee per mensem. In the south-east it is also called अधन्हाई *adhanni*.
- (7) गँड़-हाई *gandhi* is money interest at four pice per rupee per month.
- (8) चरचन्ही *charanni* is four annas per rupee per annum.
- (9) पचचन्ही *pachaanni* is five annas per rupee per annum.
- (10) छवचन्ही *chawanni* is six annas per rupee per annum.
- (11) किस्त *kist* or किस्त बन्दी *kist bandi* is when the total of principal and interest is repayed within a stated time by fixed instalments.

1480. The first money received by a shopkeeper during the day is बोहनी *bohni*; also बोहनी बटा *bohni batta* in Patna and Gaya, and बनहाई *banhāī* in South Bhagalpur. In Patna City it is गँठैट *ganthaut* or गँठा *gāntha*. A *pledge* or *deposit* is गिरौं *giroñ* or बन्धिक *bandhik*. In Patna, Gaya, and South Munger it is गिरुवौं *giruviñ*, in Shahabad गिरावौं *giravīñ*, in the south-west of that district गिरौं गँठ *giroñ-gāntha*, and in South Bhagalpur गिरमौं *girmi*. पुरिया *puriya*, or in East Tirhut पुरजा *purja*, is a sealed or fastened-up deposit. जाकड़ *jākur* is goods which are taken away for use, if required, at a wedding, &c. The price is fixed before hand. If the goods are used, this is paid; if they are not used, they are returned, and a pice or two per rupee is paid to the shopkeeper.

CHAPTER V.—MORTGAGE.

1481. A *pawn* or *mortgage* is रेहन *rehan*, बन्धिक *bandhik*, or मकफूल *mukphūl*. It is also गिरावौं *giravīñ* in Shahabad, and गिरमौं *girmi* in South Bhagalpur. मकफूल *mukphūl* is more usually applied to mortgage of land, and the other terms to pawning of moveable articles; but this distinction is not universal. A *mortgagor* is राहिन *rāhin*, and a *mortgagee* is मुरतहिन *murtahin*, but these words are seldom used. The villagers prefer to use words like खदुका *khaduka*, खदुक *khadduk*, or

एसामी *asāmi* for the former, and महाजन *mahājan* for the latter. In Patna a mortgagor is सुजेरा *mujera*, and in Shahabad a mortgagee is बोहरिया *beohariya*.

1482. A *usufructuary mortgage*, in which both the principal and interest are extinguished by being paid out of the profits of the land mortgaged for a fixed period, is पटौआ *pataua*, सटौआ पटौआ *sataua pataua*, or सधौआ पटौआ *sadhua pataua*. सूद भरना *sūd bharṇa* is similar, but the usufruct is only instead of interest, the principal remaining to be paid by the mortgagor. A बै बिल वफा (*bī bil wafā*) is a mortgage of property for a fixed period, in which, if the total debt is not repaid within the period, the property becomes the mortgagee's in satisfaction of the debt. Money advanced on the security of standing crops is to the north लागी *lāgi*.

CHAPTER VI.—MISCELLANEOUS.

1483. An *invoice* or *manifest* is बौजक *bijak*, and also to the east चिट्ठा *chittha* or फिरिख *phirist*. *Insurance* is बीमा *bima*, with a variant बींवा *bīwa* in Shahabad. In the south-west of the latter district it is छडा भारा *jhunda bhāra*. Something additional given to a purchaser is north of the Ganges घलुआ *ghalua* or लाभ साभ *lābh sābh*. In South-East Tirhut it is also लाभ *lābh*, and in South-West Tirhut बरकत *barkat*. South of the Ganges it is generally फाव *phāo* or पिछुआ *pichhua*. A variant of the latter is पछुआ *pachhua* in the south-east. Another name is चुटकी *chutki* in Patna. जूग *jūg* is similarly used by women when making petty purchases, especially of vermilion (सेनुर *senur*) and collyrium (मिस्सी *missi*). Other names for this are मँगनी *mangni* to the west and in South Tirhut, मँगनी चंगनी *mangni changni* in Patna, लावा घोली *lāva ghōli* north of the Ganges generally, लावा दुआ *lāva dūa* in South-West Tirhut, and ढाँटी *dānti*. बोचाना *beāna* or बयाना *bayāna* is a *handsel* given by the buyer to the seller to secure his purchase.

1484. गङ्गा *galla* is a hole in the ground or a bag under the shop-keeper's seat in which he keeps his money. To *test coin* is बूझब *būjhab*, ठोकब *thokab*, परखब *parkhab*, जाँचब *jānchab*, बजारब *bajārb*, or अँकनब *anknab*. In the south-east it is परेखब *parekhab*. A *money-tester* is परखी *parkhi* or परखिया *parakhīya*, or जुचौया *juchāiyā*. In the south-east he is परेखिया *parekhīya*. In Patna he is परिख *parikh*,

and in Gaya रोकरिया *rokariya*. To test the correctness of scales is साध लेब *sādh leb*. In Patna and the south-east it is धारा करब *dhāra karab*, and in Shahabad पासंघ देखल *pāsangh dekhla*. To test a weight is ताडब *tārab* or साधब *sādhab*.

1485. *Capital* is पूँजी *pūnji* or पुँजी *punjī*, and capital out at interest is बियाजू *biyāju* or बेचाजू *beāju*. It is also called सूदी रपैया *sūdi rupaiya*. The *adjustment of accounts* is बुझारथ *bujhārath* north of the Ganges, and सफाई *saphāī* south of it. In South-West Shahabad it is बुझाता *bujhāta*. To test the entries is जाँच लेब *jānch leb* or मिला लेब *mila leb*. The testing is in Shahabad जाँच मिलान *jānch milān*. A *release in full* is फारखनी *phārkhātti* or फरखनी *pharkatti*. In the north-west they say in such a case सुभन्नान हो गैल *subhannān ho gal*, and in the east of Tirhat they say his account is राफ साफ *rāph sāph*, and in Patna that it is बेबाक भैल *bebāk bhail*. In Patna they say बहो पर से नाम उतर गैल *bahō par se nām utar gal*, and in South-West Shahabad नाम घेरल गैल *nām gheral gal*, alluding to the custom of encircling the name with a line when the account is cleared off.

1486. To become *bankrupt* is दिवाला निकासब *diwālā nikāsab*, or दिवाला सुध हो जाइब *diwālā sudh ho jāib*. To make a man a bankrupt is दिवाला निकासब *diwālā nikāsab*. A bankrupt is दिवालिया *diwāliya*. In Tirhat they would say of such a man माक उखड़ि गेलैन्हि *sāk ukhāri gelainhi*, or दिवाला उखड़ि गेलैन्हि *diwālā ukhāri gelainhi*. In all the above the word may also be spelt देवाला *devālā*. In Patna they say ओकर टाट उल्लंठल है *okar tāt ultal hai*, in allusion to the custom amongst bankers of a bankrupt turning up one corner of his mat and sitting on it, as a notice of his condition. The action is equivalent to putting up the shutters in England. In connection with this it may be mentioned that Patna is famous for its bankrupts, as in the lines commemorating the three rascals of Bihar :—

भागलपूर के भगेलिया, कहलगाँव के ठग,
पटना के दिवालिया, तीनो कामन्जद,
सुने पावे छप्रहिया, तीनो के तूरे रग.

*Bhagalpur ke Bhageliya, Kahalgānw ke thag,
Patna ke diwāliya, tino nāmjad,*
Sune pāive Chhaprahiya, tino ke tūre rag.*

—The Bhagels of Bhagalpur, the thags of Colgong, the bankrupts of Patna, are all famous (sharpers); but if a man of Chhapa hear this, he will beat them (*lit. burst their veins*) all (at their own weapons).

1487. A *bill of exchange* is छाँड़ी *hundi* or छाँड़ी पत्री *hundi patri*; also in Gaya and the south-west पत्री *patri*. The duplicate of the bill is पैंथ *painth*. Also, in Patna City, पेठ *peth*. The third duplicate is परन्पैंथ *parpainth* or परन्पेठ *parpeth*, and the fourth जिक्रीरी *jikri* or जिग्नरी *jigri*. This last is also a letter to a person other than the drawer for the acceptance of his endorsement by the drawer. A *letter of advice* is समाचारी चिट्ठी *samāchāri chitthi*. A *bill payable at sight* is दरमनी *darsani*. In Patna such bills by custom bear eleven days' date. If payable after a future date, it is मियादी *miyādi* or मुदती *mudati*. One payable five days after sight is called पहुँच परमान *pahunch parman* or (in Patna City) पहुँचे दाम *pahunchē dām*. The address at the head of a banker's letter is जोग *jog* or सिरनामा *sirnāma*. A bill paid and discharged is खोखा *khokha*. In Patna it is also भुगतान *bhugtān*, and north of the Ganges भुभतान *bhubhtān*. To *accept* a bill is सकारब *sakārab*. The date on which a bill falls due is called मित्ती *mitti*, which indeed in mercantile transactions is the general word for dates of all kinds.

1488. A *warehouse* is गोदाम *godām*. घरजा *harja* is *demurrage*. महसूल *mahsūl* or मासूल *māsūl* is *customs, postage, or railway freight, &c.* A *price-current* is निरख नामा *nirakh nāma*. *Cash or specie* is नगद *nagad*, नगदा *nagda* *nagdi*, or रोक *rok*. पावना *pāvna* is a *claim*, and रसीद *rasid* a *receipt*. टक्साल *taksāl* is a *mint*. *Merchandise* is सौदागरी के माल *saudāgri ke māl*. *Imports* are आमन्दनी *āmdani*, and *exports* रफतनी *raptani*.

DIVISION XIV.

WEIGHTS AND MEASURES.

CHAPTER I.—MEASURES OF LENGTH.

1489. The अङ्गुल *angul* is a finger-breadth, equal to about two-thirds of an inch. The width of the four fingers of one hand, *i.e.*, four अङ्गुल *angul*, is called a चौचा *chaua*. Instead of this, a measure is used in Shahabad called मुट्ठा *muttha*, which is the width of the closed fist. Twelve finger-breadths make one span, which is बित्ता *bittu* or बिलस्ता *bilasta*, or to the north-east बिलस्त *bilast*, to the south-east बिलस्त *bilast*. South of the Ganges a still smaller scale is current. A सूत *sut* is the thickness of thread.

$$3 \text{ सूत } sut = 1 \text{ पैन } pain.$$

$$3 \text{ पैन } pain = 1 \text{ finger-breadth.}$$

1490. In Shahabad and the south-east a finger-breadth is तस्सर *tassur*. In Shahabad and Patna in measuring wood, however, a तस्सर *tassur* equals two finger-breadths, and fourteen of these make one गज *gaj* or हाथ *hāth* (wood measure). Twenty-four finger-breadths, or six चौचा *chaua*, or two बित्ता *bittu*, make one हाँथ *hāntha* or हाथ *hāth*, which is a cubit. The हाथ *hāth* is the standard from which the others are taken, and varies from 15 to 20 inches in length, 18 inches being the average.

1491. Two cubits make one डेग *deg* or pace, and also one गज *gaj* or yard. A गिरह *girah*, गिरेह *gireh*, or गिरे *gire* is the length of the forefinger, and 16 go to a गज *gaj*. Another name for a गिरह *girah* is कनवाँ *kanwān* in Patna and Gaya. Three गज *gai* or six cubits make one लग्गा *lagga* or लग्गी *laggi*, which is also called बाँस *bāns*.

south of the Ganges, and लट्ठा *lattha* in South-West Shahabad. Another गज *gaj* is the सिकन्द्री गज *Sikandri gaj*, also called बरा गज *bara gaj* or बड़का गज *barka gaj*, which is $2\frac{1}{4}$ cubits north of the Ganges and 48 fingers or 2 cubits south of it. It was the yard used in land measuring until Akbar's time, and properly equals 26 inches, but has become in the village mind confused with the बरा गज *bara gaj*. This is the tailor's yard, and is called by them कतरे गज *katai gaj* or कत्ती गज *katti gaj*. Akbar introduced as the standard measure of the empire the इलाही गज *ilahi gaj*, equal to $33\frac{2}{3}$ inches, which is still in use in the North-West Provinces.

1492. In South-East Tirhut and Patna धाप *dhāp* equals डेंग *deṅg* or कदम *kadam*, a pace, but elsewhere north of the Ganges and in the south-east it is about half a कोस *kos*; see below. Another name of this last is मैल *mail* or मील *mīl*, a corruption of the English 'mile.' The रस्सी *rassi* or रस्सरी *rasri* is equal to 20 लग्गी *laggi* or 120 cubits. In South-West Shahabad 70 cubits make a रस्सी *rassi*. Generally 60 रस्सी *rassi* make one कोस *kos*, but in South-West Shahabad it is 50 रस्सी *rassi*. The कोस *kos* varies greatly in length in different districts. An ordinary कोस *kos* is however 60 रस्सी *rassi*, 1,200 लग्गी *laggi*, or 3,600 गज *gaj* or yards, or 80 yards more than two miles. The गौकोस *gankos* is a vague measure of distance, as far as a cow's bellow can be heard. A कच्चा कोस *kachcha kos* is a short कोस *kos*, and धाप *dhāp* (see above) is generally about a mile.

1493. A cubit used in measuring earthwork and well-sinking is नरन्हा *tarha* to the north-west and खनित *khānit* (literally, digging) in the south-west. In South-West Shahabad and South-East Tirhut it is खना *khanta*. In Gaya it is नरन्ता *tarra*, and to the south-east गिलन्दाजी *gilandāji* (which means simply earth-work). In digging a well the depth is measured in men's heights, called पूरिष *pūris*, &c. See § 923.

1494. The following table shows the relative value of the principal measures of length.

MEASURES OF LENGTH.

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| | <i>Sit or thread.</i> | | | | | | |
|--|--------------------------------------|-------|-------|--------|--------|---------|-----------|
| | <i>Pain</i> | ... | 3 | | | | |
| | <i>Amanī, or finger-breadth,</i> | 3 | 9 | | | | |
| | <i>Chauza</i> | 4 | 12 | 36 | 108 | | |
| | <i>Bhitī, or span</i> | 3 | | | | | |
| | <i>Hastī, or cubit</i> | 2 | 6 | 24 | 2 | 216 | |
| | <i>Ganjī, or yard.</i> | 2 | 4 | 12 | 48 | 144 | 432 |
| | <i>Layyī, or rod.</i> | 6 | | 36 | 144 | 432 | 1,296 |
| | <i>Rassī</i> | 120 | 240 | 720 | 2,688 | 8,640 | 25,920 |
| | <i>Kos, i.e., 2 miles = 3 Yards.</i> | 3,600 | 7,200 | 14,400 | 48,240 | 172,800 | 518,400 |
| | | 60 | 1,200 | | | | 1,555,200 |

CHAPTER II.—SUPERFICIAL MEASURE.

1495. The पढ़ा बिगन्हा *pakha bigha* is fixed at 14,400 square feet, or 1,600 square yards. It is therefore a little less than $\frac{1}{3}$ of the English acre of 4,840 square yards. The कच्चा बिगन्हा *kachcha bigha* varies in every *pargana*; it is generally smaller than, but is sometimes larger than, the standard. The foundation of the size of the *bigha* is the लग्गी *laggi* (see above, § 1491), which varies greatly in the number of cubits which it contains. A square लग्गी *laggi* is a धूर *dhūr*. Twenty धूर *dhūr* make one कट्ठा *kattha*, and 20 कट्ठा *kattha* make one बिगन्हा *bigha*. In Shahabad a कट्ठा *kattha* is called a बिस्वा *biswa*. In East Tirhut a बिगन्हा *bigha* is also called कुरो *kuro*. North of the Ganges 4 पाई *pāī* make one धूर *dhūr*; south of it—

9 square चौका *chauka* make 1 sq. डेग *deg* or कदम *cadam*.

9 „ „ डेग 1 sq. धूर *dhūr*.

CHAPTER III.—MEASURES OF PROPORTION.

1496. Proportion is generally expressed by saying so many annas in the rupee. Thus 10 annas in the rupee = 10 : 16; 4 annas in the rupee = 1 : 4; 8 annas in the rupee = 1 : 2; and so on. In calculating proportionate shares in estates, two systems are in vogue. In both the estate (मौजा *mauja* or महाल *mahāl*) is the unit. In one system the following is the scale :—

1 मौजा *mauja* or महाल *mahāl* = 16 आना *āna*.

1 आना *āna* = 20 दाम *dām*.

1 दाम *dām* = 20 कौड़ी *kauri*.

1 कौड़ी *kauri* = 20 बौड़ी *bauri*.

1 बौड़ी *bauri* = 20 फौड़ी *phauri*.

1 फौड़ी *phauri* = 20 रौड़ी *rauri*.

The other system is as follows :—

1 मौजा *mauja* or महाल *mahāl* = 16 आना *āna*.

1 आना *āna* = 12 पाई *pāī*.

1 पाई *pāī* = 20 कराँत *kurānt*.

1 कराँत *kurānt* = 20 मसाँत *masānt*.

1 मसाँत *masānt* = 20 डिसमिल *dismil* (? = decimal).

1 डिसमिल *dismil* = 20 बिसमिल *bismil*.

The first system is called the Hindūstāni, and the second the English system.

CHAPTER IV.—MEASURES OF WEIGHT.

1497. 25 दाम *dām* are counted to the pice (*paisa paisu*). A दमरी *damri* is a nominal coin equal to $3\frac{1}{8}$ दाम *dām*. The अद्धी *adhdhi* is half a दमरी *damri*. The टका *takka* or टका *taka* = 50 दाम *dām* or two pice, and the अधेला *adhela* or (in South-West Shahabad) अधेलचा *adhelchā*, is $12\frac{1}{2}$ दाम *dām*, or half a pice. The दोकङ्डा or दोकङ्गा *dokra* or छदाम *chhadām* is $6\frac{1}{4}$ दाम *dām*, or $\frac{1}{4}$ of a pice. A pice is also called ढेबुआ *dhebua* or (in Gaya) कच्चा *kachchā*. The छदाम *chhadām* or sixteenth part of an *āna* is also called कनवाई *kanwāī*, कनवाँ *kanwān*, or छटांक *chhatānk*. The following table will make this clear :—

| <i>Dam.</i> | 3 ¹ / ₈ | 6 ¹ / ₄ | 12 ¹ / ₂ | 25 | 50 | 100 |
|-----------------------------|-------------------------------|-------------------------------|--------------------------------|----|----|-----|
| <i>Damri.</i> | 2 | 4 | | | | |
| <i>Chhadām.</i> | 2 | 4 | | | | |
| <i>Adhela.</i> | | | | | | |
| <i>Paisa</i> or pice. | 2 | 4 | 8 | 16 | 32 | 64 |
| <i>Taka.</i> | 2 | 4 | 8 | 16 | 32 | 64 |
| <i>Ana</i> or <i>anna</i> . | 2 | 4 | 8 | 16 | 32 | 64 |

1498. In weighing, the रत्ती *ratti* of 1.875 grains Troy is taken as the standard. From this the following scheme may be drawn up :—

| | |
|---|--|
| 8 रत्ती <i>ratti</i> | = 1 मासा <i>māsa</i> = 15 grains Troy. |
| 12 मासा <i>māsa</i> | = 1 तोला <i>tola</i> = 7 dwts. 12 grains Troy or the weight of one rupee. |
| 5 तोला <i>tola</i> | = 1 कनवां <i>kanwān</i> or छटांक <i>chhatānk</i> = 1 oz. 17 dwts. 12 grains Troy. |
| 16 कनवां <i>kanwān</i> or छटांक <i>chhatānk</i> | = 1 सेर <i>ser</i> = 2lb. 6 oz Troy. |
| 40 सेर <i>ser</i> | = 1 मन <i>man</i> = 100lb. Troy = 82.286lb. Avoirdupois. This is the standard मन <i>man</i> or matund, and 27.222 of these go to the English ton. |

For larger weights the सेर *ser* is the standard. In local bazārs it varies greatly, not only according to locality, but according to goods sold. The bazār सेर *ser* is named as containing so many गण्डा *ganda*, a गण्डा *ganda* consisting of four तोला *tola* or sometimes four pice, and being a constant quantity.

1499. In weighing gold, jewels, &c., the standard is the red seed (*abrus precatorius*) called the करजनी *karjani*, लाल *lāl*, or कच्ची रत्ती *kuchchi ratti*. It is said to weigh three barleycorns (जौ *jau*).

The jeweller's scale is as follows :—

| | |
|--|---|
| 3 जौ <i>jau</i> | = 1 लाल <i>lāl</i> . |
| 4 ditto | = 1 रत्ती <i>ratti</i> . |
| 2 लाल <i>lāl</i> | = 1½ रत्ती <i>ratti</i> . |
| 4 रत्ती <i>ratti</i> | = 1 चौरत्ती <i>chauratti</i> . |
| 5½ ditto | = 1 अन्नी <i>anni</i> . |
| 8 ditto | = 1 मासा <i>māsa</i> , मस्ता <i>massa</i> , or मसिका <i>masika</i> = 15 grs. Troy. |
| 10½ ditto | = 1 दुष्ट्री <i>duanni</i> . |
| 8 दुष्ट्री <i>duanni</i> or 10½ मासा <i>māsa</i> | = 1 ढक <i>dhak</i> or (in South-West Shahabad) ढाका <i>dhāka</i> , which is the weight of a rupee = 6 dwts. 6½ grs. Troy. |
| 12 मासा <i>māsa</i> | = 1 तोला <i>tola</i> = 7 dwts. 12 grs. Troy. Here it will be seen that the jeweller's rupee is less than a tola. |

1500. The following weights are common throughout Bihār :—

छटहनी *chhatanki* = $\frac{1}{16}$ of a ser.

चध्वरि *adhpai*, चध्वपाज *adhpāj*, or चध्वपौचा *adhpaua* = $\frac{1}{8}$ of a ser
पाव *pāw*, पावा *pāwa*, or पौचा *paua* = $\frac{1}{4}$ of a ser.

चध्वंसेरा *adhsera* or चद्वंसेरा *asera* = $\frac{1}{2}$ a ser.

तिन-पौचा *tinpaua* = $\frac{3}{4}$ of a ser.

सवैया *sawaiya*, properly $1\frac{1}{4}$ ser; really $\frac{1}{4}$ of a पसेरी *paseri*.

डेहंसेर *derhseri* = $1\frac{1}{2}$ ser.

अहा *arha*, अहैया *arhaiya*, properly $2\frac{1}{2}$ ser; really $\frac{1}{2}$ of a पसेरी
paseri.

तिबन-सेरा *tinsera* or तिन-सेरी *tinseri* = 3 ser.

चरन-सेरा *charsera* or चरन-सेरी *charseri* = 4 ser.

पसेरी *paseri*, also (in Shahabad) पमन-सेरा *pansera*, or पमन-सेरी *panseri*.

This is properly 5 ser, but varies greatly. It is usually said to be 7 ser *kachcha*, but is sometimes only 5 or 6. Vegetable-sellers generally call it 6 ser.

धारा *dhāra* = 10 ser. In Shahabad it sometimes means 5 ser.

APPENDIX.

FORMS OF ACCOUNTS USED IN A LANDLORD'S OFFICE IN PATNA.

1.

खसरा दानाबन्दी *Khasra Dānābandī.*

YEAR.—

Khasra Dānābandī of the

Crop in the Estate of

DATE.—

| Name of tenant. | Length. | Breadth. | Area of plot. | Kind of crop. | Amount of crop estimated. |
|-----------------|---------|----------|---------------|---------------|---------------------------|
| | | | | | |

1a.

तिरिज मारीखन्वार *Tirij Tārikhwār.*

YEAR.—

Tirij Tārikhwār of the Khasra Dānābandī of Village

| Date. | Total area of crop estimated. | Total amount of crop estimated. |
|-------|-------------------------------|---------------------------------|
| | | |

2.

ਖਸ਼ੜਾ ਬਟਾਈ *Khasra Batāī.*

YEAR.—

Khasra of Division of

Crop in the Estate of

DATE.—

| Name of tenant. | Area. | Kind of crop. | Amount of grain. | Landlord's share. | Dahiyak.* | Pansera.† | Total of columns 5 to 7. |
|-----------------|-------|---------------|------------------|-------------------|-----------|-----------|--------------------------|
| | | | | | | | |

2a.

Abstract of the above.

| | | | | |
|--|-----|-----|-----|-----|
| (1) Date | ... | ... | ... | ... |
| (2) Area | ... | ... | ... | ... |
| (3) Total amount of grain | ... | ... | ... | ... |
| (4) Landlord's share | ... | ... | ... | ... |
| (5) दहियक <i>dahiyak*</i> | ... | ... | ... | ... |
| (6) पन्सेरा <i>pansera†</i> | ... | ... | ... | ... |
| (7) Total | ... | ... | ... | ... |
| (8) सोनारी <i>sonari</i> (weighman's fees) | ... | ... | ... | ... |
| (9) गञ्ज अफ़जूद <i>ganj aphjud‡</i> | ... | ... | ... | ... |
| (10) बढ़ी <i>barhi §</i> | ... | ... | ... | ... |
| (11) सड़ी <i>saddhi \|\|</i> | ... | ... | ... | ... |
| (12) Total | ... | ... | ... | ... |

In the original, the columns run across the page instead of from top to bottom.

[•] *Vide* foot note to form (5).

[†] After the division of crop, *dahiyak* is added to the landlord's share, to which again 5 seers are added, that quantity being taken from the tenant's share under the name of *pansera*.

† Grain found in excess at the time of second weightment on the floor after the grain has been taken over by the landlord.

§ Grain found in excess at the time of third weigment, when the grain has been carried to the landlord's granary.

¶ Grain found in excess owing to swelling, &c., when the whole amount of grain stored has been sold off.

3.

मोफ़रीद *Mophrid.*

YEAR.—

| | |
|--|--------------|
| <i>Mophrid of the Rent in Kind for the</i> | <i>Crop.</i> |
| <i>NAME OF TENANT,—</i> | |

Black Paddy.

| Date of Estimate. | Area. | Amount of Crop. |
|-------------------|-------|-----------------|
| | | |

Paddy Sown Broadly.

| Date of Estimate. | Area. | Amount of Crop. |
|-------------------|-------|-----------------|
| | | |

Basmatti Paddy.

| Date of Estimate. | Area. | Amount of Crop. |
|-------------------|-------|-----------------|
| | | |

and so on for every kind of grain in the tenant's holding.

| Total Area. | Total Amount of Grain. |
|-------------|------------------------|
| | |

3a.

Abstract of the last.

YEAR.—

| Name of Tenant. | Total Area. | Amount of Crop. |
|-----------------|-------------|-----------------|
| | | |

4.

लग्गित Laggit and वासिल बाकी Wāsil Bāki.

YEAR.—

Laggit of Rents Paid in Kind for the Whole Year.

NAME OF TENANT.—

| Kind of grain. | Area. | Total grain. | Share of landlord. | Dahiyak.* | Total due. | Realized. | Balance. |
|----------------------|-------|-----------------|--------------------------|-----------|---------------|-----------|----------|
| | | | | | | | |

* See note to form 5.

APPENDIX.

V

4a.

Abstract of the last.

YEAR.—

Black Paddy.

| Name of Tenant. | Area. | Amount due. |
|-----------------|-------|-------------|
| | | |

White Paddy.

| Name of Tenant. | Area. | Amount due. |
|-----------------|-------|-------------|
| | | |

and so on for each kind of grain.

5.

तिरिज जिनिस्वार *Tirij Jiniswār.*

YEAR.—

Tirij Jiniswār for the Village of

1. Name of tenant.
2. Area under cultivation.
3. Grain due.
4. *Dahiyak.**
5. Total.
6. Amount of maize.
7. Ditto of *marua*.
8. Ditto of *sāthi* paddy.

And so on, a separate column being allotted to each crop.

In the original, the form runs across the page in columns, and not from top to bottom.

* This is the amount the landlord receives in addition to his half share. South of the Ganges he generally realizes 5 *ser* per *man*, i.e. he receives 9 *ser* in every 16 *ser*, the tenant's share being 7 *ser*. This division of crop is called "नौसत्ता *nau-satta*," i.e. 9—7 See § 406.

6.

सियाहा *Siyāha.*

YEAR.—

Day-book of Receipts and Disbursements of Grain.

DATE.—

| <i>Receipts.</i> | <i>Amount.</i> | <i>Disbursements.</i> | <i>Amount.</i> |
|--|----------------|--------------------------------|----------------|
| From so and so— | | | |
| <i>Sāthi</i> paddy 5 maunds Broadcast | 7 maunds | Sent to the landlord ... ..... | ..... |
| paddy ... 2 " | | Sold, viz. ... ..... | ..... |
| From so and so | | Total Mds. ... ..... | ..... |
| Total Mds. | | Balance Mds. ... ..... | ..... |

6a.

Abstract of above, or अवारंजा Avārja.

| RECEIPTS. | | EXPENDITURE. | |
|-----------|------------------|--------------|------------------|
| Date. | Amount of Grain. | Date. | Amount of Grain. |
| | | | |

7.

हिसाब विक्री गला Hisāb Bikri Galla.

YEAR.—

| Date. | Amount sold. | Rate. | Price realized. |
|-------|--------------|-------|-----------------|
| | | | |

8.

खसरा Khasra.

YEAR.—

*Khasra showing the Measurements of Lands let at Cash Rates in
the Village of*

DATE.—

| Name of Tenant. | Length. | Breadth. | Area. | Class of Land or rate per bigha. |
|-----------------|---------|----------|-------|----------------------------------|
| | | | | |

8a.

Abstract of the above.

YEAR.—

*Tirij Khasra showing the Measurements of Lands let at Cash Rates
in the Village of*

| Date. | Area. |
|-------|-------|
| | |

9.

मोफ़्रीद Mophrid.

Mophrid of the Lands paying Cash Rates in the Village of

YEAR.—

NAME OF TENANT.—

At Rs. 4 per bigha.

| Date of Measurement. | Area. |
|----------------------|-------|
| | |

At Rs. 3 per bigha.

and so on for the various rates at which the tenant holds.

9a.

Abstract of the above.

YEAR.—

Tirij Mophrid of the Lands paying Cash Rates in the Village of

| Name of Tenant. | Area held by him. | Rent. |
|-----------------|-------------------|-------|
| | | |

10.

हगित Laggit and वासिल-बाकी Wāsil-bāki.

YEAR.—

Laggit of Rents payable in Cash in the Village of

NAME OF TENANT.—

| Class of land held by him. | Area. | Rate of the class. | Rent. |
|----------------------------|-------|--------------------|-------|
| | | | |

Total rent

Cesses...

Value of unrealized rent in kind for the year

Arrears of previous years

Total demand

Deduct realizations

Balance to be carried to next year's account

10a.

Abstract of the above.

YEAR.—

तिरिज लग्गि तरी *Tirij Laggit of Lands paying Cash Rates in the Village of**At Rs. 4 per bigha.*

| Name of Tenant. | Area. | Rent. |
|-----------------|-------|-------|
| | | |

At Rs. 3 per bigha.

| Name of Tenant. | Area. | Rent. |
|-----------------|-------|-------|
| | | |

and so on for each rate of rent.

11.

तिरिज पाटेवारी *Tirij Patewari for the Village of*

| Class of Land or Degrees of Rate. | Area. | Rate. | Rent. |
|-----------------------------------|-------|-------|-------|
| 1st class | | | |
| 2nd do. | | | |
| And so on | | | |

12.

ਬਿਯਾਹਾ Siyāha.

YEAR.—

Day-book of Receipts and Disbursements of Cash.

DATE.—

| RECEIPTS. | | EXPENDITURE. | |
|-----------------|--------------|-----------------------------|---------|
| Name of Tenant. | Amount paid. | Description of expenditure. | Amount. |
| | | | |

BALANCE.

12a.

Abstract of the above, or ਆਵਾਰਜਾ Awārja, showing Expenditure only.

Amount sent to Landlord.

| Date. | Amount. |
|-------|---------|
| | |

Salary of Village Establishment paid.

| Date. | Amount. |
|-------|---------|
| | |

गिलनंदाजी *Gilandāji Expenses (Repairs to Embankments, &c.)*

| Date. | Amount. |
|-------|---------|
| | |

गरामन्ता *Garamta* (*Dict-money supplied to the गोइत Gorait, who takes Money to the Landlord*).

| Date. | Amount. |
|-------|---------|
| | |

and so on

13.

मोल्हाकी *Molhaki.*

YEAR.—

Molhaki of Payments in Cash and Kind for the Whole Year.

NAME OF TENANT.—

| CASH PAYMENTS. | | PAYMENTS IN KIND. | |
|----------------|---------|-------------------|------------------|
| Date. | Amount. | Date. | Amount of Grain. |
| | | | |

13a.

Abstract of the above.

YEAR.—

| Name of Tenant. | Total amount paid by him in cash. | Total amount paid by him in kind. |
|-----------------|-----------------------------------|-----------------------------------|
| | | |

14.

ଦାଳ୍ଡା *Dhaddha.*

(In the original, the columns run across the page, instead of from top to bottom. The various cesses, &c., named are only samples, and differ in every village.)

YEAR.—

Dhaddha Wāsilbāki for the Whole Year in the Village of

Columns.

- (1) Name of tenant.
- (2) Area of holding in subheads according to rate and class.
- (3) Rent.
- (4) ଦୁଆନୀ *duanni*.*
- (5) Weighman's fees (*ଶୋନାରୀ sonari*).
- (6) କାହ ଚରାଇ *kāh charāi*.
- (7) କୋଟି ସୋରା *kothi sora*.†
- (8) ମୋତରଙ୍ଗା *motaranga*.§
- (9) ବିକାନୀ ଆମ *bikri am* (price of mangos).
- (10) ତାର *tār* (rent of toddy-palms).
- (11) Rent for *mahua* trees.
- (12) ମଛଙ୍ଗା *machhli* (fishery-dues).
- (13) Total of above.
- (14) ବଟା ମାଲ *batta mal*.||
- (15) ବଟା କମ୍ପନୀ *batta kampani*.||
- (16) Road-cess.
- (17) Unrealized grain-rent.
- (18) Arrears.
- (19) Grand total of demand.
- (20) Deduct share of other landlords.
- (21) Remainder, i.e., ହିସ୍ସା ଖାସ *hissa khas* (own share).
- (22) Realized.
- (23) Balance due.
- (24) Credit, realized in excess.

* See § 1201.

† Dues for grazing cattle. All cattle, except buffaloes, are generally exempt. Each buffalo is charged at from 2 to 4 annas a year. See § 1151.

‡ Rent of a saltpetre factory.

§ Rent of houses occupied by shopkeepers, oil-men, weavers, and other non-cultivating tenants. See § 1201.

|| See § 1202. These are only charged on rent of land and on old settlements of other kinds. For instance, if a new settlement is made of toddy palms, it is made in Company's rupees, and no exchange rate is added to the rent. The addition of a rate of exchange, in fact, depends on whether the settlement is made in old coinage or in new; and according to custom, rent of land is generally settled, even at the present day, in the old coinage, but not so other rents.

15.

जमीबंदी *Jamībandī*.*Jamībandī of Village for the Whole Year*

F. S.

Note.—The order of the items has been reversed for the sake of clearness. In the original, according to native custom, the totals are written first, and under them the subsidiary items. For a similar reason imaginary figures have been written against the various items.

| | | Area. | | Demand. |
|--|-----|-------|---------|-----------|
| | | B. | E. D.H. | Rs. A. P. |
| Land of 1st class, at Rs. 4 | ... | ... | ... | ... |
| Ditto 2nd ditto 3 | ... | ... | ... | ... |
| Ditto 3rd ditto 2.8 | ... | ... | ... | ... |
| Ditto 4th ditto 2 | ... | ... | ... | ... |
| And so on. | | | | |
| Total area under cultivation | ... | ... | ... | ... |
| Add area not under cultivation | ... | ... | ... | ... |
| Total area of village | ... | ... | ... | ... |
| Total rent-demand | ... | ... | ... | ... |
| Add cesses (only legal ones entered here) | ... | ... | ... | ... |
| भारत सायर (i.e., miscellaneous rights, e.g., fishing-rights. Cf. § 1232) | ... | ... | ... | ... |
| Total demand under <i>jamībandī</i> | ... | | | 6,000 0 0 |

16.

जमात्कर्च Jamātakar्च

Jamātkar of Village for the Whole Year

Note.—The order of items has been reversed as in No. 15, from which also the imaginary figures are carried into this form.

F. S.

| DEMANDS. | Nature of Demands. | | | Nature of Outgoings. | | | Outgoings. | | |
|--|--------------------|-------|-----|----------------------|----|----|--|-----|-----------|
| | Rs. | A. | P. | Rs. | A. | P. | Rs. | A. | P. |
| Balance of arrears of previous year's <i>jama-kharch</i> — | | | | | | | Realized in cash and remitted to landlord Ditto in kind | ... | 4,000 0 0 |
| (a) Principal | 300 | 0 | 0 | | | | Ditto ditto | ... | 500 0 0 |
| (b) Interest thereon, and fines, &c., on defaulters in respect to it | 50 | 0 | 0 | | | | Total remitted to landlord | ... | 4,500 0 0 |
| Total Balance | 350 | 0 | 0 | | | | Village expenses— Salary of establishment गिरजाघरी <i>gildanājī</i> * expenses And so on. | ... | 500 0 0 |
| Demand for present year— | | | | | | | Miscellaneous expenses— परन्योचा <i>paniyochat</i> † वरारंता <i>garbanta</i> * And so on in detail. | ... | 247 0 0 |
| (a) As per <i>jamāthandī</i> | 6,000 | 0 | 0 | | | | Total miscellaneous expenses | ... | 747 0 0 |
| (b) Not in <i>jamāthandī</i> | | | | | | | Balance— With the <i>gumāshtha</i> (in hand) Due from the tenants (each tenant's name in detail) | ... | 153 0 0 |
| (Here are entered in detail all illegal cesses, &c., which have been excluded from the <i>jamāthandī</i>) | | | | | | | With the grain-merchants‡ | ... | 1,100 0 0 |
| Total, say | 400 | 0 | 0 | | | | | ... | 200 0 0 |
| Total for present year ..... | ..... | 6,400 | 0 0 | | | | Total balance | ... | 1,350 0 0 |
| GRAND TOTAL OF DEMAND ... | ..... | 6,750 | 0 0 | | | | GRAND Total. | ... | 6,750 0 0 |

* See No 12a | † Price of water supplied by a neighbouring landlord for irrigation. | This last balance is technically called लागी *lāgi*.

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